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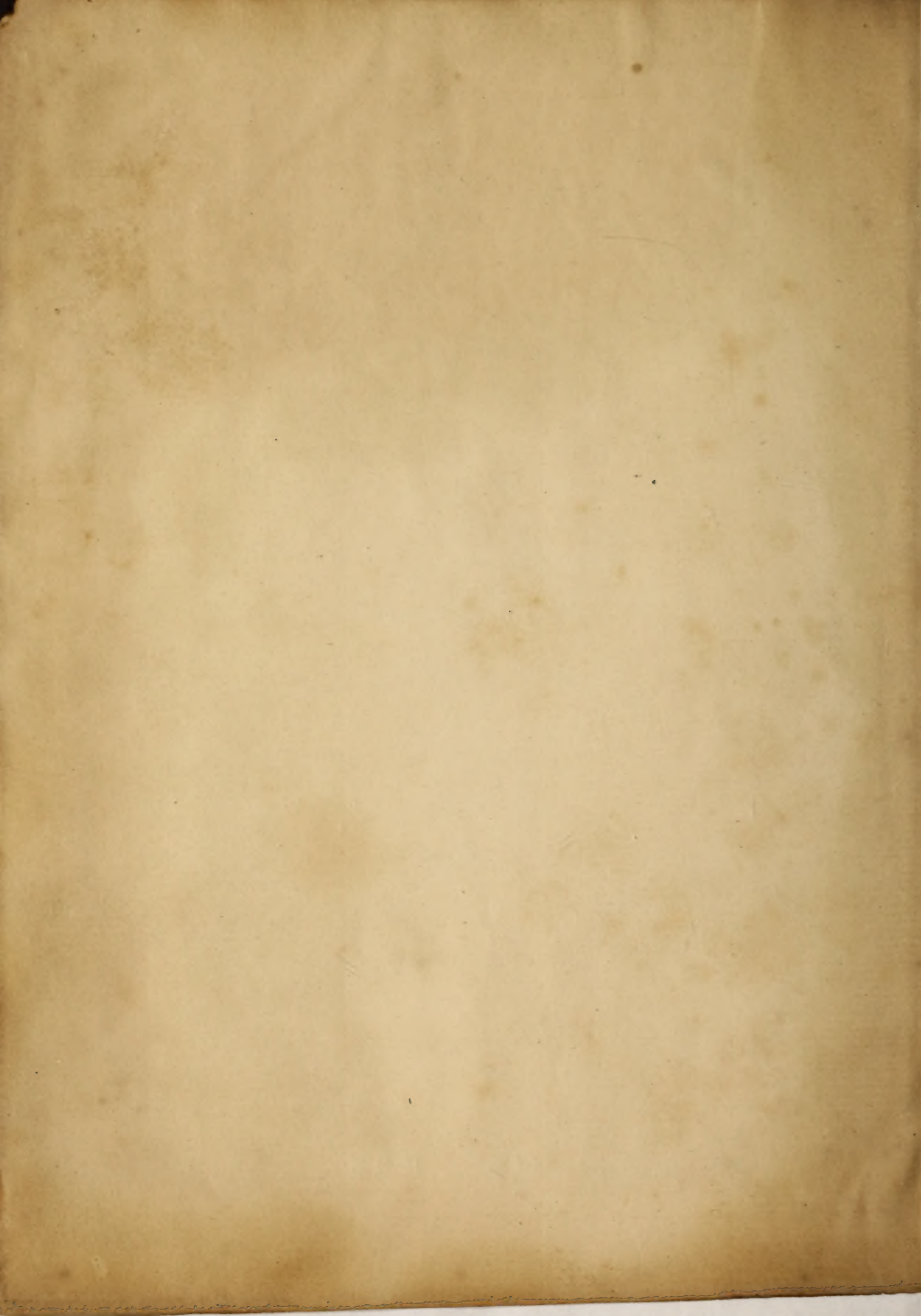
Number



John Preston

Tracts:
being a collection of
sermons, etc.

Lond. 1635-1638



MOVNT EBAL, O R

A HEAVENLY TREATISE OF DIVINE LOVE.

Shewing the { Equity and Necessity } of his being accursed that
loves not the *Lord Iesus*
Christ.

Together with the { Motives Meanes Markes } of our love towards him.

By that late Faithfull and worthy Divine,
JOHN PRESTON, Doctor in Divinitie, Chap-
laine in Ordinary to his Majestie, Master of Em-
manuel Colledge in Cambridge, and some-
times Preacher of *Lincolnes Inne.*

P S A L. 31. 26.

Love the Lord, O all yee his Saints, &c.

P S A L. 145. 20.

*The Lord preserveth all them that love him,
and scattereth abroad all the ungodly.*

L O N D O N,

Printed by M. P for *Iohn Stafford*, and are to be
sold at his house in *Black horse Alley* in
Fleet-street. 1 6 3 8.

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the Golden Ball in R. White's Alley in
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A
H E A V E N L Y
T R E A T I S E O F
D i v i n e L o v e .

I C O R I N T H . 16 . 22 .

If any man love not the Lord Iesus Christ, let him be accursed ; yea let him be had in execration even to the death, or let him be Anathema Maranatha.

TH E S E words have little or no dependance on the words before going, which are these ; *The salutation of me Paul by mine owne hand* : and the reason why he thus writes is, because there were many false Apostles , and counterfeit Epistles went abroad in the world, if not under his name ;

but hereby (saith he) you shall know me from them all, even by this my salutation, and subscription, as by mine owne hand ; for in all my Epistles so I write, *The grace of our Lord Iesus Christ be with you all, Amen.*

Wherefore to consider them in themselves, St. Paul hating those (as we use to doe) who speake evill of them we love, doth here pronounce a curse against them that love not the *Lord Iesus Christ* ; and the reason why he doth so, is, because he cannot endure to heare him evill spoken of by any blasphemous tongue.

So that this then is the scope and drift of the Apostle in this place, namely, to commend Love unto us, and above all other, the love of the *Lord Iesus Christ*, and to exhort us by all meanes thereunto ; in which exhortation, let me desire you to observe with me these two reasons why we should thus love him.

Whereof the	{	first	}	from	{	Necessity of it, he
		is taken				is accursed that
						loves him not.
	{	second	}	the	{	Equity, or object
		is taken				of his love, the
						<i>Lord Iesus Christ.</i>

If any man love not the Lord Iesus Christ, let him be &c.

There is not much difficulty in the words, yet some there is ; for clearing whereof, I will shew you

you what is meant by these two termes, *Anathema*, *Maranatha*, and so proceede: for the first (*Anathema*) it is a Greeke word, and it is as much as *elevare*, & *suspendi*, to be lift up, or be hanged, and it signifies accursed, by way of allusion to that opprobrious and cursed kinde of death, which was inflicted upon notorious and hainous Malefactors, who for their offence were hanged up upon a tree, gibbet, or any such engine, according as it is said, *cursed is every one that hangeth* * &c. which place is againe alledged by this our Apostle, *S^t. Paul*, to prove that Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written, *cursed is* * &c.

Deut. 21. 23.

Gal. 3. 13.

Secondly, for the word (*Maranatha*) it is an *Assyrian* word taken from an *Hebrew* root, which signifies execration or cursing, (and therefore I so rendered it in the reading of it unto you) now in that the Apostle useth two words of diverse Languages, for the fuller expression of this his so fearefull a malediction and curse, as if one word were not enough, or that out of his zealous affection he could not so content himselfe with it, we may note that by how much the more the curse is greater, by so much the more grievous is the duty omitted, from which premisses we may make this conclusion, or draw this point of Doctrine. *viz.*

That he is worthy to be curst, (yea to bee curst with all execration) that loves not the Lord Iesus Christ.

Doct.

For

For the further unfolding and opening whereof, consider with me these three things following; to wit,

First, what Love is in generall.

Secondly, what love to the *Lord Iesus Christ* is.

Thirdly, some reasons why he is worthy to be accursed that loves him not: of each of these in their order; and first of the first. *What Love is in generall*, and for that take this brieve description of it, *viz.*

Love is an inclination of the will, whereby it inclineth to some good thing agreeable to it selfe.

First, (I say) its an inclination of the will] where we may take notice of two things, both of the subject or seate, which is not any inferior part or faculty of the soule, but the will, one of the most supreme and potentest of all the rest. And what is the nature and property, the quality and condition of it? it is *elicitā, non coactā*, not forced; but free; inclined, not constrained; for *voluntas* (as say the Phylosophers) *est libera*, the will is of a most absolute and free power, so that though a man may be compelled to doe something against his liking, yet he can never be forced to doe any thing against his will, at least his will cannot be forced, that like a Queene in her Throwne is alwayes free.

Secondly, I say its an inclination of the will unto good; *aut verum, aut apparens*, either for that it is so indeede, or at least (for the present) appeares and seemes so to be unto it, according to that

trite

trite and true axiome of the Schooles too, *bonum est objectum voluntatis*, the Adequate object of the will is onely good, yet not every good neither, but *bonum sibi conveniens*, such a good as is agreeable to it selfe, that onely is the object of love. Now by this you conceive the second thing, what love to the *Lord Iesus Christ* is : and it is nothing else but an intensive bending of the mind unto Christ, as the most necessary and suitablest thing for it that may be, the *Summum bonum*, the chiefest good of all that it can desire, so that it desires and loves nothing like him.

Now the properties whereby we shall know, whether our love to the *Lord Iesus Christ* be such or not, are especially these three.

First, it alwayes desires to have the thing it loves, cannot be contented with any thing else but him, as being the proper Center of the soule, which is never at quiet so long as it is out of his place; agreeable to that of a Father, *Fecisti nos Domine ad te, & inquietum est cor nostrum donec requiescit in te*, Thou hast made us O Lord, and our heart is never at rest till it rest in thee, it is his fruition that gives it satisfaction : againe, as it desires the fruition of him, so it desires as much,

Secondly, the conjunction and union with him, to be one with him and he with us; and therefore it hates whatsoever may hinder it, and seekes whatsoever may helpe it therein: and being thus once conjoynd, and enjoying it, it finally

Thirdly, seekes and endeavours the protection

and preservation of the thing it loves, as it on the other side shunnes and avoids ought that might endanger the destruction thereof; and if notwithstanding it meete with it, interposeth it selfe betwixt it and that to defend it, as the arme wards the blow from the head, albeit it be to the wounding of it selfe.

And when these three concur together, when our love hath these three concomitants, and is attended with these fruits and effects, as you heard before, that it thus desires

the { ^{fruition}
conjunction } of *Christ*,
 { preservation }

Then may we distinguish it from all sensuall and carnall love; for there be many sorts of love in the world, but it is all but worldly love, not spirituall and Heavenly love.

First, ther's a love of pittie, as when we bewaile a mans case, but hate his deeds, so are Malefactors beloved.

Secondly, ther's a love of desire, as when the stomacke desires sweete meates, the eare delightfull sounds, and the eye fine sights, &c.

Thirdly, ther's a love of complusment, when one lusts or longs after a thing with the whole heart or soule, so as he cannot subsist without it; as a woman with child lusteth and longeth after a thing she hath a minde to, which she cannot safely goe without.

Fourthly

Fourthly, ther's a love of friendship, when one man loves another for some courtesie or kindenesse he hath received from him.

Fiftly and lastly, ther's a love of dependance, when a man loves God more then himselfe, more then his life, and depends upon him for all good things belonging to body or soule.

Or to be more briefe } naturall }
ther's a } sinfull } Love.
 } spirituall }

Deut. 21. 23.

The first, is betwixt parents and children, and in it selfe is neither good nor evill.

Gal. 3. 13.

The second, ariseth from evill habits bred in the soule, and it is most hatefull to God, and makes us worse then the brute beasts.

The third, is that divine gift and grace of God which the Holy Ghost puts into our hearts, whereby we are more then men, and desire Holy things for themselves; and this is that love which the Apostle here calls for in this place.

Now if our love to the *Lord Iesus Christ* be such, we shall further know it by these two things which alwayes proceede and goe before it, as the former followed after it. *viz.* humiliation for sinne past, and faith in Christ for the time to come.

First humiliation for sinne past; for till a man come to have a sight and sense of himselfe by reason of his sinnes, he will never

Doct.

care for Christ; and when he hath beene thus cast downe, yet

Secondly, without faith in Christ, whereby he applies him to himselfe, and is perswaded that he is reconciled unto him, he will not yet love him, but rather hate him of the twaine.

Now the manner or meanes of getting of both these, and so consequently of love into our hearts, is by the preaching of the word of God, by prayer, and taking him when he is offered and given unto us in the same for that end.

But now we must take Christ as an husband takes a wife, or a wife an husband, out of love to their persons, not to their portions, and then shall we be the better subject unto him; but except we be first humbled (as was before said) for our sinnes, and consider in what neede thou standest of him, how that without him thou must perish; till then (I say) thou canst not sufficiently set by him, nor love him aright: but when thou knowest how necessary he is for thee, how al sufficient, and affectionate he is towards thee, then thou beginnest to looke at Christ as a condemned person doth at him that brings a pardon for him whom he loves and longs after, joyes and rejoyceth in.

And yet all this is but a preparative to our love of him; it is faith, that is the first fountaine, whereby we so love him, as that we can cleave unto him, with purpose of heart to serve and please him in all things, and this love which thus ariseth from faith, doth not onely beleeve that
Christ

Christ is mercifull, and will forgive thee thy sinnes upon thy supplication and repentance unto him for the same, but also that he is most fit and conformable for thee, so that thou couldst finde in thy heart to be *anathematized* for his sake, and to be divorced from all things in the world for love of him: And so much for the second thing also, I come now to the last; to wit,

Thirdly, to the reasons, *why he is worthy to be had in execration, and to be cursed even to the death that loves not the Lord Iesus Christ?* and they are chiefly these five.

First, because when Christ shall come and be a Sutor unto us to love him, and we refuse to doe it, and to be reconciled unto him and receive him, then he growes angry to the death; you may see this in the Parable of the Marriage of the Kings sonne, how wroth he was when he heard they had abused and beaten his servants which he sent to call them to the * *wedding*: and therefore the Prophet *David* bids us *kisse the Sonne lest he bee angry, * and so &c.* that is, as if he should say, when he offers himselfe to kisse you with the kisses of his mouth, be not too coy and curious, but imbrace his offer, returne his curtesie with the like kindnesse, and kisse him againe, lest he take it in great indignation at your hands; and be so angry with you, that you die for it.

Indeede when we knew not the Gospell, he was content, though we were froward and fruitlesse; but now that he sends his Disciples to

Reas.

Mat. 22. 1. 2.

Psal. 2. 12.

preach unto all Nations, then if they bring not forth fruits worthy amendment of life, he tells them, the axe is laid unto the rootes, &c.

Secondly, because he that in old time brake the law, was accursed; now this was the Lords Commandement, *that we love him.*

Matth. 23. 37.

Object.

But you will say, we are not able to fulfill the law of our selves; and how then shall we doe it?

Sol.

I answer, ther's a two-*{ Legall, and }* fold obedience, *{ Evangelicall, }* that requires exact obedience in our owne persons; but this requires no more but onely our endeavour, and faith in Christ.

Thirdly, because he loves something else more then God, and so commits Adultery; now shee that in the old law did commit Adultery, had a drinke of bitter water given her, *which made her belly swell &c.* so that shee died;* how much more worthy of death is he then that thus deales with God, and going a whoring after it, commits spirituall fornication.

Numb. 5. 15,
16

Fourthly, because that commonly belongs to Hypocrites, they are a cursed crew, to whom Christ shall say at the last day, *goe ye cursed &c.* Now all such as love him not, are, no better nor worse, but wretched and damnable Hypocrites.

Fiftly, because love governes the whole man, its as the Rudder of a ship, which turnes it any wayes; and so which way soever this affection of love goes, it carries the whole man along with it,

it, and makes him leade his life accordingly.
Thus much then for the prooffe of the point, before propounded.

Now for the application of it to our selves, that so we may the better make some use of it, for the direction and reformation of our lives and conversations therein: if it be so (as so you have heard it is) that it is such a sinne not to love the *Lord Iesus Christ, that he is worthy to be accursed that loves him not; yea, to be had in execration &c.* Then first it may teach us to looke to our selves, and be sure that we love him; and so looke at others, as that out of a godly zeale thou canst sincerely and truly say with Saint Paul here, *let him be accursed*, for this is an infallible and sure signe of this love which proceeds from faith, that when we see Christ trampled under feete, our hearts burne within us, as his did: *there are some* (saith he) *of which I told you before, and now tell you againe with teares or weeping, that they goe about to pervert and turne others from the wayes of God:* so that we may here see Saint Pauls disposition, he doth not say, *cursted be he, but cursted is hee*; from whence we may also note the difference betwixt the curses of the Law, and of the Gospell: for the Law saith *cursted is he that continueth not in all &c.* but the Gospell saith, *cursted is he that loves not the Lord, &c.*

Vse.

Now if we love him, we will desire (as was said but a little before) to be joynd unto him, and to have his company, for how can that woman be
said

said to love her husband that cares not for his company; so how canst thou say thou lovest the *Lord Iesus Christ* when thou lovest not his society?

Againe, if we love him, we will be content to have him upon any condition; for love is impulsive, *the love of Christ constraines us* (as the Apostle speaks) *to doe what it desires*; yet, so as not against, but with our wills, which it inclines thereunto: now if we doe not find these things in us, *we doe not love the, &c.*

And therefore this Doctrine *that he that loves him not is &c.* it should teach us to consider our owne conditions, how we stand affected towards him, and whether we love him or not; and wee shall know it for certaine whether we doe, or doe not, by examining our selves by these quæries.

First vvwhether vvhatsoever good things vve have done, vve have done them out of love to God, and desire of his glory, more then of our ovvne profit, or out of custome; for othervvise all that vve doe is nothing vvorth; Christ respects nothing but vvhat comes from love, and that love from faith, if that be not the *primum mobile*, the first moover that sets us on vvorke, if vve goe not upon this ground, vve vvare as good doe nothing, for all the good vve shall get by it: ô that thou, that most of all despisest Religion, and scoffest at the zealous Professors thereof, vvouldest but throughly consider of this one thing, *that he is accursed that loves not the Lord Iesus Christ*, and that all the good duties of piety, or charity which
thou

thou performest, if thou dost them not out of love, but more for custome then conscience sake, are rather abominable then any whit pleasing unto God; for then wouldst thou no longer content thy selfe with the forme of godlinesse, but labour for the power thereof.

But thou wilt say, how shall I know whether this that I doe, I doe it out of love to his name, rather then out of any hypocrisie, or love to my selfe? I answer.

Quest.

You shall feele it, for love is of a stirring nature, and moves all the rest of the affections, as desire and longing after him, with hope that thou shalt obtaine him, and feare least thou shouldst faile of it; but yet still let me give thee this caveat, beware thou love him not more in regard of his Kingdome, then of his person, for then I tell thee true, thou lovest him not aright.

Answ.

Secondly, consider whether (as was said) thou love his company, and delight in his presence, to have communion with him, to be talking to him by prayer, or to have him speaking unto thee by his word; so then dost thou pray not by constraint, but willingly; dost thou heare, reade, receive the Sacrament &c. not for fashion sake, but of faith unfained, in obedience to his commandement, then dost thou love him, but otherwise thou dost not.

Thirdly, dost thou love his appearing at the last day, canst thou say in the uprightnesse of thy soule, *come Lord Iesus, come quickly?* dost thou

C

thinke

thinke it long first? and art not afraid when thou hearest of it, as *Felix* was, who trembled when he heard *Paul* discourse of *Temperance, Righteousnesse, and Iudgment to come*; but dost rather desire it, and wouldst be glad of it, and the sooner, the better? then (I say) also mayst thou resolve upon it, that thou dost assuredly love him, and that when he shall so come, he shall come without sinne unto thy salvation.

Fourthly, whether thou lovest him as well in health as in sicknesse, and in sicknesse as in health, as well in poverty as in abundance, and in adversity as in prosperity, for so thou wilt, if thou love him truely for himselfe, and not for these.

Fifthly, marke this with thy selfe too, whether thy love be bountifull, as was that womans that had the box of oyntment, which shee powred on *Jesus* head, and as *Abrahams* was, who would have offered his Sonne, his onely Sonne *Isaac* for his sake; so (I say) examine thy selfe hereby, whether thou be content to part with the best things for his sake, as thy living, thy lusts, thy life; for he that loves any thing truely, will forgoe and give all he hath to purchase it.

Sixthly, looke whether thou seeke to doe the Lords will, and what may please him best; for love seekes not her owne, we see it in men who will take any paines, be at any cost, to get that thing for them whom they love, which they love to have, and so will we doe for Christ, *if we love him, we will keepe his Commandements*, and they

they will not be grievous unto us ; yea rather it will be our meate and drinke to doe his will , and the dearer it costs us, the dearer will it be unto us.

Seventhly, examine thy selfe by this rule also, whether thou be content to doe much for him, not some things, and not other some, but whether thou have an eye to all his Commandements, and all false wayes thou utterly abhorre; *for faith (you know) workes by love, and love that proceeds from faith is not idle but operative*, so that what is spoken of faith, may as truely be said of love, *that its dead without workes*, and therefore Saint Paul professeth of himselfe, that he laboured more then they all, which was an argument, that he loved much because he was in labour much ; and so when our Saviour asked *Peter* whether he loved him, he puts him to worke, and sets him his taske saying, *feede my sheepe* ; and last of all,

Eighthly, whether thou wouldest not onely doe, but suffer much for his sake, as *David*, when his wife *Michal* laughed at him for dancing before the Arke, he was contented to beare it, because he did it to the Lord ; and so the Apostles rejoyced because they were counted *worthy to suffer for his name* *. And Saint Paul likewise when the people intreated him with teares, not to goe up to *Ierusalem*, because he should be bound, as *Agabus* had signified by the spirit unto him, answered them, *Why doe yee rent my heart, I am ready not onely to be bound, but also to dye for &c.* *

A&. 5. 41.

A&. 21. 13

Object.

But thou wilt say, I have no such occasions now adayes, if I had, I know not what I should doe.

Answ.

But I answer, is it so? hast thou no such occasions? yes, thou hast occasions enough, as when he takes away thy wife, thy child, thy friends, thy goods, thy good name &c. if then (I say) thou canst beare it patiently with *Iob*, and say, *it is the Lord giveth, and the Lord &c.* or with *Ely*, *it is the Lord, let him doe what seemeth him good*: then thou lovest him, and yet thou must doe more then that, thou must not onely beare it patiently, but ioyfully too, as you heard before the Apostles did; lay thy selfe to these rules then, and try impartially whether thou love the *Lord Iesus Christ* or not; and for thy further helpe and more infallible notice thereof, to know whether thy love to him be pure and unfained, or whether it be false and counterfeit, take these more particular proofes of it; for assure thy selfe if thou love him aright (as we touched before) that then,

First thou wilt be content with nothing but love againe, so that as *Abso'on* (though in hypocrisie) said, when as *David* had fetch'd him out of banishment, and confined him to his owne house that he might not see the Kings face, *what doe I here, seeing I may not see the Kings face* *? so wouldest thou say out of love to the love of God; what doe I here, since I cannot behold the faire beauty of the Lord? Lord lift thou up the light of thy countenance upon mee, or else what good will my life doe me; but if thou doe so,
then

2 Sam. 14. 32.

then thou shalt make my heart more joyfull and more glad, then they that have had their Corne and Wine and Oyle increased.*

Psal. 4.

Secondly, thou wilt love the brethren, for they are like him, though he exceede them in the degrees and measures of goodnesse, as the Ocean doth a drop of a bucket, this is a pregnant prooffe hereof, and therefore deale squarely with thy selfe herein. And the reason why thou canst not love the Lord if thou love not the Brethren, is because its an easier matter to love man whom thou hast seene, then it is to love God whom thou hast not seene; for use (we know) makes them comelier and handsomer; wherefore Saint Iohn saith, *If any man say he loves God, and yet hates his Brother, he is a lyer, he deceives himselfe, and there is no truth in him*.*

1 Ioh. 4. 20.

But thou wilt say, thou lovest them well enough. Dost thou so? then thou wilt love their company; for what we love and delight in, we are never well without it, nor cannot endure it out of our sight; and therefore when the Psalmist had said *That all his delight was in the Saints, and upon such as excell in vertue**, if you would know, how to know it was so, he afterward tells us, *That he was a companion of them that feare him, &c. Psal. 119.*

Psal. 16.

But thou wilt say againe, though thou dost not love them, yet God forbid thou shouldst be so bad but that thou shouldst love the Lord Iesus Christ. But I answer thee againe to that too; If thou dost so, then thou wilt love his appearing, for if thou

Object.

Sol.

wish in thy heart there were no generall iudgement, thou lovest him not, say what thou wilt to the contrary; as a loving and loyall wife cannot love her husband but shee will reioyce at his coming home when he is abroad, and the neerer the time approacheth, by so much the more ioyfull and glad will shee be.

Thirdly, if thou love him thou wilt speake well of him upon all occasions, and in every place where thou comcest, *for out of the abundance of the heart the mouth speaketh*; so that if thou speake well of God, but for fashion sake, not out of any true affection, but of feare, thou lovest him not; for he that loves him will be much in his praise, as we have an instance in *David*, so that if the heart be inflamed, the mouth will be open, thou wilt not be tongue-tied, nor ashamed of him, no not before Princes.

Object.

But thou wilt say, I am no scholler, I cannot speake eloquently; if I could, then indeede I should not be so afraid, nor ashamed to doe it, as now I am, because I can doe it no better, nor Rhetorically then now I can.

Sol.

But let me tell thee for thy comfort, let that never trouble thee, speake as well as thou canst, and thou needst care for no more, for that will beget more and more love in thee, and love that will make thee eloquent; we have a notable pre-sedent for this in the *Sponse*, who because shee loved Christ, see how shee sets him forth, *my beloved is all beautifull &c* *. and it is most sure, it

Cant. 5.

will

will be so with thee ; if thou love the Lord, thou wilt shew it by thy speeches, for thou canst not well speake well of him whom thou lovest not; but if thou hast no good thought of him, thy words will bewray thee ; yea thou wilt not only speake well of him, and of his wayes, but thou wilt also walke in the same, nor wilt thou stand pausing upon it, to consider whether thou wert best doe it, or no ; but if it be about a good duty, as suppose keeping of the Lords day, hearing of the word &c. thou wilt doe it without any more adoe, yea though there were no promise nor profit to be got by it, for else thou dost no more but as a servant, not as a sonne, in hope of wages, and not out of love, looking for nothing for thy paines : so did Saint *Paul*, he would preach the Gospell, though he had nothing but chaines and imprisonment for his labour ; and why will he so ? why ? because God commands it, and its a good duty ; so that if thou make a question of it, whether thou wert best to doe this or that good duty, or wilt doe no more then thou must needs, thou lovest not the Lord, for he that loves him, will doe whatsoever he can for him, and yet thinke all too little when he hath done too.

Fourthly, as thou wilt speake well of him thy selfe, so thou wilt not endure to heare others speake ill of him, but thy heart will be mooved within thee at them, and at any thing that might impeach and hurt his glory ; as to see his Church lye wast, his word corrupted &c. so *Ely* was not

1 Sam. 13.

not mooved so much with the death of his Sonnes, as to heare *that the Arke of God was taken* *. and indeede they are bastards and not sons that can heare their father reviled, and railed on, and never be affected, nor offended at it.

Fiftly, if thy love to the *Lord Iesus Christ* be sincere and sound, thou wilt be loath to lose him, for we will rather lose all we have, then lose the favour and affection of a friend, whom we love intirely; and as thou wouldst be loath to lose him, so thou wouldst be as loath to offend him, or doe any thing whereby thou mightest be like so to doe; or if so be thou hast, thou wilt never be at quiet till thou hast gained his good will againe, whatsoever it cost thee to get it.

Sixtly, thou wilt linger and hang after him, as we may see in the woman of *Canaan*, she would not be said nay, but let him say or doe what he would, she would not leave him, but she still staid by him till he had granted her suite.

Examine thy selfe then narrowly by these signes likewise, and when thou hast done so, and findest thy selfe guilty in any, or all of these particulars, then confesse thy sinne unto the Lord, and beg the pardon of it at his hands, leave him not till he hath heard thee, and granted thee the request of thy lips, *by saying unto thy soule, I am thy salvation*; and witnessing with thy spirit, that thou art his child by adoption and grace. And so as I have hitherto shewed you some reasons, *why he is accursed that loves not the Lord Iesus Christ,*
and

ought to love him, and whereby thou mayst be incited and stirred up thereunto; for as *David* said in another case, *the Lord is worthy to be prysed*, so may I say, the Lord is worthy to be beloved, and that in many respects; as

First, because he hath all the glory and beaurty in himselfe that ever thou sawest in any creature, it is in its full perfection in him; whereas it is but in part in any creature, as the light is in its full lustre and strength in the Sunne; whereas the Starres and Planets have but a glimpse or beame of it, and that by participation, and not in it selfe, as in a fountaine; and therefore the *Spouse* in the *Canticles* saith, *that he is all glorious, or that all glory is in him*; and this is the reason why some love him, and others love him not, because he hath manifested and revealed himselfe and his glory to some, and not to others, as unto *Moses*, *Abraham*, &c.

Secondly, he is unchangeable, ther's no man but that thou shalt at some time or other, see that in him, which might make thee not to love him, but in God we cannot finde any such matter, for he is *Iehovah*, *semper idem*, *yesterday, to day*, &c. ther's no variableness nor shadow, &c.

Iames 1. 17.

Thirdly, because he is Almighty, he can doe whatsoever he will; there is nothing impossible to him; and as he is able to doe all he will, so he will doe all that he is able, so farre forth as it may make for his owne glory and thy good.

But thou wilt say, why is this such a loadstone of love?

D

Yes,

Object.

Yes verily that it is, for by his omnipotency are understood all the excellency and glory, all the grace and vertues that are in God.

Object.

But thou wilt say, I have often offended him, will he then yet heare me, or accept of my love for all that?

Solu.

Yes that he will, for he is gracious and mercifull.

Object.

Oh, but I have nothing in me, but am ready to offend him againe.

Sol.

What if thou be, yet *he is long suffering*, so that he will not cast thee off, if so be thou wilt cleave to him?

Object.

Oh, but how shall I know that?

Sol.

I answer, thou shalt know it by his word; and that is truth it selfe; search the Scriptures therefore, and there thou shalt heare him say as much in plaine termes, *he that commeth to me, I will in no wise &c.*

Ioh. 6. 37.

Object.

Oh, but my finnes are such strange ones, as no bodies are.

Sol.

Suppose they were, yet his mercy is infinite, and farre more then thy finnes are, or can be: but yet that is not so as thou sayst, for there have bin as great sinners as thou, whatsoever thou art, which yet neverthelesse upon their faith and repentance, have beene received into grace and favour againe; as were, *Mary Magdalen, Peter, David*, and diverse others besides them.

Object.

Oh, but for all that I am not worthy of his love; and it will be a disparagement for him to set his love upon such a one as I am.

But

But what is that to thee ? if he thinke thee worthy ; as so he doth, for he sues unto thee, what needst thou stand upon that, why shouldst thou care for any more ? now this is all the dowry and duty he askes of thee, *for what doth the Lord thy God require of thee, ô Israel, but that thou love him *?*

Sol.

Deut. 10. 12.

And moreover, besides this, consider that it is he that first gave thee this affection, that thou shouldst love him ; and that ther's none other on whom thou canst better bestow it, or who more deserves it at thy hands, then he doth.

And finally, consider that thou hast engaged thy selfe unto him by vow in Baptisme, so that as *Ioshua* said unto the Children of *Israel*, *ye are witnesses against your selves, that you have chosen the Lord, to serve him ;* so are yee against your selves, and every time that ye receive the Sacrament of the Lords Supper, you renew your covenant; so that if you love and serve not the Lord, you are so many times witnesses against your selves.

And here let us make some little stand to reckon up the severall circumstances that doe engage us to love him ; as,

First, that he is our Lord, and hath bought us at a very high rate ; now if a condemned person, or a man taken by the *Turkes*, should bee repleevd or ransomed by another, we would all thinke it his duty that he should love him as long as hee lives for it : and so stands the case with us, we all late in darknesse and in the shadow of death, and were taken Captive by Satan, at his pleasure ; and

1 Pet. 1. 18. 19.

Christ hath redeemed us from that his more then Egyptian bondage, and that not with corruptible things, as silver or gold, but with his precious blood, as of a Lambe without, &c. and doth not he then deserve thy love? canst thou deny him such a small thing as that is? Again consider,

Secondly, what he hath done for thee, even from thy youth up, how he hath feed thee, forgiven thee thine offences, and paid the debt for thee, when thou wast ready to goe to prison for it, so that now the Lord begins to grow angry with thee, if thou wilt not yet love him for all this; and yet this is not all; and therefore,

Thirdly, consider also that he loves thee; now as fire begets fire, so doth love beget love, therefore saith Saint Iohn, *we love him, because he loved us first*; that is, his love to us should make us love him againe: but especially we cannot but love him, if we consider in the last place,

Ephes. 3. 19.

Fourthly, what his love is, *for its unspeakable, and passing knowledge*; we can never conceive the height and length &c. All which, what should it teach us, but these two things?

Rom. 9. 22.

First, that if we will not love the Lord, *he will shew his wrath, and make his power knowne upon us, that we are but vessells of wrath, fitted for destruction*, as it is said *. Again,

Secondly, it should exhort us to love the Lord Iesus Christ; and therefore to provoke us thereunto, we should often consider, and thinke in these things, what right and title he hath to us,
how

how much he hath done for us, and how greatly he loves : yea and more then all this, wee shall thereby also have these and these things, wee shall by this meanes reape these and these benefits.

First, we shall have his spirit, the spirit of truth, the Comforter which shall leade us into all truth, and enable us to fullfill his Commandements, and with facility and ease, whereas else they would be grievous unto us ; as for example, Saint Paul would soone have beene weary of preaching and suffering so much as he did, if he had not had this love in him ; and why doe parents thinke nothing too much for their children ? but because they love them ; therefore it is that though they bee froward and untoward, yet still they beare with them : if then we cannot finde in our hearts to be quiet, untill they looke to the Lord, like as the needle of a compasse which is toucht with a Loadstone, will never stand still till it comes to the North-pole ; then may this be a testimony unto us, that may distinguish us from Hypocrites, and witnesse to our soules that we love the Lord Iesus Christ ; for they keepe the Commandements of God in some sort, and abstaine from some one kinde of sinne, but not out of love to him, nor in any obedience and conscience of his word, but in love to themselves.

Secondly, this is a marke of thy Resurrection from the death of sinne, to the life of righteousness, hereby shall yee know that yee are translated

from death to life, because yee love the brethren, now yee cannot love them, but you must love the Father that begot them.

Thirdly, thou shalt get by this thy love to him, for when thou givest him thy heart, he will give it thee againe, he will onely alter the object, but let thee keepe the affection still, onely it shall be better then it was before, he will purifie it from all its corruptions, and cleanse it from all its sins: Nor shall this be any thing out of thy way, it shall be as much for thy profit as ever it was before, for when thy heart is set to keepe his Commandements, *when it inclines to his statutes*, (as so hee will incline it) *then whatsoever thou doest, it shall prosper*: so that as its said of the Sabbath, *that it was made for man*; that is, for mans good; so may we say the same of all the rest of the Commandements, that it is made for man; that is, for his good and benefit, and therefore *the promise of life and happinesse is made to all alike.*

Esay 58. 14.

Deut. 5. 33.

And here by the way take this difference along with thee, to distinguish thy love from selfe love, for that is all for it selfe, but this is all for him whom thou lovest; if then thou love the Lord for thine owne good, it is selfe love, but if thou love him for himselfe, simply without any respect to the recompence of reward, then is it true love indeede.

Fourthly, wee shall receive much comfort by loving the Lord: now what is that keeps us from loving of him but our pleasures? we are loath

loath to part with them, and yet alas we shall receive much more, and they farre more substantiall, sollider, and sounder comfort by loving of him, then ever we should by loving of the world, or the things of the world. Now doe but thinke how good a thing it is to love one that is but like thee? much rather shouldst thou love one that died for thee; wherefore if thou wouldst have thy heart filled with joy and comfort, love him; for so thou shalt have joy unspeakeable and glorious. And last of all, if thou wouldst indeede unfainedly love the *Lord Iesus Christ*; consider,

Fifthly, that it makes thee a more excellent man then thou wast before; for every man is better or worse according to his love, as it is set on things better or worse; now Christ is the *Summum bonum*, the chiefeest good, and if thou love him, thou art united unto him, and to his God-head, for love is of a uniting nature.

Thou wilt say, these are indeede good motives to make us to love him, but how shall I come by this love? or by what meanes shall I get this love into my heart?

For answer whereunto, I tell thee, first of all, that if thou canst but unfeinedly desire to love him, thou hast halfe done this worke already; and that thou mayst have such a desire, meditate often upon those motives before.

This is the answer Christ himselfe gave to his Disciples, when they asked him, how they should get faith; why, faith he, *if you have faith but*

Quest.

Ansiv.

but as a graine of mustardseede, you should say to this mountaine, be thou removed; and be thou throwne into the midst of the Sea, &c. thereby shewing them the excellency of it, that so he might the more enamour them with the love of it, and make them desire it above all that they could imagine and thinke of besides, in comparision thereof: but if thou wouldst (as thou sayst thou desirest to) love the Lord Iesus Christ indeede, with all thy heart, with all thy soule, and with &c. I answer, and add againe, thou canst not use a better meanes to attaine thereunto, and get the love of him into thy heart then these.

First, pray unto God for it, for all graces are his gifts, they are meere *Donatives*, and hee hath promised to heare them that aske in his Sonnes name, and to give the spirit to them that aske it, that is, to give the gifts and graces thereof unto them; nor is he any niggard, for he giveth liberally, and obbraideth not.

Quest.

But thou wilt say, how doth prayer beget love?

Answe.

I answer, it begets it two wayes.

First, by prevailing with God.

Secondly, by familiarity with him.

First, I say, by prevailing with God; so did *Iacob*, and the woman of *Canaan*, for considering that he hath condescended to their request; that he hath granted their suite, and heard their petition, and that in such a matter, as they are never able to make him any part of amends; as the
forgivenesse

forgivenesse of their finnes; why, then they thinketh that to love him, is one of the least things they can doe for him, so *Mary Magdalen loved much, because much was forgiven her.*

Secondly, by familiarity with him; we have a saying, that *nimum familiaritatis contemptum parit, that too much familiarity breeds contempt*; and however amongst some men it may sometimes fall out so, yet its seldome seene amongst those that are intimate friends indeede; or say it should, yet I say, it never so comes to passe betwixt God and the faithfull soule; but by how much the more familiar and frequent they are together, by so much the more fervent and indissoluble is their love: and this is most certaine, that a man that is a stranger may wish thee well, but cannot truely love thee, till he be acquainted with thee; so neither canst thou love the Lord as thou shouldst, so long as you are strangers one to another; and what brings us and the Lord better acquainted together, then prayer? wherein (as it were) thou talkest familiarly with God; even as a man talketh with his friend face to face: this is the first meanes.

Secondly, desire the Lord to shew himselfe unto thee, as *Moses* did, for this is a strong motive and meanes to make thee love him; therefore (saith our Saviour to his Disciples, that) *hee that loveth him, shall bee beloved of his Father, and I will love him, and will manifest my selfe unto him**; which is, as if he had said, if you would know how

Ioh. 14. 21.

you shall come to love me, or my father, it shall be by this way or meares; *I will manifest my selfe unto you, I will shew you my glory, and then you cannot choose but love mee, though you loved me not before.*

Ephes. 1.17, 18.

Now the ordinary way and meanes whereby he reveales himselfe unto any one, is by the preaching of the word, which though it be but a dead letter in it selfe, yet when hee puts life and spirit into it, and opens our hearts, as he did open *Liddeahs* thereby, then we see and conceive his mercy and our owne wretched vilenesse, whereupon we cannot but love him, knowing how hee hath loved us, and gave himselfe for us: and therefore the Apostle prayeth, *That the God of our Lord Iesus Christ would give the Ephesians the spirit of knowledge, wisdom, and revelation, that the eyes of their understanding being enlightened, they may know what is the hope of his calling, and the riches of the glory of his inheritance in his Saints**; as if he had said, if you know but these things, then there is no doubt to be made of it but that you will love him, as well as one would desire: for this is one sure ground why we love him not, or love him no better then we doe, because wee know him no better; we are ignorant of him, and *ignoti nulla cupido* (as it is said) there is no love, no longing desire after that which we know not, or know not the worth and necessity of it: as a sicke man hath no thought after the soveraigne drugs in the Apothecaries shop, because hee is ignorant

ignorant of any such matter; whereas the skilfull Physitian seekes out and sends for them: and as an ordinary rusticke, cares not for a precious pearle, but casts it away when he findes it; which if an expert Lapidary had it, hee would set much by it, because he knowes the price and worth of it well enough: and thence it is, that when the Prophet *David* had professed his love to God, saying, *I will love thee o Lord my strength*; hee afterwards addes (as it were) the reason or ground of that his love towards him; *because hee bowed the Heavens and came downe*. Whats that? why that he had made himselfe knowne unto him: he had declared his power and might in his deliverance, and that was it that made him love him; if therefore thou wilt but desire (I say) to love him, he will inflame thy heart with the love of him; yea he will open the Heavens, and thou shalt see him sitting on the right hand of God; as Saint *Steven* did.

psal. 18. 1.

ver. 9.

Act. 7. 56.

But thou wilt say, all these are the workes of God, and they extraordinary ones too; but what must I doe for my part, to have the love of God in my heart? to which I answer.

Quest.

First, no; it is no such extraordinary thing for God to reveale himselfe to his Saints; it is an usuall manner with him; but yet,

Ans.

Secondly, thou must doe these things thy selfe: First, thou must looke how he hath revealed himselfe in the Scriptures, to be a most glorious and gracious God, a mercifull Father in *Iesus*

Christ, slow to anger, and of much mercy ; and now when we perceive him to be such a one, we cannot but love him, and long after him with all our hearts.

Secondly, we must consider our owne misery ; this made *Mary* to seeke after him, and were it not but that we stand in neede of him, but that wee know wee are undone and damned without Christ, wee should never care so much for him, *for the whole have no neede of the Physitian*, that is, they care not for his skill, nor his helpe; but they that are sicke, they that know their owne wants and weakenesses, they know how to value and esteeme of him : and so we, when we see we are wounded by sinne, and sicke unto death, then will we enquire and seeke out for the spirituall Physician of our soules, *Christ Iesus*.

Thirdly, we must humble our selves before him confessing our sinnes, and that in particular, as many as we can, by the omission of such and such good duties, and the commission of these and these sinnes : especially we must confesse our beloved bosome-raigning sinnes; so the Prodigall Sonne confessed, *that he had sinned especially against Heaven, and before his father, by riotous living, whereby he was unworthy to be called his sonne, and did desire onely to be as one of his hired servants* : and now when he saw his father notwithstanding make him so welcome, who had so meane a conceit of himselfe, that he put a ring upon his finger, and shooes on his feete, &c. then he

he loved him much more : and so it is with Christ and us, when we are once out of love with ourselves, and yet perceive that he loves us, who are not worthy to be beloved, then that makes us love him againe, and the more lowly we are in our owne eyes, the more highly doe we esteeme Christ, and Christ us.

Psal. 4.

Fourthly, and lastly, thou must first of all get faith, for as thy faith is stronger or weaker, so is thy love more or lesse ; if thou hast but a little faith, thou hast but a little love, for faith is the ground of love, as the promises are the ground of faith. Now so long as thou dost not beleieve that he hath satisfied the divine wrath and justice of God for thee, and that God hath accepted the attonement for thee in him, thou canst never love him as a brother or friend, but rather feare him as an enemy or Judge; pray therefore with the Disciples, *Lord encrease our faith*, and therefore ply the ministry of the word, *for that is the meanes whereby faith is wrought and begotten in any one* *; else (I say) againe, thou canst never truly love him, but as thou dost another man which thou knowest not whether hee love thee againe, or no; and so thou mayst hate him againe at some time or other for all that: but labour for faith, and that will breede love; and then if thou love him he will surely love thee; yea, indeed, thou couldst neither love nor beleieve in him, were it not but hee loves thee first.

Rom. 10. 17.

But thou wilt say, how shall I know that? I answer.

E 3

It

Quest.

Ans.

1 Ioh. 4. 19.

It is the Apostle Saint *Iohns* owne words, or rather his words by that his Apostle; *wee love him, because hee loved us first*. And besides his word (though that were enough) thou hast his seale, he hath given thee his Sonne, who hath given his life for thee, and shed his most precious blood for thy salvation; and would he have done this for thee (thinkest thou) if he had not loved thee? no, but herein is love, not that wee loved God, but that God loved us, and sent his Sonne to die for us, *that so by the blood of the new Testament hee might seale the same unto us*; and even yet by his spirit, hee still sues unto us for our love, as a further testimony thereof.

1 Ioh. 4. 10.

Object.

Oh but (thou wilt say) I am not worthy of so great love, for I am a sinner, disobedient, and rebellious.

Answ.

But I answer, what dost thou tell him of that? what if thou wert the chiefe of sinners; he knew that before he gave thee his Sonne; and he gave him unto thee the rather, because he knew thou wast so, for he justifies the ungodly; that is, those that condemne and judge themselves to be so; so that if thou wilt but beleve in him, and imbrace him, it is as much as he desires of thee.

Object.

But thou wilt say, it may be he is affected to this or that person, and not to me: to which I answer againe.

Solu.

Matth. 28. 19.

Matth. 11. 28.

That his commission is generall; *Goe preach unto all nations, baptizing them &c.* And so is his invitation too; *Come unto mee all you that labour &c.*

fo

so that if thou wilt but beleeve and come in unto him, thou shalt be saved; for he casts out none that come in unto him (as you heard before) *Ioh.*

6. 37.

And when thou hast considered this, then begin to argue and reason thus with thy selfe; sith the promise is made to all, I know I am one of that number, and then thou wilt begin to love him for all thou art a sinner, yea thou wilt love him so much the more for that, to consider that for all that he loved thee.

Oh but (thou wilt say) I see I sinne dayly and hourelly, and that againe and againe, against many vowes and promises, against many mercies and meanes of better obedience

Object.

But I answer; what though thou dost? remember that as there's a spring of sinne and corruption in thee, so there's a spring of mercy and compassion in God; and that spring is set open for sinne and for uncleanness, to wash and purge thee from the same, so that still (I say) if thou wilt but love and beleeve in him, he will love thee; for notwithstanding all this, hee still woes and sues unto thee for thy love, and therefore stand no longer out with him, but come in with all the speed thou canst make, which that thou mayst the better doe, thou must remove these two hinderances

Sol.

out of the way { Strangenesse,
Worldly mindednesse.

First,

First, *Strangenesse*] for strangenesse begets coldnesse of love, whereas familiarity (as I told you) procures boldnesse in the day of judgment.

Quest.

But (thou wilt say) how shall I come to be acquainted with God?

Answe.

How? why be much in his praise, in hearing of the word, and receiving of the Sacrament; there is a communion of Saints (you know) and so there's a communion of God with the Saints; let us therefore be carefull to maintaine this communion betwixt us; by having recourse unto him in his ordinances, and seeking unto him for comfort in all our troubles and adversities.

Deut. 30. 6.

Secondly, *Worldly mindednesse*] that also begets coldnesse of affection, and want of love to the Lord Christ, and therefore hee circumcises the heart; that is, he cuts off all carnall and worldly affections from it, that so thou mayst not love the world, nor the things of the world, but *may love him with all the heart, and with all &c.* for the love of the world is enmity with God, so that if any man love the world, the love of the Father is not in him, *for you cannot serve God and Mammon*; and therefore our Saviour saith, *That we must not onely forsake, but hate father, and mother, and wife, and children, and house, and lands for his sake and the Gospells*; or else we cannot be his Disciples: so did the Apostles, *we have forsaken all and followed thee*. Wherefore let us not set these things too neere our hearts, but considering what it is that keepes us asunder; as vaine hopes,

hopes, worldly feares, fantasticke pride, pleasures, profits, and the like, let us cashiere them, and cast them from us; for what are all these, and all such as these are? but vaine things that cannot profit in the evill day.

And therefore as *Sammuel* exhorts the people of *Israel*, *Turne not aside from the Lord unto them, either to the right hand or to the left*; for they cannot profit, because they are vaine.

But (thou wilt say) will God then be content with any love?

Quest.

I answer, no truely that he will not neither; what then? Answer.

Ans.

First, thou must love him *with all thy strength, and with all thy power, with all the parts and faculties of soule and body.*

Now it may be thou art a Magistrate, a master of a family, a Minister, a Tutor, or any other governour, and then thou must doe God more service then another private and inferiour person; thou mayst compell them that are under thee, to love the Lord by thy authority and example; God lookes for this (I say) at thy hands; *for to whom much is given, of them much shall be required*; thou art but as a servant sent to market, which must give an account for what hee hath received, and the more money hee hath given him to bestow and lay out, the more commodities his master lookes he should bring home with him for it; so the more wit or understanding, or learning, or knowledge, or authority, and power

er thou hast, the more love must thou beare unto Christ, and shew it by thy bringing forth more fruits thereof unto him, then others that have none of all these oportunities, or not in so great a measure as thou hast, this is the first thing.

Secondly, thou must love him above all things in the world besides, whether it be pleasure, or honour, or pride, or profit, or what else thou wilt, or canst name besides; yea thou must love him above thy selfe and thine owne salvation; so that if his glory, and any, or all of these come in competition together, thou canst be content to be accursed for his sake, to have thy name razed out of the booke of life, and to be *Anathema* for Christ; then is thy love such as God will accept of, for this is that selfe-deniall which Christ himselfe speakes of, and calls for of us.

Object.

But thou wilt say, *durus est hic sermo*, this is an hard saying, how shall I be able to doe this? to which I answer.

Sol.

Thou shalt doe it the better, by considering that he is better then all things, and that the whole world is not to be compared with him; count that all the afflictions of this life, are not worthy the glory that shall be revealed (saith the Apostle) and that made him endure such persecutions for the Gospel as he did, with joy and patience; and so if thou be once come to that passe as to know and be perswaded in thy conscience, of the incomparable worth and excellency of Christ thou wilt make more reckoning of him, then of al

Rom. 8. 18.

th

the world besides; for as he himselfe said of himselfe, *He that will not deny himselfe, and take up his crosse, and follow mee, is not worthy of mee*; so he that loves any thing else above, or equall with Christ, is not worthy of him; no, thou must be wholly his as he is, *as he is wholly thine, and hath betroathed thee unto himselfe*; so that as a Virgin that hath betaken her selfe to an husband, must forsake all other, and cleave or keepe her constantly unto him, so long as they both shall live; so wee, being married unto Christ, must not play the Harlot, and goe a whooring after other Gods, but must be wholly his, as he is wholly thine.

Hef. 2. 19.

But thou wilt say, he is not wholly mine, for he is the Saints too.

Object.

To which I answer; he is indivisible, hee is not divided, but is wholly thine as well as theirs, so then if thou wilt love the Lord Christ truely and purely, as he would thou shouldst, thou must love him so, as that all that is within thee be set upon him.

Solu.

But (thou wilt say againe yet further) what, must wee love nothing else but him then? to which I answer.

Quest.

Yes that thou mayst, so as it be with a subordinate, and not with an adulterous love, as a woman may love another man besides her husband, but it must not be with such a love as she loves her husband withall, she may not love his bed; it must be onely with a neighbourly and civill, but

Ans.

1 Cor. 7. 24.

not with a conjugall or matrimoniall love, and so thou mayst love thy lands, thy life, thy friends, &c. but so as thou art ready to part with all for love of Christ : so that hereby shalt thou know whether thy love be an adulterous love or not, if when he bids us follow the duties of our callings, and we suffer our selves to be drawne away by vaine delights, *and doe not therein abide with God* (as the Apostle speakes ;) that is, use it not to the glory of God, and the good of the Church and Common-wealth wherein we live ; and so for any other matter, if we cannot be content it should give place to Christ, then is our love unlawfull and adulterous, yea if our lives lay upon it, if we doe not yet preferre him before them, wee are not worthy of him, we love our selves more then him, it is no true love of Christ.

Object.

But thou wilt say, this is impossible, that a man should thus love God more then himselfe, more then his soule.

Sol.

I answer, I deny not but that it may seeme so to flesh and blood ; but yet thou must know, that to a man truely regenerate it is not so ; for (as Saint Paul saith) *I am able to doe all things through Christ that strengthens me* : those things that to the eyes of carnall reason seeme hard and difficult, to them that are spiritually enlightened, are facile and easie to be done, and so is this.

Thirdly, If thou wouldst have thy love pleasing to God, thou must have it grounded on him, and that requires two things.

First,

First, It must be grounded on faith in his promises, revealed unto thee in his word; for without faith, it is impossible to please God, neither is it so much love, as presumption that hath not this foundation.

Secondly, it must be grounded on his person, not on his prerogatives or priviledges which thou shalt get thereby, for if we love him onely for his Kingdome, and not for his person (as we doe when we cannot be content to suffer temptation and persecution for his sake) then he cares not for thy love, because it is selfe love, and not love of the *Lord Iesus Christ*, for then if it were, thou wouldst respect nothing else but him.

Fourthly, thy love must be a diligent love, ready to reforme any thing that is amisse in thee, or which may dislike him; which whether it be so or no, thou mayst try it by these three markes or tokens following.

¹ *Thes.* 1. 3.

First, it will cause thee to put on new apparrell; a woman that loves her husband, will attire her selfe according as she thinkes it will please him best, and give him most content, especially when shee is to be married unto him, then she will have a wedding garment that may set her forth, so as he may take the better liking in her: so thou, if thou hast put off the old man which is corrupt, according to the deceiveable lusts of the flesh, and hast put on the new man, which after God is created in knowledge, righteoulesse, and true holinesse; if thou be clothed with the wedding gar-

ment of *Christs* righteousness, and givest diligence thereunto, to make thy calling and election sure, then mayst thou be sure thou lovest him, and that he accepts of that thy love from thee.

Secondly, It will open and enlarge thy heart towards him, so as thou wilt dayly love him more and more, (so saith the Apostle Saint Paul) *my heart is enlarged towards you o yee Corinthians*; it is not any scanty or niggardly kinde of love that hee will like of, but a full, free, and liberall one; so that if thou canst not be content to be at some cost and charges for the maintenance of the Gospell, and the enjoyment of his love, thou lovest him not, or at least he regards not thy love who-soever thou art.

1 Iob. 3. 3.

1 Cor. 6. 11.

Thirdly, it cleanseth thy heart, what is said of hope, is as true of love; he that hath this love in him, *purifies himselfe as he is pure*, and of faith it purifies the heart, and so doth love; therefore saith the Apostle againe, *Ye were thus and thus, but yee are washed, but yee are sanctified, but yee are justified, &c.* so that if you would not lose your labour, if you would have Christ accept of your love, and you would know that he doth so; suffer not any sluttishnesse, any sinne and filthinesse to rest in your hearts; but sweepe and cleanse them with the beesome of repentance, from all such things.

And so hitherto of the necessity of your loving the *Lord Iesus Christ*, together with the meanes, motives, and marks thereof, and in all these, the equity

equity and justice of God, *how worthy hee is to bee accursed that loves him not*; now

Secondly, followes the object of this our love, which is (*the Lord Iesus Christ*) who may be considered three wayes.

as being our { Lord,
Saviour,
Messiah. }

First, as our *Lord*] to whom of due, we doe owe our love and obedience: now as he that runnes away from his earthly Lord is worthy to be hanged for it, so he that runnes away from the *Lord Christ*, and will not love and serve him, is most *worthy to be accursed*: but I have spoken of this sufficiently in the former part of our text, and therefore because I have beene so large therein, I will now be more brieve in this, and therefore so much for the first consideration we must love him also.

Secondly, as our Saviour, or Iesus, and Redeemer, who hath bought and chosen us unto himselfe, *a peculiar people, zealous of good workes*; and therefore let us not deferre it, for now are the last times, the end of all things is at hand, so that if yee doe not love him now, it will bee too late hereafter to doe it, if we would never so faine, and its a fearefull thing to fall into the hands of the living God.

1 Pet. 4. 7.

Thirdly, he is the *Messiah*, the annoynted of the Lord,

Lord, the light that should come into the world, the high Priest of the new Covenant, ordained and consecrated of God to offer sacrifice for us, even a peace offering of his precious body and blood, to bee a reconciliation for us unto the Father, and to set us at one againe with him, who before were utter enemies one to the other, haters of God, and hated of him, therefore is he also called our peace, our Mediator, and Advocate, and the like : but yet he is not onely made and appointed to be a Priest unto us, to reconcile us unto his Father ; but withall a King too, to rule over us and subdue us, if so bee wee will not bee reconciled and come in unto him ; therefore these two words, *Lord*, and *Iesus*, are here, (and in diverse other places elsewhere) joyned together. And so Saint Peter gives him two the like titles, saying that he is a Prince, and a Saviour ; not a Saviour onely, *but also a Prince to them that would not that hee should raigne over them.*

Acts. 31.

So that wee must marke this then, wee doe not preach *Christ* in the Gospel a Saviour onely, but a Prince, and a Lord also ; and they that love him must be content to take him as both ; aswell a Lord and King, as a Iesus and Saviour ; as a wife takes her husband, to honour and obey him aswell as to love him, or have him keepe and cherish her in sicknesse and in health : and thus if wee bee content to take *Christ* upon these conditions, then wee shall have

have him with all his influences, all the fruits and benefits of his passion : but otherwise thou hast no part nor portion therein, Christ shall profit thee nothing, but thou art and shalt bee accursed to the death notwithstanding hee died.

It may be thou wilt say, thou carest not for that.

Object.

But let me aske thee one question; dost thou know what it is to bee so accursed? if thou dost, consider more seriously of it, if thou dost not, know it is this;

Sol.

First, he curseth thy soule, and \int Grace,
that in a double respect of \int Glory.

First, hee curseth it from the excellency of grace; that is, from the effectuall and powerfull working of it, so that thou shalt bee never the better, but rather the worse for all the meanes of grace and salvation; and shalt goe on in thine impenitency and hardnesse of heart, which cannot repent &c.

Rom. 2. 5.

But thou wilt still say, thats nothing; Is it not so? then

Object.

Secondly, hee curseth thee from his presence, in whose presence is the fullnesse of joyes, and at whose right hand, &c. so hee did Caine, the text saith, *hee went out from the presence of the Lord* *, that hee cast off all care of him (as it were in this life) so as let what

Gen. 4. 16.

G

would

would befall him, hee would never pittie, nor protect him.

Object.

But it may be, thou wilt say, that is nothing neither.

Sol.

Is it not so? is it not a great griefe for a man to be confin'd to his house, so that hee must never come to the Court, nor see the Kings face any more? much more griefe then is it, and a farre greater judgement must it bee for any poore soule to be excluded from the presence of the King of Kings. And however (for the present) thou dost not now thinke it so much, yet the time will come, thou shalt finde it to bee one of the most fearefullest things that can bee; when thou shalt behold *Abraham*, *Isaac*, and *Iacob* in the Kingdome of God, and thou thy selfe out, to have thy portion with the Devill and his Angels; and therefore the Schoolemen are not afraid to say, that the punishment of losse is greater then the punishment of sense.

Object.

But thou wilt say, these are all spirituall things, wee feele not these curses; and so as wee have no crosses nor curses in our outward man, our estates, our goods, and good name, wee care not a straw for these, wee neither feele nor feare them.

Sol.

To this therefore I answer, that you shall not escape so, but even in your outward man, in your body and goods shall you be cursed also, for the earth shall not yeild her increase unto thee,

thee, but the Heavens shall bee as brasse, and the Earth as iron; thou shalt sow much and reape little; and thou shalt bee a vagabond and a runnagate upon the face of the earth all the dayes of thy life; and whosoever meeteth thee shall slay thee, as the Lord also said to *Caine*.

But thou wilt say yet againe; wee see no such matter as I speake of, for you know them that love him as little as your selves, and yet they thrive and doe well enough, yea better then many other that love him a great deale better.

Object.

To which I answer, it is true, it may bee so, they may prosper a while, but they shall be plagued at the last; either here, or hereafter in hell fire for evermore. And now doe but consider seriously of Eternity, what a lamentable thing it is, that when thou hast beene there ten thousand times, ten thousand yeares, thou shalt yet be as farre from ever comming out, or having of any end of thy torments as thou wast at the very first moment thou wentest thither: and therefore remember for this purpose these two places of Scripture, which here I desire thee to looke and reade with mee; the one is, where the wise man saith, *that though a man live many dayes, and rejoyce in them all, yet hee shall remember the dayes of darkenesse, for they are many, and all that commeth is vanity**; that is, all his delights shall have an end, but

Sol.

Eccles. 11. 8.

Rom. 2. 7, 8, 9.

his damnation shall bee eternall, it shall never have either ease or end. The other place is this; where the Apostle, *with such as thus despised the beuntifulnesse, and patience, and long suffering, and forbearance of God, not knowing that his mercy, &c.* he tells them that they did but treasure up wrath against the day of wrath, &c. for God will render unto every man according to his workes, to them that through patience in well doing seeke glory and honour &c. and to them that are contentious, and disobey the truth, and obey unrighteousnesse, tribulation, and anguish, and wrath, &c. that is, as if hee should say, let men please themselves in sinne as long as they list, yet they shall pay deere for it at the last upshot; for, for all these things God will bring them to judgment, and reward them according to their workes, whether they bee good or evill: so that however some drops of his mercy may light upon them here in this world, yet then the great deepe of his judgments, and the vast gulfe of his justice shall bee broken up, and hee shall raine upon them fire and brimstone, storme, and tempest, *this shall bee their portion to drinke.*

Psal. 11. 6.

This then may teach thee not to deceive thy selfe any longer, but to know for certaine that hee that will not now take the Lord Jesus, and love Christ whilst hee is offered unto thee, shall undoubtedly be accursed; and that with such a curse as is here described; for
God

God will not have his Sonne mocked and derided by us, there is nothing that angers him more; and therefore its said (as I said before in the beginning) *kisse the Sonne lest he be angry.* And let us not dreame that it will bee soone enough then to receive him when his wrath is once kindled: For if we will not take him now, then we shall not be able to doe it, but shall bee afraid to come in unto him, for then will his wrath burne like fire, and scorch like a flame; and therefore Saint *Iohn* saith, *That his feete are of burning brasse, and his eyes of flaming fire,* as if from top to toe he were all on a raging flame.

Obiect.

Sol.

Revel. I. 14. 15.

But thou wilt say, what though I doe not receive him now, I may receive him hereafter, before hee be so thoroughly mooved, and angry with mee, as that he will not be pacified.

Obiect.

To which I answer, indeede I cannot deny it, but that the time of this life is the time of grace, & offering of reconciliation; and that so long as there is life, there is hope; but yet I tell thee withall, that there is a time set downe and decreed of God, beyond which thou shalt not receive Christ; for then it may be he hath sworne in his wrath thou &c. he doth never reject, till they reject him, and then when they will not imbrace his offer, but refuse him; it is just with God to refuse them; so that afterwards though they would receive him, yet they shall not doe it; thus when the Jewes had once reiected and refused his Sonne, then he left them; and so

Sol.

when the *Israelites* refused the good land, then he refused them; and swore in his wrath that they should never &c.

And here, for a conclusion, let us note that the Gospell bringeth a swifter and severer curse then the Law doth; so that (as Saint Paul to the *Hebrewes* hath it) if hee that despised *Moses* law died without mercy, under two or three witnesses, of how much soarer punishment shall hee be thought worthy that trampleth under fecte &c. Wherefore as it is there also said in that Epistle; Whilst it is time, whilst hee stands at the dore and knockes, open unto him and receive him, even now whilst its called to day, harden not your hearts as in the provocation, &c. least hereafter he sweare in his wrath &c.

Heb. 10. 28, 29.

And so to say no more, consider what I have said, and the Lord give you understanding in all things. Amen.

FINIS.



November, 30. 1637.

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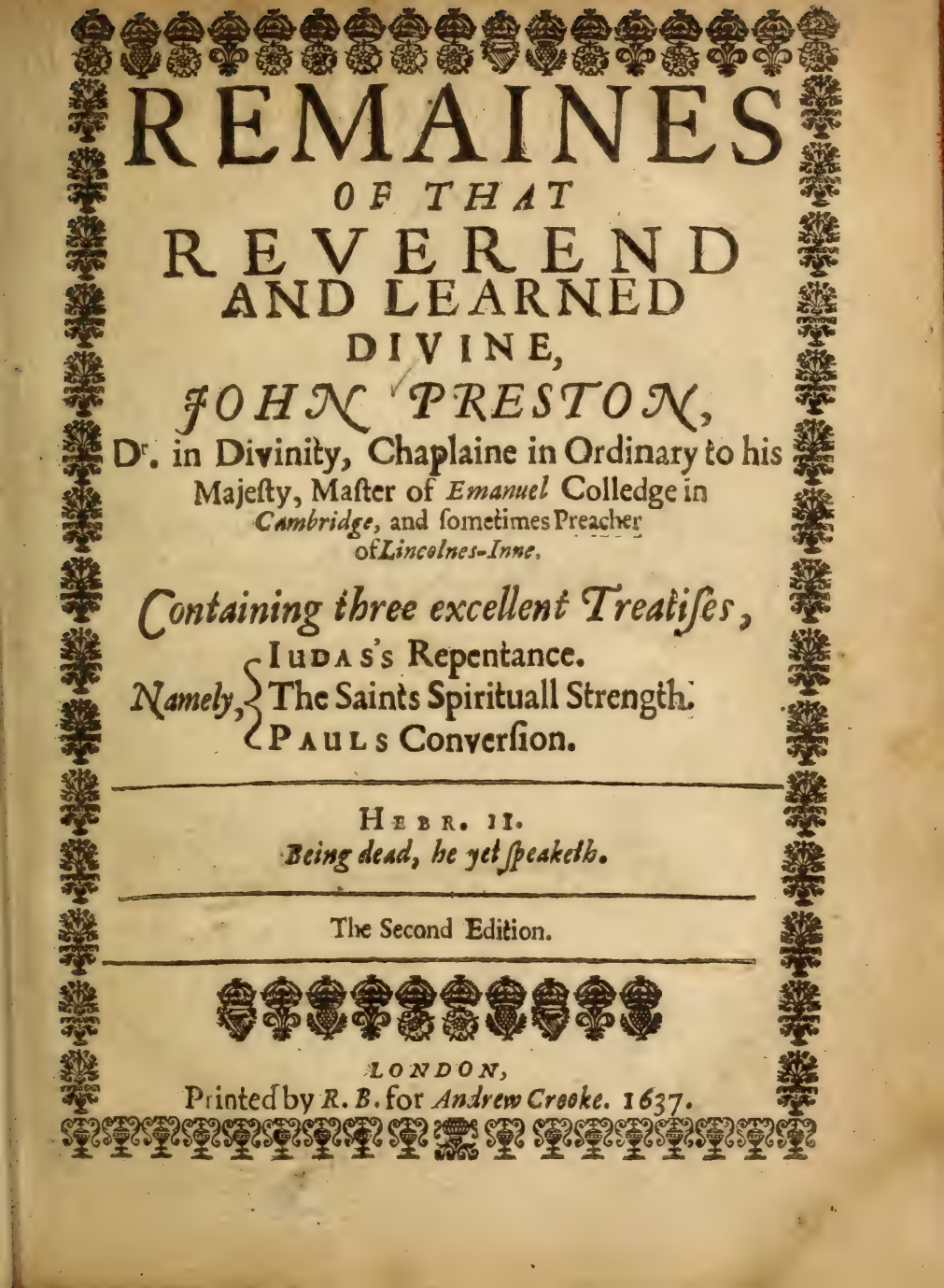
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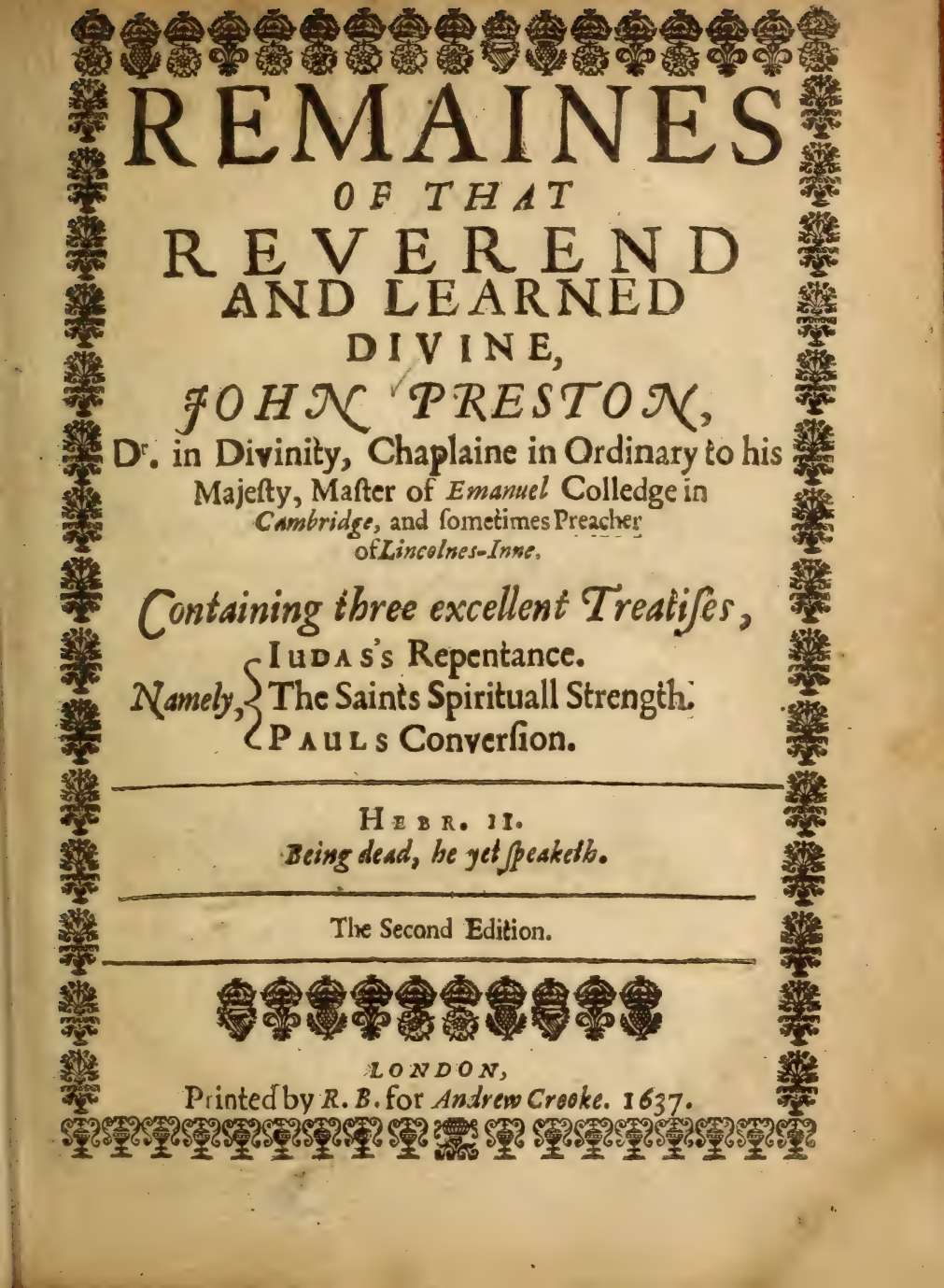
Being dead, he yet speaketh.

The Second Edition.



LONDON,

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Report

OF THE LAMBERT TAIL METHOD OF A STATISTICAL

System of Classification and
Analysis of the Social and
Economic Conditions of the
People of the United States

By
J. H. LAMBERT

Author of "The Social
Science of the United States"

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CLASSIFICATION AND ANALYSIS OF THE
SOCIAL AND ECONOMIC CONDITIONS OF THE
PEOPLE OF THE UNITED STATES



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Iudas Repentance.

Matth. chap. 27. verse 3, 4, 5.

Then when Iudas, which betrayed him, saw that he was condemned, he repented himself, and brought againe the thirty peeces of silver to the chiefe Priests and Elders,

Saying, I have sinned in betraying of innocent blood; and they said, what is that to us, see thou to it.

And when he had cast down the silver peeces in the Temple, he departed, and went and hanged himselfe.



These words doe containe the repentance of *Iudas* after his great sinne of betraying Christ; The summe of them is to shew what Sentence he had cast upon him.

The parts of the words are these five:

First, a description of *Iudas*, *One who betrayed Christ.*

B 3

Secondly,

Secondly, the occasion of his Repentance; which is set forth by the circumstance of Time; *When he saw he was condemned.*

Thirdly, the Repentance it selfe, in these words, *He repented himselfe, and brought againe, &c.* Of which Repentance there are three parts.

1. He made restitution of that he had taken, he brought againe the thirty silver peeces.

2. He confesseth his sinne, saying, *I have sinned in betraying innocent blood.*

3. He shewes himselfe sorrowfull, so that if it were to doe againe, he would not doe it; which is another effect of his Repentance.

Fourthly, the entertainement that he had of the Chiefe Priests and Elders afterward. Wherein observe,

1. They excuse themselves, saying, *What is that to us?* although they had little reason to say so; for if hee had sinned in betraying Christ, then much more they who were the causes thereof.

2. They lay more burthen upon him, *Looke thou to it.*

Fifthly, the issue of all this; wherein is set down,

1. What comfort hee had of those thirty silver peeces; *He cast downe the silver peeces.*

2. What Iudgement God inflicted on him, he made him his owne Executioner; *He departed, and went and hanged himselfe.* These are the parts of the words.

First, for the description of *Iudas* (one that betrayed Christ.) From whence observe, the doctrine is this,

That

That looke what a man is in his life-time, such shall be his name in the end ; if their lives have beene bad, their names at their death will be according ; if good, their report shall be thereafter : as it is here plaine in Iudas, he hath his name according to his desert.

Doctr.

I deny not, but for a time a good man may be evill spoken of, and an evill man may be magnified : For the former, wee may see it in many places ; Our Saviour Christ himselfe was little regarded of the Scribes and Pharisees ; *David* may for a while be despised ; *Paul* may be reproached ; and so *Ioseph*, and many others. For the second, wicked men for a while may have good report ; *Iudas* may so carry himselfe for a while, that none of the Disciples would so much as suspect him for a traytor to his Master. But behold the end of these men, it shall surely bee according to their deeds : Let *Ieroboam* carry a faire shew, let *Ahab* have a good report for a while, but marke the end of these men ; for *Ieroboam*, who mingled his owne devices with the worship of God, behold, he hath his brand set upon him for his perpetuall infamy ; *Ieroboam the sonne of Nebat, who made Israel to sinne*, 2 King. 10. 29. and although *Amazia* made a great shew, yet at last was marked for an hypocrite ; so *Ahab* at last was branded with a name of eternall disgrace. On the contrary side, good mens names shall flourish at their death, though it may be before disgraced. *David*, although hee had committed many grievous sinnes, yet at the last his name was most honou-

honourable: And thus is that verified, *God bleſſeth the righteous, but the name of the wicked ſhall rot, Prov. 10. 7.*

Now to come to the Reasons of this Doctrine, why the Lord doth reward every man in the end according to their wayes in their life time.

The first reason hereof is taken from God himſelfe; he bleſſeth and curſeth mens wayes according to their workes; therefore needs muſt it bee that he muſt bleſſe the godly, but curſe the wicked; he maketh their names to rot, and rotten things ſoone ſtinke: Hence is it that names of ſo many are ſo in famous after their death. And this the Lord doth for two reaſons.

Reaſ. 1.

First, in regard of his truth, he cannot be corrupted. And therefore as men are indeed, ſo he bleſſeth or puniſheth them; and although men may be deceived, yet he cannot; *For he knoweth the way of the righteous, and the way of the wicked ſhall periſh, Pſal. 1. 6.*

Pſal. 1. 6.

1 Sam. 2. 30.

Secondly, in regard of his glory: *I will honour them that honour mee*, ſaith the Lord: If thoſe that diſhonour God ſhould bee honoured; or if thoſe that honour God, ſhould be diſhonoured, it would be an impeachment to his honour; but God is tender over his honour, and therefore by no meanes will he ſuffer it ſo to be.

Reaſ. 2.

The ſecond Reason is drawne from the men themſelves; ordinarily men will bee like themſelves: Feigned things quickly returne into their owne nature; if good mettle be covered over with
bad,

bad, the bad will soone weare away, and the good will appeare; and on the contrary side, if bad mettle bee covered with good, the good will soone weare away, and the bad will be seene; so a godly man may have some slips, but at the last it will appeare what he is; and an hypocrite may have many a good fit, yet sooner or later he will shew himselfe to be like himselfe.

The third reason is taken from other men; at the end envie ceaseth, and then their consciences that before did but whisper, shall now speake aloud in their eares, that they have beene good men: on the other side, for wicked men, it may be they have beene great men, and so they dare not speake as they thought, but then feare shall be removed, and then they shall use libertie of speech: for why are wicked men well spoken of in this life? but onely because that men dare not speake their minds; but then, when both envie and feare shall be removed, then shall *Paul* be *Paul*, and *Iudas* shall be *Iudas*.

Reas. 3.

Now the Vs'es are these three.

First, If mens names shall be according to their hearts in their life times, then take heed that thou keepe not an evill heart in secret; for God who sees thy sinnes in secret, will reward thee openly; God sees thy secret prophanesse, thy secret covetousnesse; surely without thou doest speedily amend, God in the end will give thee a name accordingly: on the contrary, art thou secretly upright, holy, &c? God certainly who seeth it, will in the end plentifully reward thee; for if wee have not

Vse 1.

Matth. 6. 4.

Gen. 4. 15. 7

credit with God, surely all glosses and shifts will doe no good: so that this is true both as well for the evill as the good. Let every man therefore looke to his owne conscience, and see how the case standeth with him. Art thou an hypocrite? God will even set a brand upon thee, as he did upon *Cain*, which shall never be separated from thee, no more than the shadow from the body; thou shalt never have a good name with men; yea, and rather than thy wickednesse shall be hidden, the very birds of the ayre shall disclose it; and although it may be thou thinkest that thy power or authority wil shield thee from ill report, yet I tell thee thy expectation will much be frustrated.

vse 2.

Secondly, This should teach us daily to renew our repentance for our sins; for although it may bee our sins be remitted, yet unlesse we doe daily by repentance cleanse our hearts, God at the length will bring us to shame; and as *Iosephs* brethren, who because they did not repent them of their sinne against their brother, were many yeeres after grieved and troubled for the same. Therefore as you love your names, by daily repentance make up the breaches of your heart and life; for thus did the Prophet *David*. Who would ever in the least manner have imagined that he, after his great sinnes of murder and adultery, would have recovered his name; yet because that hee unfeinedly, even from the bottom of his heart repented, behold at the last he recovers againe his name, and in the end dieth both full of riches and honours. So likewise

Iob, though he was in his life time very impatient, yet because that he repented him of it truly, afterward he is honoured for his patience; and hence is it that Saint *Iames* saith, *Remember the patience of Iob*. A good name cannot but must follow grace and vertue; no lesse than a sweet smell will needes follow flowers and sweet oyntments. If then thou hast committed any sinne either in secret or openly, wilt thou have thy good name recovered before thou dye? bee sure to make thy heart sure by repentance.

James 5.

Thirdly, Let not good men be discouraged for evill reports that they may here have for a time, nor let not evill men be encouraged for the good reports for a time they may have; for at the last all evill reports that are cast on the godly shall vanish away, and all the good report that the wicked have had shall quite forsake them, and every one then shall plainly appeare what he is: the reason of this is, because the reports of the wicked have no sure rooting. Indeede certaine it is, that the godly often have an ill name, yet most sure is it, that at the last God will make their goodnesse to breake forth as the Sunne when it hath beene long darkened. Yet here must bee one caution premised, that our hearts be substantially good. I deny not but a man may have some blemishes, but we must daily labour to keepe our hearts unspotted of the world: We must behave our selves blamelesly, but how? not by stopping the mouthes of men; but we must keepe our selves unspotted of the world, and arme

vse 3.

Simile.

our selves against it, by abstaining from sinne.

If paper be well oyled, cast inke upon it, and it will soone returne off againe, but if it be not oyled it will stay on ; so if our hearts be well oyled against the world, by our innocent carriage, then if they have ill reports cast upon them, they will not remaine, but off againe presently ; and so againe on the contrary side. And thus much for the first part of my Text.

2. The time [*When he saw he was condemned.*]

Hence learne againe,

Doct. 2.

That sinnes are commonly covered and glosses put upon them untill they be committed, but after they be committed they seeme most vile and odious.

1 Chro. 21. 3.

Verse 8.

Matth. 26. 21.
Iohn 6. 70.

This is plaine here in *Iudas*, before he committed this sinne it seemed a matter of nothing unto him, but after behold how hainous it is. Sathan herein is very ready to deceive us, as we may see in many examples. Thus delt he with *David* when he went to number the people, when *Ioab* represented the sinne to him well enough, yet it seemed nothing to him, but he must needs have it done, then afterwards see how hainous it was to him, inso- much that it made him cry out, saying, *I have done exceeding foolishly.* But should we trace the whole Bible, we can finde no better example than this of *Iudas* ; Christ had given him so manie warnings, saying, *One of you shall betray me :* And againe, *I have chosent twelve, and behold one of you is a Diuell.* And a
gaine,

gaine, *It were better for that man, by whom the Sonne of man shall be betrayed, that he had never been borne:* yet all this would not serve, but the luster of the thirty silver peeces had so blinded his eyes, that he could not see.

Now for the reasons.

The first reason is taken from a mans selfe ; our lusts within us are so strong, that wee cannot see the sinne ; as was that in *Cain* : for the properties of these lusts are to cast a mist before our eyes, and to blind-fold us thereby. As when a man doth any thing in his anger, while his anger lasts, he thinketh that he doth it with reason, but afterwards he judgeth himselfe for it, and considers the thing as it is in it selfe ; so it is when a man is blinded with his lusts, he goes on in sin, *perit enim judicium, cum res transit in effectum.*

The second reason is from the Divell, who covers our sins before they are committed with some baits ; for hee knowes no fish will bite at a bare hooke : so sin at the first is covered with profit, pleasures, &c. or else he laboureth to minse it with distinctions, but when its committed, then he sets it forth in its owne proper colours.

The third reason is from God himselfe, who giveth men up oftentimes in his just judgement ; and then use all the perswasions and reasons in the world, and you cannot move them from it : hence is it that the Apostle speakes, *Rom. 1. 28. As they regarded not to know God, so God gave them over to a reprobate sense, that they were not able to discern of the truth.*

Marke 14. 21.

Reas. 1.

Reas. 2.

Reas. 3.

Rom. 1. 28.

truth : which is a metaphor taken from a touch-stone, which is able to discerne betweene true gold and false ; but when the vertue of this touch-stone is taken away, then it cannot discerne ; so in like manner, when as God shall give a man up to commit sin, and take away his right minde, hee cannot discerne evill from good, no more than a blind man can judge of colours ; yea, and he is no stronger to resist any tentation, than *Sampson* was when his haire was cut off, to resist his enemies.

Indeed I deny not but that God may sometimes for sin, leave good men to themselves ; thus God dealt with *Ezekias*, 2 *Chron.* 32.31. who because he had shewed the Embassadours of the Prince of *Babylon* all his furniture, it is said *God left him to himselfe*.

And this is done for these two Reasons :

Reason.

First, because God is willing to it for his owne glory.

Secondly, because by this their consciences come to be awakened, and begins to ring a loud peale in their eares.

But here we must know, that there is a great difference betweene Gods leaving of wicked men to themselves, and good men to themselves.

For first, for wicked men, their conscience is awakened, but not soundly untill the day of death, although they may have some remorse and sorrow before. But commonly God awakes a good man sooner. The sinnes of a good man are either lesser or greater ; if lesser, hee is sooner awakened ; if greater,

greater, he is awaked with greater difficulty ; for a grosse sinne is alwayes most dangerous ; this yee may see plainly in *David*, when he had cut off the lap of *Sauls* garment, hee quickly perceived his sinne ; but when he had committed the foule sinne of a dultery, he was more a great deale insensible of that.

The reason why wee are so insensible in grosse sinne is this, because when a godly man commits but a little sinne, for all that his heart still remaines in good temper ; but when hee commits a great sinne, then its all out of order, and cannot perceive it so soone. Even as a man, if he hath a great blow on the head with a staffe, he is lesse sensible than if he had a little scratch or rench ; so is it with Gods children in committing of sinne. Now the Vse is this :

Seeing that this is the Divels craftinesse, first to cover sinnes before they be committed, let us then when we are assaulted with any tentation, take heed ; let us not beleieve that that sinne is little, but rather let us demurre and consider a little the matter ; If thou hast any good motions in thee, execute them speedily ; but if thou art tempted to wickednesse stay a while, and consider a while. Its the note of a foole to goe on heregardeth not whither ; but its the signe of a wise man, to see a danger a farre off, and escape it. Consider what will follow thy sin. At the first *Iudas* thought that thirty peeces of silver would have made amends for all, but after he was condemned, he repented for his former folly.

Reason.

Simile.

Vse.

ly. If before we sinne we could but feele the sequences, we would never commit it ; if we could but see the blindnesse of minde, the horreur of conscience, the hardnesse of heart that will inseparably follow them, we would certainly shun them; for is any man so mad as to thinke that if a man felt the surfeit first, before he eat the sweet meat, that he would then eat it ? no surely : so could we but see the punishment now that will follow a little pleasure, surely wee would reject all the pleasure.

Let us therefore bee so wise for to look to the baits that the divell casts before us, for he is cunning and subtile, and its good for us to thinke so.

We usually labour and strive against evill company, to abstaine from them ; why should we then meddle with the divell, or be in his company ? *E-
vab* was drawne to sinne through conference with him, although it may be at the first she intended it not. Gaze not at all upon these baits of Sathan. And if he doe presse fore upon you, consider the sequents that will certainly follow, and say as *Iezabel* said (though after another manner) had *Zimri* peace, who slew his master : If he tempt thee to lying, then say, had *Ananias* and *Saphira* peace, who lyed to the Lord : If he tempteth you to other sinnes, looke what the Scripture saith against such sinnes ; as if he inticethee to commit fornication, remember that of the Apostle, *Commit not fornication, as some did, wherof dyed three and twenty thousands:* or say thus, had *Onan* peace, who sinned in thus do-
ing:

Gen. 34.

1 Corin. 10.
Gen. 38. 9.

ing. Doth he intice thee to drunkenesse, say with thy selfe, had *Nabal* peace, who died not for his churlishnesse, but for his drunkenesse ; so for any sin in generall, doth he intice thee to it, looke to the plaine words of the Scripture ; for there is no sin without bitternesse.

But now to the intent we may the better be able to avoide his baits, let us consider the deceits and glosses which he useth to put before us : which are these.

His first deceit is, that he seldome tempts one to the committing of one of the leest sins, but he promisseth either profit, pleasure, or some reward.

Satans deceits,
I.

Now to this I answer, first, Here consider, if thou doest not deprive thy selfe of a greater pleasure, even of the pleasure of a good conscience, surely that will bring more joy and comfort than any earthly thing can, yea, and at the last, more advantage in outward things than sin.

Answe. 2.

Secondly, when he tels thee of his profit and pleasure, tell him that he cannot be as good as his word, for the pleasures of sin are but for a season, and in the midst of these pleasures there is griefe.

Answe. 2.

Now there is a double misery in every sin:

First, that which is inherent, which is the sin it selfe. The minde can never take contentment till it have the proper object ; and every thing taketh pleasure when it is as it should be, otherwise it doth not, but as a legge or an arme being out of joynt, is full of paine and griefe ; so when the mind and faculties thereof are distracted, they were as it

D

were

were out of joynt, and full of griefe. The pleasures of the wicked have sorrow with them, but the sorrowes of the godly have joy.

Secondly, as to good actions there is pleasure adjoynd, so there are also some wils which follow every sinne. Sathan he presents before our eyes faire pleasures, when he tempts us to hainous sins; but he never shewes us the paine and griefe that will follow. Thus did he with our Saviour, when he tempted him, shewing him all the kingdomes of the world, and the glory of them; but never did he shew him the griefe. Thus likewise did he when he tempted the Israelites, shewing them their flesh-pots in *Egypt*, and their onions, &c. but he never shewed them the grievous paine and servitude that there in making bricke they did undergoe.

2 Deceit.

His second deceit is this; he tels us, that though we sinne, yet we may escape and goe to heaven notwithstanding.

Ans.

I answer: Doe but remember what God saith to this temptation, *Deut. 29. 19.* when he shall heare the words of this curse, if hee shall blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornnesse of mine owne heart, quasi dixit, though I commit such and such sinnes, yet notwithstanding I shall goe to heaven, but marke what God saith, I will not be mercifull unto that man, but my wrath and my jealousie shall smoake against him, every curse that is written in this booke shall light upon him, and his name shall be rotted out from under heaven.

So

So *Esa. 28. 12.* *I will disannull your covenant, and your agreement with hell shall not stand,* quasi dixit, when a man thinkes he shall escape hell, and goe to heaven, though he commit sin, he doth, as it were, make a covenant with hell, but God saith that covenant shall not stand. So *Esa. 44. 11.* *Destruction shall come suddenly on them, and they shall not know the morning thereof.* Indeed, perhaps they say, we will repent in the meane time ; but I wish them seriously to consider the fore-named places.

Thirdly, the Divell tels us, that though we commit sin, yet we may leave it when we will.

3 *Deceit.*

But for the answer of this ; know, it is a meere delusion ; for can a black-moore change his skinne, *Ier. 13. 23 :* Suppose a black-moore should be warned to come before a Prince with a faire skin, and have a weekes space to prepare himselfe, and deferre it untill the last day, thinking he could doe it soone enough ; would he not be accounted a foole? yet a black-moore shall sooner change his skin, than a wicked man depart from his evill way. Sin is like to sicknesse, it weakens the strength of the mind, of the judgment, and affections, and takes away all our purposes which we had at the first.

Ans.

If a man that is sicke can keepe his strength, then may a man that lives in sinne keepe his, and rouze himselfe up by repentance at his pleasure ; but it is not so, its God onely that giveth repentance, now the Spirit bloweth where it lusteth. If you say, I will be sorrowfull, forsake my sinnes, and repent when sicknesse comes, this will hardly prove true repentance,

tance, for *Iudas* did so. This repentance most commonly riseth from selfe-love ; every creature loveth his owne safety ; so at death a man is willing to leave sinne, but this comes from nature and selfe-love, because he would not goe to hell, and most commonly these men, if it please God that ever they recover out of their sicknesses, they fall into the same courses againe.

4 *Deceit.*

Fourthly, He will excuse our sinne by some vertues wherewith he hath affinity ; he will put on us *palliateda vitia*, those vices that have some neerenesse to vertue.

Ans.

I answer : howsoever the Divell may use such distinctions to helpe out his baits to sin for a time, yet in the time of trouble they will not hold out, but appeare as they are indeed.

5 *Deceit.*

Fifthly, He makes men beleieve their nature is prone to it, and they cannot leave it. If I were as such and such men are, indeed I could abstaine, but my nature is such that it will not suffer me.

Ans.

I answer : Thou must know that this doth not excuse but aggravate thy sinne ; if thy nature be prone to any sinne, know, that the sinne is much more grievous : we loathe a toade because of the venomous nature of it ; so God loatheth our nature, because its sinfull. As a drunken man that murders another commits a double sinne, one of drunkennesse, another of murder, which comes from drunkennesse ; so, if our nature be prone to any sin which we commit, its a double sinne ; first, in that it is naturall to us and originall : secondly, that we com-

commit thereby originall transgressions. We had, you know, a part in *Adams* sinne by propagation; now if we have a hand in it our selves by our strong inclinations thereunto, wee our selves are causes thereof: likewise let us not therefore goe about to excuse our selves with this, that because I am of an other temper than another man, I may take more liberty, and God will beare with us herein; for God certainly will beare with us the lesse.

Sixthly, He will turne away thy thoughts from the sinne, and fasten them on something else; so *Judas*, his eye at the first was fastened on the thirty peeces of silver, but afterwards hee thought of his sinne.

For this I commend unto you *Dauids* practice, *I considered my wayes, and turned my feete unto thy testimonies*. So looke thou first upon thy sinne before thou commit it, and labour to see his cunning therein. If *David* had seriously looked on the sinne of adultery before he had committed it, he would never have done it; hence is it that the Wise man counsellth us, *Prov. 4. last. Ponder thy wayes aright, &c.* And this is commonly the greatest deceit of all.

Seventhly, He labours to draw men on to sinne by degrees, by a little and a little; he never aggravates the sin at the first, but extenuates it.

I answer: when water hath gotten a little passage, it will soone make a great breach; one little wedge makes way for a greater: so it may be a man commits but a little sinne at the first, but afterward

6. Deceit.

Ans^r.
Psalme 119.

7. Deceit.

Ans^r.

the Divell drawes him to commit greater. A man that commits sin is as one in a quick sand, who sinks deeper and deeper : or as a little sparke that kindles a great fire. Seeing therefore the case standeth thus, we ought to resist the beginnings of sin, and give peremptory deniall to the first temptation. And thus much for this point.

Now followeth the third point, *viz.* the repentance of *Iudas* in these words, *He repented himselfe, &c.* which repentance of his consisteth of three parts.

1. His restitution, *he brought againe, &c.*
2. His confession, *I have sinned, &c.*
3. He was sorrowfull.

From which repentance of his learne this Doctrine.

Doctr.

That there is a false repentance, confession and restitution that is very like the true repentance, confession and restitution, and can hardly be discerned.

This repentance, confession and restitution which *Iudas* made, was not true, yet it was very like to true. Such was that of *Saul*, *Ahab*, and the rest. Such is the repentance of many at this day, who in some good mood, or some afflictions seeme to repent; but this repentance breakes as bubbles, and vanisheth as the lightning in the ayre. This repentance is false, yet so like the true; that the difference betweene them is very hard to discern, although in themselves they differ much; as true gold and counterfeit

perfect are hard to be discerned asunder by us, although in themselves there is a broad difference, as much as between gold and copper.

This false repentance may goe farre,

1. If we consider the substance of it.
2. If we consider the concomitants.

First, if we consider the substance, it may goe farre, for,

1. He may seriously consider his wayes.
2. He may have a kinde of sorrow for his sins.
3. He may sue for pardons for his sins, as doe many hypocrites.
4. He may desire faith and repentance, as *Francis Spira* did.

But here we must know that there is a twofold desire of faith and repentance.

First, from a selfe-love, not out of a love to the graces, but feare of hell : and this may be in false repentance.

Secondly, From a love to the graces, having sensibly tasted them; this desire is grace.

5. There may be an amendment for a time, as did *Saul* and *Pharaoh*.

6. He may come to that passe, that if the sinne were to be committed againe, he would not doe it for all the world, as *Iudas*.

Secondly, True repentance and false are very like in respect of their concomitants.

1. This false repentance may cause a remorse, yea it may bring forth teares, as we may see in *Saul*, 1 Sam. 24. 17. *he lift up his voice and wept.*

3. This

2. This false repentance may cause confession, freely and fully, as did *Pharaoh*, *Exod. 9. 27.* taking shame to himselfe, and ascribing glory to God: thus did *Saul*, *1 Sam. 26. 21.* he confessed that he had sinned exceedingly, so that one would have thought that it had beene true.

3. It may cause them to fast and pray for pardon, as did *Ahab*, *1 Kings 21. 27.* but it was not in truth, but onely in the time of his misery.

4. They may come to Restitution, as *Indas* did.

5. They may bring forth some fruits of amendment of life; so that very farre this false Repentance may goe; as the second and third ground.

And now behold true Repentance in substance and concomitants; what can you finde more in it? hence it is that so many are deceived with false repentance, which is so like the true; but bring them to the touch-stone, and you shall finde a broad difference betweene them, as after you shall see.

Now the Reasons of this Point are taken from the false grounds from whence repentance comes, which are these:

1. It comes from selfe-love; when sinne proves hurtfull, and the hurt is neere at hand, then it may worke, but all out of selfe-love. An hypocrite when hee findes fire in the sinne, hee throwes it away, but when once the fire is out of the coale, hee will play with it, and fooles himselfe, hee
feares

feares onely the fire, not the foulness of sin ; he hates the sting, not the sin.

2. This repentance comes from the common gifts of the holy Ghost, which a carnall man may have ; as,

First, Hee may disapprove the foulness of sinne.

Secondly, Hee may hate the ugliness thereof.

But here we must know that the light of nature is extinguished in some more than in others ; as no doubt but that it was rife in *Judas*. When sins rightly are propounded to us, far we may goe in false repentance.

Thirdly, their repentance comes from the beauty, sweetness, and excellency a carnall man may finde in Gods wayes, which may make him amend and turne unto God for a while ; as in the time of *Iohn* Baptist, they confessed and turned to him (but it was but for a while ;) the reason was, because he was a burning and a shining light, and they rejoyced in his light. So the second ground found a sweetness in the Word, and left all, but yet returned, as *2 Pet. 2.* latter end. Some in the excellency of Preaching may see sweetness, and rejoyce a while, but yet returne againe to their sinnes.

Fourthly, Their repentance may raise from a good Family, company, or Ministry : Thus *Iehoshaphat*, (*2 Chron 23.*) good, while *Iehoiada* lived, which seemes to be thirty yeeres ; so *Vzzia*, *2 Chron. 26.*

was good all the dayes of *Zacharia* ; so many are good, while they are under carefull Governours, and in good company ; so long as good meanes last they will be good. I cannot compare such men better than to the Swine, which whilest they are in faire meddowes keepe themselves cleane (wch is no thank to them, but the place) but as soone as they come to the mire they tumble in it ; so will these men, so soone as opportunity is given them.

2. So likewise confession may arise from false grounds.

1. First, from passion, being in good moods, they confesse sometimes, not otherwaies ; but sound humiliation, as a sping, makes us alwayes ready to confesse.

2. Secondly, From some evident discovery of his sins ; when the light shines so in his eyes, that he cannot but confesse ; as *Saul* when he evidently saw *Davids* kindnesse, could not but confesse.

3. Thirdly, From some extorting cause ; as here did *Iudas*, when God and his conscience prest him to it ; so did *Pharash* when he was under the racke.

Thirdly, Restitution may also arise from false grounds.

There was a great difference betweene the restitution of *Iudas* and *Zachens*, *Iudas* was sicke and opprest with his silver peeces, as a man of meate in his stomacke ; therefore no wonder though hee would be rid thereof ; but *Zachens* did it most willingly and freely.

Use 1.

This sheweth unto us the vanity of the Popish doctrine,

doctrine, which makes but three parts of Repentance, Confession, Contrition, Satisfaction, all these had *Iudas*, yet who can say he truly repented; one may doe all that they say, yet be damned.

Let men then looke to themselves that have not gone as farre as *Iudas*, namely, have not repented, confessed, and restored; for though there be in false repentance, yet are they in true also; onely in false there are these onely, in true there is these and more also: for as the guilt in counterfeited gold (which makes it like the true) is good; so the fault is, that it is not throughout, such as the outside is; so these things in false repentance are good, the fault is, that their grounds are not good also.

rse 2.

And againe, they which have gone as farre as *Iudas*, and seeme to have repented, let them try themselves, and take heed they be not deceived.

Now there are two things that hinder us from judging aright of our estate.

1. Vnwillingnesse to search.

2. Vnability to judge.

First, Vnwillingnesse to search, and the causes of that are these:

First because they have beene long sure, and others so judge of them, and therefore now they are loath to call into question their estate: But let such know, that nothing can establish their state more; for either your repentance was sound, and then the more comfort unto you if you search, or else it was not sound, and then the sooner you discover the falsenesse thereof, the sooner you may amend it.

2. It is because they are unwilling to make their hearts fully sound; they would not be perfect; they will have some sinne to dally with: but this is great folly in men, for want of one steppe more to misse heaven, and to make shipwracke in the haven of their happinesse.

Secondly, inability in judging, not being able to judge whether wee have truly repented or not.

To helpe this; consider whether your repentance arise from a naturall conscience, or an heart truly changed, for that is all in all. If your heart bee changed; and from that, and not from a naturall conscience enlightned, ariseth your repentance; but this is hardest of all to know.

You may know it two waies.

1. By the inward differences.

2. By the outward effects.

First, by the inward differences, and they are five:

First, if it come from an heart truly changed, thou shalt findethy selfe doing all holy duties with a naturall inclination, as the fire to ascend; although thou meetest with many impediments, yet never leavest striving, but inwardly delightest in Gods law. A naturall conscience may do much, but never make us inwardly from the bent of the heart to will good; now in spirituall things, its more to will then to doe; as Saint *Paul* would have the *Corinthians* not onely to doe, but also to will. Hence is it that *Nehemiah* desires the Lord to heare the prayers

1 Cor. 3. 10.

Nehem. 1. 11.

prayers of them that did desire to feare him : This is the very Character of a Saint ; The naturall conscience, if there were no hell, would sinne, love it, and use it ; but inwardly to desire holinesse for it selfe is an infallible signe ; so that were there no heaven nor hell, yet he would choose holinesse, and could doe no otherwise, when it is his meat and drinke (as our Saviour speaketh) to doe Gods will. Now a man soundly an hungry, will eat though not hired ; so would he doe the workes of holinesse though there were no reward. If you have this disposition, sure I am you have truly repented ; if you have not, feare, and labour after it.

Secondly, the naturall conscience tells us this should bee done, urgeth it, and blames if it bee not done ; and hence ariseth hearty resolution and purposes, but it never enables to doe it, therefore hee never performes what hee purposeth ; but a heart truly changed enables us to doe it. *As Paul saith, I can doe all things through Christ* : not some, but all ; whereas the naturall man cannot but sinne, because (as Saint Peter sayes) the will is not stirred nor changed ; therefore although much may be done, yet it will downe againe ; as a stone, if not changed into fire, though it be lifted up, yet it will fall downe againe : Now the naturall conscience cannot change the will, therefore cannot he resist sinne ; but the true Convert can say, he can be chaste, he can resist lusts, and the like ; the other say (and say truly) they cannot but sinne, for the naturall conscience cannot change, and therefore they grow weary of

it, because it is not naturall ; if they were truly changed, they would doe it with ease.

Thirdly, the naturall conscience can goe no further than it's enlightned ; it may approve formall civill living, and holinesse in the generall, but it cannot so approve of holinesse in the particular, that the stricter any man is, the more they approve him, and desire to be like him : A man truly spirituall is burthensome to a natural conscience, though never so much enlightned ; the high degrees of holinesse doe make him distate him. Wherefore canst not thou delight in them that are good ? thou hast care to feare.

Fourthly, the naturall conscience may make a man abstaine from many finnes, but hee abstaines from none out of a detestation and hatred of them : he may indeed hate a morall vice, because he may have a morall vertue contrary to it ; but he cannot hate sinne, for nothing is contrary to sinne but grace, which he hath not : If therefore you abstaine from sinne out of a hatred to it, it's certaine you are changed ; else though you abstaine, it's but from a naturall conscience. *Moses* and *Lot* abstained from uncleannesse, so that they wept and were vexed, that was a signe of change ; else abstaine never so much, it's not true grace. But if thou hatest it because it's sin, and hatest all sin both small and great, it's certaine thou art changed.

Fifthly, the naturall conscience may make us love some good men, and God also with a naturall love, because he giveth them some good blessings ;

sings; and may rejoyce in God with some flashes of joy; as, *Heb. 6.* But to love God in his Attributes with the love of delight and conjugall love, to love him because he is holy, just, &c. this an heart unchanged cannot doe; and the reason is, because that all love of delight ariseth from similitude; and none thus love God, which are not changed, and so like him.

But you may say, How can I know this love of God? *Object.*

I answer, It's easie enough to be knowne. For, *Ans.*
 1. He that loves God, keeps his Commandements.
 2. The Commandements of God are not burthen-some unto him. But besides this, you may know in your heart whether you love him or no, as you can tell if you love a friend, for then your heart will be toward him, you will delight in him; If these signes be not in you, you may justly doubt that your repentance is no more than the repentance of *Iudas* was.

2. But now because these inward effects of sound repentance are hard to bee discerned, wee will now consider the outward effects of true repentance, which are foure.

First, Constancy; true repentance holds out, all false repentance is inconstant; for it ariseth from passion which is ever inconstant, and therefore the repentance comming from it, must needs be inconstant; whether it be from feare or from novelty of holinesse, or perswasion, or company, or some sudden joy, what ever it be (not being a true change) it ceaseth, as heate that rising from rubbing goes away

away when the rubbing is ended ; but it would continue if it arose from a soule giving life to the body. Indeed I confesse some passion may stay longer then other, as *Isaiah*, *Amaziah*, but when once *Iehoiada* dyes, they will cease.

Secondly, an evennes & uniformity in their lives; counterfeits cannot ever be the same, but the godly are still the same, in all courses and places : Indeed they may be often uneven from the suddennesse of the occasion, as the newnesse of the ayre in the new Country, may make one sicke, but it kills not ; so a godly man, in what place or time soever, remains the same, though he get disadvantage by it; as a sheep falling into a ditch may be fouled, but is a sheep stil; but the wicked is cleane another man; hee casts off the passion of goodnesse, and is cleane changed; but the godly man cannot cast off his nature, because he is borne of God, therefore cannot sin ; that is, in the manner he did before.

Thirdly, generality of obedience ; the hypocrite ever rowles some sweet morsell under his tongue, and so doth something wherein he favoureth himselfe but the godly man leaves all sins.

Object.

But you will say, the godly also have some beloved sin, and some infirmities to w^{ch} they are inclined.

Answer.

I answer : there is a great difference betweene the hypocrite and the godly man ; for an hypocrite purposely keepeth some roome for his sin; but the godly man desires to be reprov'd, and will willingly suffer admonition, and desires no exempt place for his deereft sins, but would thorowly be tried.

But

But you will further object, that godly men both have and doe often relapse?

Object.

I answer: he differs much from the wicked; for,

Ans.

1 The godly man strives against that sinne most to which he is most inclined, by using all meanes against it, and shunning all the occasions thereof, which the wicked man doth not.

2 Although the godly man relapse, yet he never comes to allow himselfe in that sin: the wicked, finding sin pleasing, sits downe and followes it: as *Saul*, who purposed not to persecute *David*, but finding it pleasing to his lust, continued therein. *Pharaoh* for a time would let the people of *Israel* goe, but afterward for his pleasure stayed them.

3 They differ in the issue; the godly man gets the victory over his sin, but sin gets the victory over the wicked man.

4 Hypocriticall repentance is violent and earnest at the first, & slack afterwards; but true grace grows more and more: false, is like a land-flood, great on a sudden, but quickly dried up againe, but in true grace it's as in a naturall birth, the beginning is small, but it growes stronger and stronger; hypocrites are hot at the first, but quickly grown coole. I deny not but that a godly man may abate of his strength of grace as a childe may fall sicke and abate of his strength and beauty; but it's but a sickness, and commonly after it they shoot up the more: so the godly, though for a while they may be sicke, yet afterward they grow in grace the more for that sickness. The motion of the wicked is violent,

swiftest at the first, but slacke afterward ; but the motion of the godly is naturall, slowest at the first, but after it's swifter and swifter.

2. Having already shewen the difference betweene true and false repentance, I will now shew the difference betweene true and false confession.

True Confession is an infallible signe of grace ; many thinke it an easie matter, but to confesse aright is a very hard thing : Many confesse for some by-ends, or some extorting cause ; but true Confession hath these three properties.

First, it's particular ; it confesseth the least and secretest corruption in the heart ; and not onely grosse sins : But the hypocrite, although hee may confesse some grosse sinnes, yet never comes to full particular Confession.

Secondly true Confession is constant, but false is onely in some good mood, or in some affliction, as sicknesse, &c.

Thirdly, true Confession ariseth from a good ground ; namely, a base conceit of our selves, a true shame, and an earnest desire onely to glorifie God, with a full purpose wholly to debase themselves, and a perfect resolution to forsake the sinne hee confesseth, which the wicked never doe.

3. Restitution that is true and right, differs from false.

Because hypocriticall restitution is in necessity when hee cannot helpe it, but it's a burden to him, then hee casts it away as a dogge doth his vomit, when

when he is sicke by it; thus *Iudas* restored; but when we care for it, and it's pleasing to us, then to restore it is a signe of grace; thus did *Zachew* chearefully, when hee might have kept it. The hypocrite restores as the Merchant that casteth his goods into the Sea, unwillingly; yet will rather lose them than his life.

Thus have wee seene that there is a false repentance, confession, and restitution, much like to the true, and how they differ.

Then seeing there is such similitude betweene false repentance and true, this should teach us what to judge of such mens repentance which is onely in the time of sicknesse; it's greatly to bee feared that it's even such as *Iudas* his was, false and hypocriticall, onely in some mood.

Lastly, if this Repentance of *Iudas* was not true, what shall wee thinke of them that have not gone so farre as *Iudas* did, to repent, confesse, and restore, surely this is the case of many now adayes! All these things that were in the repentance of *Iudas*, are good and commendable in true repentance, but wee must exceed it before wee can come at heaven; and therefore if they that doe not exceed it shall never come there, what shall become of those that come farre short of it?

Next, marke the name *Iudas* now gives Christ; he calls him Innocent; *I have sinned in betraying of Innocent blood.* Whence learne,

*That those things which are good, are approved to
F 2 mens*

vse 3.

vse 4.

Doct.

mens consciences, whether they will or no.

Iudas confesseth Christ innocent now; this put not a new conceit of Christ into his conscience, but made him confesse what before he thought in his conscience to be so.

Quest.

But some may say, that many men that are worthy Instruments of Gods glory, find envie and hatred here amongst men?

Ans.

Indeed it's true; but it will be but for a short time before the mist will be expelled from before their consciences; and afterward, although their consciences for a while may be tongue-tyed, yet they will openly approve them to be good men, as *Iudas* here did Christ.

2 Cor. 4. 2.

Reas.

First, because it's not in the power of men to judge as they will, but they must judge according to the light of conscience that is in them, they cannot but see what's presented unto them by conscience: as the eye being open cannot but see what is shewed to it; and it's so naturall to the conscience to see truth; for light is put into the conscience even of the wicked by God himselfe: Hence is that, that the Evangelist Saint *Iohn* sayes, *Ioh. 1. The light shined in darknesse*: Whereby light is meant the naturall light of conscience, which although it maketh not men obedient to the truth, yet it maketh them to acknowledg the truth. Therefore Conscience by the Schoolemen is called a Virgin, because it is not defiled by untruths, but ever murmurs against evill, and assents to truth and good; it may be oppress somewhat, but ever keepes it selfe straight in judgement;

ment; therefore the false judgment of the wicked comes not from conscience, but from lusts, which when they are gone (as in death, or often before) then they speake the truth.

Secondly, because God will have glory from all the creatures that he hath made, and they cannot but acknowledg it to be right, therefore they which sinne against the Holy Ghost, though they hate goodnesse, because they count it not good to them, yet in it selfe they thinke it to be good; therefore the Divels beleaving and trembling comes from their conscience.

This should teach us to thinke well of the wayes of God, although others speake against them; for it is for some secret cause, and inwardly they doe approve of them in their consciences while they live, and oft witnesse the same at their deaths.

2 Be not discouraged for any opposition or hatred that thou shalt meet withall; what though they hate thee, yet they have that within them that will approve thee: We cannot approve our selves to their wils, affections, or lusts; but whether they will or no, we may approve our selves to their consciences. It is therefore a basenesse when we labour to approve our selves to any by doing evill; the best way is to approve our selves to their consciences, and take *Dauids* course, who when *Michol* scoffed at him for dancing before the Arke, sayes, *If this beevile, I will be yet more vile; so shall I be had in honour of the Virgins*: So likewise, Art thou hated for Religion? Labour to exceed in that; so shall they

7se 1.

Galat. 5.

honour thee in their consciences ; and it's better to approve thy selfe to their consciences, for they indure ; than to their lusts, for they are vanishing, and their good opinion of thee shall vanish. Hee that reproves, shall finde more favour in the latter end, than he that flatters ; because he approves himselfe to the conscience, this onely to the lusts.

Now followes the carriage of the Elders towards *Iudas* ; they excused themselves, (saying, *What is that to us, Looke thou to it ?*) although they were the chiefe Agents therein. Whence learne this Doctrin,

Doctr.

That there is a marvellous aptnesse in the nature of man, to excuse a sinne when hee hath committed it.

The Pharises here were the men that moved and hired *Iudas* to betray Christ : *Iudas* was but the Instrument they used ; and they had purposed to have put him to death, although *Iudas* had never betrayed him ; yet they say, *What is that to us ?* Thus also *Adam* having done that that was directly contrary to Gods Command, yet excuseth himselfe. Thus did the Kings of Israel ; as *Asah*, when hee had committed an evident sinne, he would not acknowledge it ; but when the Prophet comes to tell him of it, he falls a threatning of him. Thus also did *Amaziah*.

Reason.

First, because all sinne after it's committed, leaves a blot in the minde, which is compared to a shadow,

shadow, which darkens the minde, so that it cannot see : For that that the Apostles sayes of hatred, *1 Iohn 2. 9. that such an one as hates his brother, liueth in darknesse* ; the same may bee sayd of all other finnes.

Secondly, because actuall finnes increase the passion which at the first made us commit it ; now the stronger the passions are, the more is the judgement corrupted.

Thirdly, because sinne worketh on those faculties which should judge, it weakeneth the judgement, and is like a blow on the head that taketh away all sense.

Fourthly, because actuall sinne grieveth the holy Ghost, and makes him depart, and it is hee onely that convinceth us of sinne ; and therefore how can we see when hee is gone, that enlightneth us ? And when this holy Spirit is gone, then in comes the euill spirit which puts into us false reasons, and so we by them excuse our selves.

The Use is, first therefore to let us take heed of declining from God, and falling into any sinne, seeing it's so difficult a thing to get out of it againe. What makes us to recover, but a sight of our finnes ? Now falling into sinne, blindeth our eyes, wherefore it must needs be very hard to recover. Seeing then it's so hard to recover, take heed of first falling into sinne ; for a man that is a little fallen into sinne, is like a man in a quicke-sand, ready to sinke deeper and deeper. Suppose a man doth pollute Gods Sabbaths ; at the first there is sorrow for it ; afterward

Use 1.

ward he beginnes to doe it more and more ; but at last he doth it with delight. What is said of uncleannesse, is true of all finnes: Prov.30.20. *She wipes her mouth* ; i. e. excuseth : so that although she must needs confesse it to be a sinne, yet in that case shee accounteth it none.

Vse 2.

Secondly, if thou art fallen into any sinne, remember thy aptnesse to excuse it, and labour to get out as soone as thou canst.

1 Remember what thy judgment was of that sinne before thou fellest into it, although now thou judge it small. Thy judgment is like a glasse ; before it is crackt, it shewes true ; but after it is crackt, it representeth things otherwise then they are. Thinke with thy selfe therefore how ill once thou thoughtest that sinne ; and seeing thy owne judgment is blinded ; helpe thy selfe with other holys judgements concerning that sinne.

2 Labour to abstaine from the acting of that sinne, and so will light come in againe by a little and a little, and then thou wilt see the uglinessse of it ; for no man sees the uglinessse of a sinne, untill first he comes out of it.

And now we come to their Answer.

What is that to us, looke thou to it. From hence againe learne this Doctrin,

Doctr.

That for the most part, in the time of our extremity, wee have least comfort from those which were our companions in evill.

Judas here comes to the High Priests, ^{which} were his companions in the betraying of Christ; but they give him poore comfort, *What have wee to doe with that, looke thou to it.* Miserable comforters to a man in his extremity.

Now the Reasons are taken, first, From Gods Justice; it's just with God, when men joyne against him, to set them one against another. Thus he set *Abimelech* and the men of *Sechem* one against another: God sends an evill spirit betweene them; he can make enemies to be freinds, and freinds to be enemies. There are abundance of such examples in histories.

Secondly, from mans nature, which is apt to love the treason, and hate the Traytor: he hath a love to the lust, and so may love the treason; hee hath a principle in him to hate the Traytor.

Thirdly, from the nature of their love; it's for commodity or gaine, or some by-end or other, and therefore when the commodity ceaseth, that also ceaseth; yea, and often turnes to hatred, as *Ammons* love to *Thamar* did.

This should teach us to take heede how wee joyne with men to doe evill: It's better to joyne to their consciences in doing well, for their consciences will continue; then to their lusts, for they will end, and then their love to you will end also. Hence it's said in the *Proverbs*, *That he that reproveth, shall find more favour in the end than he that flattereth.* Many rejoyce in the love of evil company; but all that love is but like glasse sodered together;

G

when

Reas.

Vse.

God lendeth the fire (as he did to *Abimelecke*) to melt that, they fall asunder, and all their love ceaseth.

Now the next thing is, *Hee casts downe the thirty peeces of silver.* And here the Doctrine is this,

Doctr.

That, that is the greatest comfort, when God once turnes his hand against us, proves most discomfortable.

Iudas here thought these thirty peeces of silver a great matter, but when once God moved his conscience, he casts them away: So, suppose a man get favour, honour, riches, or any other thing naughtily, it will prove but a trouble.

Reason.

1 From the curse of God; although the thing in it selfe be good, yet God ever mixeth some evill with it, which maketh it bitter. Stollen bread is sweet, but God filleth the mouth with gravell. All misery with Gods favour is most sweet, as *Pauls* imprisonments, and whippings, and *Iosephs*: but on the contrary side, all pleasure, with Gods displeasure, is bitter.

2 Because sinne makes the soule sicke, and then it's never well, untill it casts up; and thus *Iudas*, the thirty peeces, burdening his soule, must cast them up.

Object.

Ans.

Many goe on in sinne and are never troubled.

As in our bodies, though there be ill humours, yet they make not a man sick untill they be stirred; so doth not sinne untill God stirres it, as here hee

did

did in *Iudas*, and then it makes us sicke.

This should therefore move men to take heed how they turne saile for their owne advantage. Suppose by going from God thou gettest what thou wouldest, yet God can make that comfort to prove but a burthen unto thee, as he did *Iudas* his thirty silver peeces. Be therefore content to lose all before thou lose God.

Now followes the event of all, *Hee went and hanged himselfe*. Whence learne,

That Gods wrath and sinne are exceeding terrible and unsupportable, when they are once charged on the conscience.

Vse.

Doff.

This made *Iudas* to hang himselfe. Doe but a little consider mans nature, how loth to destroy himselfe, how afraid to be killed, and you shall find it to bee some greate matter that must cause him to make an end of himselfe, and to cast himselfe into that which he feared; namely, hell: thus heavie is sinne when God once chargeth it on the conscience, that it maketh a man doe all this. Indeed sinne was as heavie before, but then lay at our foot, and we felt it not; but when God layes it once on our shoulders, and on our Consciences, then shall wee feele the burthen thereof to be farre beyond all torments that can be imagined. See this in Christ, when God did but charge our sinnes on him, how intollerable were they?

Now for your better understanding of this point,

I will first shew you what this horror of conscience is ; which I will doe by explaining these five questions following.

Quest. 1.

By what meanes is this horror of conscience wrought?

Answ.

Two wayes: sometimes by Gods owne spirit; sometimes by Satan.

First, it's done by Gods owne Spirit, when by it the mind is enlightned to see that he is in bondage by reason of sinne ; Hence it is, that it is called the *Spirit of bondage*, Rom. 8.

Secondly, and more frequently, by Satan, when hee, by Gods permission, doth vex and terrifie the soules of men, and drive them to dispaire ; and this is called horror, and the vexing of the soule.

Now whether this horror of conscience bee wrought by Gods owne Spirit, or by Satan, we may know by these foure differences :

1 If wee find any falshood mingled with this trouble of conscience, then it comes from the Divell ; for the Holy Ghost mingles no falshood, but onely enlightens, and shewes the truth : light makes a thing seeme as it is.

2 You may discerne of it by the affection it striketh in us ; for that that the Divell causeth in us, striketh a hatred of God ; but that that Gods Spirit worketh in us, causeth a servile feare.

3 You may know it by the extremity of anguish it causeth ; Gods Spirit worketh by meeke-nesse and consolation ; but the Divell worketh by extremity of terror and feare.

4 You may knowe it by the manner of doing; for the Divell doth it disorderly, suddenly and violently, without any equality; but the Spirit proceedeth orderly: first, it enlightneth the minde, and then it raiseth objections; and so goeth on by a little and a little; but the Divell worketh violently. Hence is that that Satan is said to buffet *Paul*; for all buffeting betokeneth violence. Indeed, sometime the Spirit doth unequally, but yet there is a great difference betweene Satans working and his.

What is to bee thought of such a condition?

Quest. 2.

I answer, That such a condition being simply in it selfe considered, is very miserable; because it estrangeth and draweth the heart away from God, yea, and from *Christ*, who is the end of Gods works and so therefore must needs be a most haynous sin; but yet as God useth it, it is a signe, or one of the first steps to faith; and a good meanes to subdue and weaken the stubbornnesse of our hearts.

Ans.

Quest. How may wee know whether God intends this for a punishment, or for a preparation of grace?

Ans. You may know it by the event; for when God doth it for the salvation of the creature, then after it there followes grace; but if it brings not grace after it, if there be onely a plowing and no harvest, the pricking with a Needle, and no thred, then it's a sparke of hell fire, and the very *preludium* of hell.

What shall wee then thinke of those that never had

Quest. 3.

Ans.

had this horror and trouble of conscience?

Their estate for all that may be very good; for this vexation is not absolutely needfull, although humiliation is; wherefore if thou hast it not, seeke not after it; for God useth many meanes: yet thou mayest take hence occasion the more to try thine estate.

Quest. 4.

Whether comes this horror from mellancholly, or how shall wee discerne it from mellancholly?

Ans.

If thou apprehend sinne and the wrath of God, then it is horror of conscience; for when the faculty is pitched upon the right object, to wit, sinne; then it's no mellancholly; but in horror the conscience is pitched upon the right object, *viz.* sinne; for that is the proper object of the conscience: As for melancholly, that is not griefe, but extendeth griefe; as varnish is not colour, but doth extend the colour. Indeed melancholly may bee ioyned with it, and draw it forth, but it comes not wholly from that, but from some other inward principle. As the fatnesse of the soyle may bring forth the corne the sooner, but yet that is not the cause thereof, but the roote that it hath.

Againe I answer, that all diseases are healed by their contraries; If that this were melancholly, then might it be healed by merry company, which is the contrary unto it; but if it be the horror of conscience, then must it onely be healed by the apprehension of Gods love in Iesus Christ.

Quest. 5.

Whether may it befall the childe of God to bee

be in this case after he is in the estate of grace, or not?

Ans.

I answer, That this extremity of horror which *Iudas* here tasted of, never befalls the child of God after he is in the estate of grace; and my reason is this, Because that as perfect love leſt, there is no feare; ſo where there is ſome love caſteth out all perfect feare. Indeed Gods children are never wholly without feare, *Rom. 8.* yet in their greateſt feare there is in them the root of comfort remaining. There are many examples that may be brought to prove the ſame, but I know none like that of our Saviour Chriſt, who although hee was in ſuch unſpeakable horror of conſcience, that it made him cry out, *My God, my God, why haſt thou forſaken mee?* yet this horror was mingled with faith, comfort, and the aſſurance of Gods favour. So Gods Children may have ſuch ſorrow, and be ſo drunken with wormewood, that it may make them not to know what to doe; yet in all this grieve the fier of Gods love is not quite extinguished, but there are ſome ſparkes thereof remaining under theſe aſhes.

Here is a Caveat to be given of two things.

Caveat.

Fiſt, Let thoſe that are in this diſpoſition of minde, take heed of that that Satan in this condition may labour to bring us unto; for then they are in a diſeaſe; and thoſe that are in a diſeaſe, incline unto ſomething: Take heed then of polluting the Sabbath and other ſinnes that hee may intice thee to, for *Sanus* and *Ager* differ, the one de-

fires

fires one thing, the other another.

Caveat.

Secondly, Something must be done positively for the healing of our griefe: when that wee are in sorrow, wee must pitch it upon the proper object, to wit, sinne; and put away all worldly sorrow, for that bringeth death; but sorrow for sinne, that bringeth life.

All these things thus being expounded, the point is manifest,

Doctr.

That sinne and Gods wrath being charged on the conscience, are exceeding terrible.

Indeed, when the burthen lyes on the ground, we feele it not, but when it lyes on our shoulders: So, before this horror is charged on the conscience wee feele it not, but then it is exceeding terrible.

It is with griefe as it is with joy: There are three things in all joy.

- 1 There is a good thing.
- 2 There is the conjunction of that good thing to us.
- 3 A reflect knowledge therof.

So also in griefe there are three things.

- 1 There is a bad thing.
- 2 The conjunction of that to us.
- 3 The reflecting of the understanding, whereby wee know the hurt that comes to us thereby.

When a man feeles, and sees, and knowes his sinne;

sinne, then it is unsupportable, and the reason thereof is, because that then a mans spirit is wounded, and cannot beare it selfe.

The Reasons of this point are these three:

Reas. 1.

First, because that sinne and Gods wrath are in themselves the greatest evill, as righteousness and Gods favour are the greatest good: Men may thinke that punishment were the greatest evill, but it is not; for that is but the effect of sinne, sinne is the cause thereof; now wee know that the cause is alwayes greater than the effect: Now when God shall open our eyes to see this sinne and Gods wrath, then it will be an insupportable burthen. This is the reason that at the day of Iudgement the wicked shall cry, Hills and Mountaines fall upon us, to hide us from the presence of the Iudge, because that then God shall open their eyes to see their finnes; which if hee should doe now while they are heere on earth, would make them cry out as much. As it is with comfort, so it is with griefe: If wee know not of it, it affects us nor: As the Army that was about Gehazai, it comforteth not him, because hee saw it not: So for griefe; although hell and damnation be about us, yet if wee see it not, wee doe not regard it.

Reas. 2.

The second Reason is taken from Gods manner of working on the spirit of the creature; hee then leaveth it; now wee are to know, That the greatest comfort the Creature hath, is the fruition of Gods presence, and the greatest griefe is his absence;

H

if

if wee want that, wee are deprived of all comfort; as if the Sunne be absent, wee are deprived of all light. If there were but a little comfort remaining, that would serve to hold the head above the water; but if all comfort be gone, it then presently sinketh. The proper object of feare and griefe, is the absence of good, and presence of evill, and both them come by the privation of Gods presence.

Reas.

The third Reason is taken from the nature of conscience it selfe when it is awakened, because that then it is sensible of the least sinne; for every faculty, as it is larger, so it is more capable of joy and griefe; therefore men are said to be more capable of joy and griefe, than the bruit beasts; and in man the soule is more capable than the body; and in the soule, conscience of all other parts most capable; and as the conscience is capable of the greatest griefe, so also of the greatest comfort; it is capable of the peace of God, which passeth all understanding. And surely this horror of conscience is nothing else but a sparke of hell fire, which the Heathen had some inkling of, when they sayd they were exagitated with the furies.

Vsc. I

Seeing then that the wrath of God is thus insupportable, this should teach us in all things especially to labour to keepe a good conscience, and to labour to be free from the guilt of sinne: if the wrath of God be the greatest evill, then should the whole streame of our indeavours be to take heede thereof by labouring for to keepe a pure conscience: Proportion your care herein to the good that will come

come thereby ; it will bring the unspeakeable comfort ; without this labour to keepe a good conscience, thou wilt never have thy heart perfect; therefore labour for it, consider the good it bringeth. Men busie their heads here to the utmost for other things, as for Learning, Credit, Riches, Honour, and all because they thinke that they are worthy their labour ; Let us then but consider the fruit that this peace of conscience will bring ; let us but gather up our thoughts that are busied so much about other things, and but consider this a little; which if men would but doe, they would spend more time about it than they doe ; for now these things are done but by the bye ; and have not that rithe of the time spent about them that should be, which wee spend about other things : But let such know, that it is but a folly to goe about that worke with a finger, which requires the strength of the whole body : When this worke of the building of grace doth require the whole strength of a man, and wee put not our whole strength thereto, it is no marveile if wee doe not prosper therein. Let us therefore seriously consider our wayes, let us consider with what tentations the Divell daily assailerh us; Consider that it were as good get ground of the raging sea, as of raging lusts; Consider these things with thy selfe ; I am verily perswaded, that the chiefeft cause why there is so much deadnesse in those that belong unto Christ, is, because they consider not their wayes. Take time therefore to consider thy wayes. It is no wonder to see men com-

H 2

plaining

plaining of their weaknesse ; when as they will not labour to keepe a good conscience ; it is all one as if a sluggard should complaine of his poverty , or an idle schollar should complaine of his ignorance. Be exhorted therefore to prize the peace of conscience , spend the chiefest of your cares for it ; what if you lose some few other things , so you get that , they are all nothing in comparison of that ; but the common fashion now is to spende but a little time in such things as these are , and so thinke that enough too.

vse. 2

This sheweth us the miserable condition of those that still lye in their sinnes ; it may be they thinke the burden thereof to be light ; and account it not ; but when the burden of their sinnes shall be layed upon them , they will finde it to be intolerable ; now while the burthen lyes not on their shoulders they feele it not ; but when God shall once say , Let him beare the burden of his sinnes ; we shall finde them to be unsupportable ; even able to presse us downe to hell , as here they did *Iudas* . The common fashion of men is not to regard what sinne they runne into for the escaping of some outward crosse , thinking that to be the greater ; but they shall one day , to their cost , finde the contrary ; that these outward punishments and losses are nothing in comparison to the inward ; that is outward cold and heate is nothing to the inward ; the heate in summer is nothing to the heate of the feaver ; so that these outward crosses are but as the heate in summer ; inward , like the heate of the feaver . But it is a wonderfull thing

to see how men, like little children, rejoyce and tremble at appearances. Children cry not at things to be feared, but at things not to be feared; as Hobgoblins, and the like, they cry: so doe men most commonly feare those things that are but *umbræ doloris*; for outward evils are like the scabbard without the sword, which cannot cut; they are onely inward evils which are like a deepe pit, out of which we cannot be recovered. Set your hearts therefore in a right disposition of judging of sinne, that you may judge aright thereof as it is in it selfe; labour to apprehend Gods wrath for sinne, and beat downe those lusts that like mists hinder us from the sight thereof: Iudge of sinne as the Scripture judgeth of it, for that is the true glasse; judge of these outward things as they are; see how you should judge of them in the day of death, and so judge of them now, and by this meanes you shall foresee the plague, and prevent it.

Seeing then that sinne is so unsupportable when once it is charged on the conscience, this should teach us earnestly to sue for pardon for it above all other things if wee meane to have it. It is now become the fashion of the world to pray for the pardon of their sinne in a superficiall manner; but such shall never obtaine it, but onely those that are fervent in prayer for it: for God will be glorified of every man, both of the unjust and just. 2. For the wicked; he will be glorified of them at the day of Iudgement, in their destruction. This is the meaning of that place, Rev. 1. 7. *Behold he commeth with Cloudes,*

Use 3.

and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall waille because of him. But for his owne servants, those that he calleth he first woundeth ; he causeth them for to see their finnes , and the pitifull case they are in by reason of them ; and then he causeth them to see him in his Attributes of Love, Mercy and Iudgement ; and maketh them to sue unto him for pardon, as a man condemned and ready to be executed : and thus he is also glorified by them.

Seeke therefore for the pardon of your finnes , if you did but feeble the burthen thereof a while , as *Iudas* did, you would : if you cannot see your sins, labour to see them.

Quest.

Some may here say , how shall wee doe to get pardon? we desire it with all our hearts.

Ans.

Use a right method.

1. Labour to be humbled by the Law.
2. Labour to be comforted again by the Gospel.
1. For the Law that must humble us.
1. By the declaration of the fault.
2. By the commination of punishment.

Which thou must apply unto thy selfe.

1. Thou must apply unto thy selfe the corruption of thy nature, by reason of thy finnes.
2. Thou must consider what thou hast deserved for this thy sinne : The first being as the Iury , that tels a man he is guilty ; the second being as the Iudge that pronounceth the sentence of death.

This is the way to be humbled, and so to come to sound repentance. Thus did *Paul* with *Felix*, *Act. 24*

25. *He reasoned of temperance, righteousness and judgement to come.*

1. *He reasoned of Righteousnesse and Temperance;* that is, he told him what righteousness and temperance was required of them that should be saved.

2. *He added judgement to come;* that is, he threatened the terrors of the Law, and so made him to tremble. So likewise let us doe, first consider what righteousness, temperance, purity and holiness is required of them that would be saved; then in the second place consider the judgement that is threatened if we doe not performe these things.

Now that we may the better see the fault,

1 Fasten thine eyes upon some particular grosse sin, as suppose it be of drunkenness, uncleanness, lying against the conscience; see if thou art guilty of such sins first, as the woman of Samaria did by her adultery, Ioh. 4. So *David*, when he had committed adultery, first he saw that, and then seeing that hee came to see the corruption of his owne nature: for it is a loud sound that must first awaken a man, then being once awakened he will heare lesser sounds.

2 After thou hast thus done, then consider the corruption of thy nature; looke on all the faculties of the soule, see how they are out of square; the understanding is dulled, the conscience, when it should cry then its still; and when it should be still, then it cries; the memory ready to forget good things, but prone to retaine privie grudges towards our neighbors; the will will do a thing when as the understanding tels it, that it is contrary to Gods will, & therefore

fore should not be done ; and so likewise for the other affections; all which when wee have done, let us looke on the straitnesse of the law, & the crookednes of our lives, how short we come of doing that we should, & then see what we have deserved for it.

2. This being done, let us comfort our selves with the Promises of the Gospel, for grace can never truly be wrought, untill by the Gospell we believe, humiliation cannot doe it; we must therefore know that God is exceeding mercifull more thā we can imagin, and lay hold upon his love in Christ, by a true faith.

Object.

Every man knowes that God is mercifull, but we are not fit for to receive his mercy.

Ans^w.

I answer; you know not what mercy is ; It may be thou thinkest, if thou hadst more repēcance, or more humiliation, then thou wert fit for mercy ; but thou art deceived, for the more thy heart is out of order, the fitter thou art for mercy ; for the greater thy sin hath bin, the more wil his mercy be seene in the forgiveness thereof. And therefore never look what your sinnes have been in time past, but see what your purpose and resolution is for the time to come; and (w^{ch} is the hardest thing to do) labour to believe in Christ for the pardon of thy sins, and apply the promises to thy self, for a sin is never soundly healed until we apply the promises; for unlesse we apply the promises, we cannot truly delight in God, and untill we doe truly delight in God we cannot hate sin, and thinke wel of God and goodnesse. And therefore, to conclude all, let us here be exhorted to labour for faith above all things which daily will increase grace in us.

F I N I S.

THE
SAINTS
SPIRITVALL
STRENGTH.

Excellently and Amply set forth in
three Doctrines drawne from

EPHES. 3. 16.

That hee would grant you, &c.

By the late Reverend and learned Preacher,
JOHN PRESTON,

D^r. in Divinity, Chaplaine in Ordinary to his
Majesty, Master of *Emanuel*l Colledge in
Cambridge, and sometimes Preacher
of *Lincolnes-Inne*.



L O N D O N,

Printed for *Andrew Crooke*. 1637.

3 A I N T S
S P I R I T U A L
S T R E N G T H

Excellent and Ample for
three Doctrines drawn from
Eph. 1:16
The Author, Rev. J. H. ...

By the Rev. J. H. ...
JOHN P. ...
D. in Divinity, Chancellor of ...
of the ...



...
...
...



The Contents of the Saints Spirituell Strength.

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{ turall, strength in { body. } p. 67*

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THE
SAINTS SPIRITVALL
STRENGTH.

EPHES. 3. 16.

That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.



THESE words are part and the summe of that Divine Prayer that Paul made for the Ephesians: the principall thing that the Apostle prayes for, is this, *That they may be strengthened by the Spirit in the Inward man:* and this hee

sets downe in such a manner, that hee answereth all doubts that might hinder the Ephesians from obtaining of this grace.

1 For first, they might demand this of *Paul*, you pray, *That we might be strong in the Inward man*, but how shall we? or what meanes shall we use to get this strength? the Apostle answers to this, and tels them, the meanes to be strong in the inward man is, to get the Spirit, that you may be strengthened by *the Spirit* in the inward man.

2 Secondly, they might demand, I, but how shall we doe to get the Spirit? the Apostle answers to this, you must pray for him, for your selves, as I doe for you: For, I pray that he would grant you the Spirit, that you may be strengthened in the inward man.

3 Thirdly; they might demand, but what should moove God to give us his Spirit, and to heare our prayers? to this the Apostle answers, that the motive-cause is, the riches of his glory, that hee would grant you according to the *riches of his glory*, that you may be strengthened by the Spirit in the inward man.

4 Fourthly, they might demand, I but what shall we be the better by this strength if we get it? to this the Apostle answers in the verses following, then saith he; *You shall be able to comprehend with all the Saints, what is the length, and the height, the depth, and the breadth of the riches of the love of God towards you in Christ*, Now in that the Apostle above all other good things that he wishes unto them, prays for this, *That they may be strengthened by the Spirit in the Inward man*, I gather this point.

Doctrine.

That which is to be desired of every Christian,
and

and to be sought for above all things, is this, *that he may be strengthened in the inward man*. I gather it thus. Paul was now to pray for some good to the Ephesians, and considering what might bee most profitable for them, he makes choice of this above all other good things, making it the summe, and substance of his prayer, *that they may be strengthened by the Spirit in the inward man*: I shall not need to prove it by any other place of Scripture, because this in hand sufficiently proves the point, as being the maine scope and intent of the Spirit in this place, to shew the necessity of this doctrine of strengthening the inward man. But for the more fuller explaining of this point, we will first shew you what this strength is, and then wee will come to the uses.

There is therefore a twofold strength: First, there is a naturall strength: Secondly, there is a supernaturall strength. First, I say there is a naturall strength, and this is when a man is naturally strong either in the parts of his body, or in the gifts of his mind: as for example, a strong memory in a man, that is a naturall strength; and so other qualities of the mind: so likewise when a man is strong in the parts of his body, as in his armes or leggs or neck, these are naturall strengths, but this is not the strength, that is here meant. Secondly, there is a supernaturall strength, and this is twofold, the first is a supernaturall strength, which is received from the evill spirit, that is, when Satan shall joyne with the spirit of a man to doe evill,

What this strength is.

2

then hee adds a supernaturall strength, and so makes him to doe more, or suffer more than otherwise by nature he is able to doe: with this spirit are all the enemies of the Church strengthened withall. *Paul* himselfe before he was converted was thus strengthened: and so was hee that killed the French King, hee had more than a naturall strength to undergoe all those torments, and not to shrinke at them: but this is not the strength here meant; but there is (2.) a supernaturall strength, and this is that strength that comes from the sanctifying spirit whereby a Christian is able to doe more than naturally he could doe, and this is the strength, that is here meant in this place, and with this strength all the Saints are strengthened withall. This was the strength that *Elijah*, *Stephen*, *Iohn Baptist*, and the Apostles had: this made them speake boldly in the name of Christ.

Particulars of
this strength.

The first particular.
Beare wrong
patiently.

The second
particular.
Thrive under
any affliction.

Acts 5. 41.

But you shall the better understand what this strength is, if you doe but consider the particulars of it which are these: the first particular in which this spirituall strength is seene is this, if a man *can beare any wrong patiently* without seeking revenge any way, it is a signe that they are spiritually strong: the second particular, wherein this spirituall strength is seene, is this, *if a man can thrive under many afflictions* rejoycing under them, he hath this strength: as in the *Acts 5. 41.* it is said of the Apostles, that they departed from the Councell, rejoycing that they were thought worthy to suffer rebuke for the name of Christ: hee that can beare

beare some troubles hath some strength, but to beare greate troubles is required great strength, that is, to stand fast to Christ, to professe his name there (as the holy Ghost saith in *Revelation 2. vers. 13.*) where Satan hath his throne, must needs be a greate supernaturall worke of the spirit: the third particular wherein this spirituall strength is seene, is this, *If a man can believe*, though hee hath all reason and strength of reason against him, or if a man can doe all things of knowledge, this is to be strong in the inward man. But to goe further, that you may the better know what this strength is, I will give you a description of it, that is, I will describe what the strength of the inward man is more fully. First, I say it is a generall good disposition or right habit, temperature, or frame of the minde, whereby it is able to please God in all things. I say it is a generall good disposition or right habite, because, if it bee onely in some particulars, and that at sometime onely, it is not strength: as for example, to have a passion to good, and not to continue, argueth not strength in the inward man: or to have the understanding strong, and yet to have the will and affections weake to good, is not to be strong in the inward man; but they must be all strong: as for example, a man or a woman is not said to bee perfectly beautifull, except they be beautifull in all parts, for beauty is required in all parts; so likewise a man is not throughly strong, but imperfectly, except hee bee strong in all parts: strong in the

The third particular.
To beleewe.

Description of
spirituall
strength.

2

the understanding, strong in the will, strong in the affections, &c. Secondly, I call it *a temperature or right frame of the mind*, because it sets the soule in order, that is, it sets a new habit on the faculties, and fixes the soule on fit objects for these habits: the soule was before like a disordered clocke that went at randome, every thing was out of its place, but when the strength of the inward man comes into the soule, it frames it anew, and puts it into a right temper againe. Thirdly, I say, *whereby a man is able to please God in all things*, because it sets a good hew upon all our actions: for as Varnish makes all Colours fresh: so doth the Inward man, it sets a deepe dye upon all our actions; a glasse upon them, and makes them beautifull: nothing without it will hold tryall: every thing that hath the tincture of the inward man upon it, will hold good: this sets the stampe of holinesse upon them: and therefore they are acceptable to God.

3

1

1 Cor. 3. 5.

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Now that you may know the better what this strength is, you must first labour to know what weaknesse is: by weaknesse I doe not meane weaknesse before a man be converted, for that cannot properly be called weaknesse, but wickednesse: and therefore know that this weaknesse, which I speake of, here which is proper unto Christians, is of two sorts; The first is weaknesse of grace, as in the 1 Cor. 3. 1. *I speake unto you as unto babes in Christ*, that is, as to those that are weake in knowledge, babes. The second kind of weaknesse is this, when

when one that hath been strong is new fallen sicke, and weake into a consumption of grace that hee cannot use grace, and his strength, so as formerly hee could: now they who are weake in the first sort of weaknesse, grow strong; but they who are weake in the second sort, grow weaker and weaker: therefore if there be any here that are such, that hath once truly lov'd God and his Kingdome, but now is false into the love of the world, that once was lively and quicke to good, but is now backward and cold, my Counsell to them shall bee the same which Christ gives unto the Church of *Ephesus*, *Revelation 2. v. 5.* to remember and repent, and to doe their first workes, lest their Candle-sticke bee taken from them; let them remember what they were in times past, and what they are now, and then let them humble themselves and turne againe into the right way, and bee ashamed of themselves, that they runne so farre away from Christ; and that in time, lest their Candle-sticke be taken away from them, lest these opportunities to good, and the offer of grace be taken from them.

Againe as there are kinds of weaknesse, so there are degrees of weaknesse. As touching that kind of weaknesse that followes upon a relapse, (to speake of this first,) there are two degrees of this, First, sensible: Secondly, unsensible. First, I say, sensible, and that is when the understanding is good, but the will and affections are desperately wicked: the understanding, I say, is good in regard

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gard of the good it knowes, whereby the weaknesse that is in our wills and affections becomes sensible unto us. Secondly, there is a weaknesse, unsensible, and that is such as cannot be felt, and this is when men change their opinions of sinne, when they have thought otherwise of it than now they doe: as for example, before, they thought very sinne a great sinne, but now little or none at all: Now as touching that weaknesse, which followes upon the new birth, there are two degrees likewise of this, the first is generally, the second particular. The first is a generall weaknesse, and that is when the Iudgement, will, and affections are all weake. When a man is weake in all the whole parts of the soule: The second degree, is a particular weaknesse, and that is when a man is generally strong, and yet weake in some parts; as for example, a ship may be strongly built or generally strong, and yet having a leake in it cannot bee said to be strong in all parts, because it hath that leake; that is a weaknesse in one part of it: so the soule may bee generally strong, and yet weake in some particular: therefore a man must take heed of all particular weaknesse. Now by way of opposition unto these weaknesse you may conceive of inward strength. But to come unto the reasons wherefore we should strengthen the Inward man; and they are these.

Reas. 1.

The first Reason wherefore you should be strong in the Inward man is this, because it will fit you for many imployments; it will make us goe through

through much worke with great ease, to performe the weightiest duties of Religion in such manner as otherwise wee could never be able to doe, and this should perswade men the rather, because God rewards men according to their workes: it is not riches, beaurie, honour, or dignitie, that prevaile with God in giving the reward, but according to our workes so shall his reward be. And this reason shall make men to haste to get into Christ, because the longer they are in Christ, the stronger they are in the inward man.

The second reason wherefore you should desire to be strong in the inward man is this, because it brings most comfort and cheerefulnesse into the soule: (1) Because it makes us doe all that we doe with facilitie and easinesse, so that that which we doe is easie unto us; as for example, a man that is weake in Iudgement, and weake in understanding, any high point of religion is wearinesse unto him, because hee wants a capacitie to conceive: now that which is not rightly conceived or understood, wee have little or no comfort or delight in it, but it is spikesome and wearinesse unto our nature: whereas the same things unto a man that is of a larger capacitie are easie unto him, and hee delights in them: (2) The more strength a man hath in the inward man, the more health he hath in his soule, for as it is in the body, the more naturall strength, the more health; so in the soule, the more strength in the inward man, the more health.

Reas. 2.

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full in grace. (3) It brings the more cheerefulnesse into the heart, because it brings Christ and God thither, who is the God of all comfort and consolation, as the Apostle calls him there. For that must needs be the best thing in the world to be strong in the inward man; and the joyfullest heart, that hath his inhabiting with God, and Christ.

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(4) Because it brings sufficiency and plentie of all good into the soule, and wee say, that if a man hath a good outward estate, he is like to hold out if a famine should come; so it is with a Christian if hee be strong in the inward man, though a famine should come, hee is likely to hold out and keepe that which hee hath: but on the contrary, when a man is poore in the inward man; (as it is with a body that is weake) every thing that it hath is ready to be taken away. But as a bowle that hath a byas, the strength of the arme takes away the byas, so strength in the Inward man takes away the byas of shame and reproch; which otherwise would draw us to despaire, and makes us to goe on stoutly and to beare afflictions strongly; babes you know cannot beare that which a strong man can, neither are they able to hold out in any thing as a strong man is able. Therefore that you may hold out, labour to be strong in the Inward man, (5) Because it strengthens a man against temptations, and therefore the Apostle saith, *Be steadfast and unmoveable*, for it makes us to stand fast in Christ, so that nothing shall breake us off from Christ; neither temptation, nor affliction, nor reproch.

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Contrary, what is the reason that temptations presse men so sore as they doe, but because they are not carefull to grow more strong in the inward man.

This shewes how they are to bee blamed, that seeke this strength least of all, or not at all; for let us looke upon men; and we shall see how busie they are, to get the riches, and honour, and pleasure of the body; but few or none regarding this strength which is the riches, and honour, and pleasure of the soule: for the health, beauty, and strength of the outward man, all take great care, spend much time about them, much labour in them, to adde any thing unto them; but for the beautie of the Inward man, they care not for that, they respect not that: All their care is, for their backs and bellies, still regarding the things that may raise their outward estate, but never minding the strengthning of the inward man; which will appeare more plainely by this. Aske but such men why they doe not pray, or heare, or receive the Sacrament oftner than they doe: to this you shall heare them answer, that they cannot for businesse; they have great employments in the world, and they must not neglect them, to doe such and such things; as if the inward man were neither worth the geting or having. And yet these men will be as good men as the best.

Againe, see it in your selves: This day is appointed for the strengthning of the inward man, but how doe you neglect it, how often were you in prayer, and holy meditation before, or how often

vs. 1.

since have you seriously considered on the things that you have heard, or how have you cast aside your occasions of businesse in your callings, or whether be they not now fresh in your memories: nay, doe not your hearts run after them, even now when I am perswading you to the contrary; If they be, whatsoever you say of your selves, you have not the care you ought to have, to grow strong in the Inward man. And yet that you may see, that you have good reason to strengthen the inward man;

1 First, you old men, consider you and bethinke with your selves, how soone your inward man may be throwne out of doores. Therefore you have great cause to strengthen it, and grow strong in it.

2 Secondly, you young men, as for you, you have need to strengthen the inward man, because as there is a time of springing and growing strong for you in the inward man, so there is a time of not springing, that is, when you will have much to doe to keepe that which you have, without increasing of it; therefore while the time is, take heed of neglecting the time; It is no rule to be followed, That God calls at all times, for thou know'st not whether he wil call thee, and therefore doe thou labour to grow strong in the inward man, and to perswade you the more consider these particulars.

1. Consider the excellency of the inward man, that it wil fire you for great employments; as for example, it will make you to see God in his holinesse, and to converse wth God, and to have such a holy familiarity with Him, as will joy the soule: this will bring you

you so acquainted with God, that you will be esteemed of him as one of his familiars : therefore this should perswade you to strengthen the inward man.

Secondly consider, that you are to be made like unto the Image of God, if you will be saved ; but this cannot be, except you strengthen the Inward man, and therefore the Apostle saith, *1 Pet. 1. As he that hath called you is holy, so be you holy in all manner of conversation* : that is, seeing you are called unto such a high place, as to be the sonnes of God by grace, what a base thing is it for you to stoupe unto base things : what a base thing were it that an Eagle should stoupe at flies ? And although it is unseemely in that creature, yet men doe the like, and are not ashamed : men will stoupe to the world, and will bee any mans vassall, and bee any thing what any would have them to be, if it may but enlarge their outward estate. But beloved there is a great losse and basenesse in it : for what is Gold, or honour, or pleasure, to Christ, grace, and holinesse ? In every thing wherein there is losse, it grieves and paines us : we grieve when we see Wheate given unto Hogs, which would bee mans meate : wee grieve when wee set up a faire building, on which wee have bestowed much cost and labour, and then to have *Iim*, and *Chim* to dwell therein, and not our selves : And if wee bee subject to grieve for these things, then how much more have wee cause to grieve, when wee see men give themselves unto their lusts, that is, they give their soules to bee a harbour for their lusts, which ought

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ought to bee a Temple for the holy Ghost.

Thirdly, consider that it is the inward man that enables a man to doe those things that are honourable unto God and, profitable unto men; no man can truly honour God, that doth it not by the strength of the inward man; neither can any man truly bee said to profit another, except what hee does, flowes from the inward man unto him, therefore the Apostle saith, *Col. 3. 2. Set your affections on things above, and not on things below*: but Satan comes and robs us of all the good that otherwayes wee might doe: and first hee robs us of our selves, by stealing from us the strength of the inward man: and then secondly, he robs our parents of us, by making us the objects of their griefe: and thirdly, he robs the Church, and Commonwealth of us, making us unprofitable instruments: and beloved, if you looke into the world, you shall find it true; as for example, looke unto young men, they are busied in eating and drinking, and rising up to play, but never regard at all the strengthening of the inward man; whereby they may become profitable unto all. When the soule is unto some but as salt is unto meate, onely to keepe it from Putrification: and the body, that is put into the soules place: but what is the reason we put it thus, doth not this provethat true, which *Salomon* saith, *I have seene servants ride, and Masters goe afoote*. When you imploy your selves and spend your time and paines in getting of outward dignity, in decking the outward man, and little regard the beau-

beautifying of the inward man, you preferre drosse before Gold; Copper before Silver: you set the body in the soules place, you set the servant on horsebacke, but the Master must goe on foote; in a word, you doe not things like or besee-
ming Christians, and on the contrary you doe things like your selves, when you preferre the inward man first.

Fourthly, consider that it is an immortall soule: why doe you labour for the meat that perisheth, in the use of it; that is, why doe you dote upon the outward man that perisheth in the getting, which perisheth in the using, that will stand you in no stead if you keepe it: and why doe you not rather labour for the meate that perisheth not: why doe you not labour to get the strength of the inward man which is of an immortall substance that will never fade nor perish in the use: you have built a Temple here, which is in it selfe a good worke, but I say, except you build also in your soules the Temple of the inward man, all your labour, all your paines and all your cost is but lost labour: it will perish and stand you in no stead when you shall need it. And this is one maine drift of the Scripture to shew you the vanity of earthly things, that you should not set your affections upon them, because they perish in the use, and that you should not lay out money for that which profiteth not, as the Prophet speaks. Consider therefore that it is a spirit, and againe borne and infused into this body to beare rule there, and the body to bee but a ser-

Ioh. 6. 27.

vant to the inward man. But that you bee not deceived, there is a naturall strength whereby some men will goe very farre, and there is a morall strength, and yet take heed you rest not in that: not that I speake against naturall strength, because it comes from God and is good. For I say, wee doe not take away those affections, but wee alter and change them, and therefore I beseech you looke that you doe not content your selves with them, but labour to strengthen the Inward man. And here a question ariseth, seeing that there is a naturall and spirituall strength, how shall a man come to know whether the strength which hee hath, bee a naturall, morall, or spirituall strength: yet as I said, wee doe not destroy naturall strength, but wee use it as men doe wild Horses and beasts, they tame them, to make them fit for service; so wee should use these as meanes to carry us unto their right ends. Wee will therefore come to shew the differences betwixt the naturall and spirituall strength.

I. Difference.

The first difference is this, The spirituall strength goes further then the naturall strength. Look what the naturall man with the naturall strength can doe, the spirituall man can doe more, hee can goe further both in degree and measure: and the reason is, because grace elevates nature, it brings it unto a higher pitch; grace is unto the soule as a prospective glasse is unto the body, it brings that which is as farre off, to bee as it were nigh at hand, it turnes a man to see things in a more excellent manner:

manner: for as water that is elevated by fire, so is he that hath this strength; that is, hee is abler to doe more then a naturall strength can doe: this was that which made a difference betweene *Sampson* and other men, he had a naturall strength, and hee had another strength to doe more than another man could doe: and that this strength doth goe further then a naturall strength, we will proove by these particulars. First, the spirituall strength enables you to see more, and to prize grace more; the naturall strength shewes you somerhing in your journey, but it shewes you not unto the end of your journey; whereas the sight that the inward man brings unto the soule, addes unto it, *Jeremy 31. 34.* *Then shall yee know mee; that is: they knew mee before, but now they shall know mee in another manner then before: grace presents things unto the soule in another hue.* Secondly, in performances: all naturall strength leads a man but unto a forme of godlinesse, but this strength gives a man power and ability to doe good. Labour, therefore, labour for this strength that your hearts may bee in such a frame of godlinesse, that you may doe *G O D s* will in earth as the Angels doe it in Heaven, which the carnall man will never doe: hee that hath not this strength, he will never labour to please *G O D* after that manner, because hee cares not for grace if hee can but escape hell, but the spirituall man will not bee contented to have the pardon of sinne, except he may have grace and holinesse too. Thirdly, it inables

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Jer. 31. 34.

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1 Pet. 4. 4.

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him to goe further in Iudgement, the naturall man hee cares not, if hee can get but just so much holinesse as will bring him to heaven; but the spirituall man will not bee contented with any answer: but it is with the spirituall man as it is with the Sunne; the cleereft Sunne-shine shewes the most mores; the cleereft glasse the best; and best water is next the fountaine; even so when the spirituall man is strong in the inward man, it sees the more mores and brackes in the spirituall strength, and labours for more strength against weakneses, which a naturall man cannot conceive of, as 1 Peter 4, 4. They thinke it strange that you runne not with them into the same excessse of riot; they know not the reason, or they cannot conceive what should keepe you from loving such and such vices which they love: like blind men, they heare the pipe, but they see not the persons that dance, so they heare the pipe, but they see not the rule by which the spirituall man goes; as a country-man that comes and sees a man drawing the Geometricians line, hee marvels what he meanes to spend his time about such a thing, when as hee that drawes it knowes that it is of great use: Fourthly, in degree, that is, in the generality of the growth, when you grow in every part proportionably: a naturall man may grow in some parts, but not in all parts; as for example, hee may have a large capacity of knowledge in divine Truths, yet hee hath but weake affections to God: or it may bee his affections are strong, but his Iudgement is weake

weake : or it may bee he is strong in both, that is, hee knowes the good, and after his manner of loving, hee loves the good : but yet there is such weakenesse in the will, that hee will not yeeld any true obedience unto G O D : but it is not thus in the spirituall strength, that is, in the growth of the inward man, for that leads him unto all growth in all parts : now in the naturall growth, wee say, it is not a proper augmentation, except there bee a growth in all parts : as for example, if a man should grow in one member, and not in another, as in the arme, not in the legge, wee would not say that it were a growth, but a disease, and that many humours of the body were met together in his arme, and that it were rather a signe that it should bee cut off from the body, then a helpe unto the rest of the body ; even so the growth in any part of the soule, if it bee not universall, rather hurts then helps, that is, it rather shoves a disease in the soule, then the health of the soule : but the true spirituall strength, that growes in all parts : so much for the first difference.

The second difference is in the beginning and ending of that strength : it hath another *Alpha* and *Omega* : for the strength of the spirituall man is wrought by the Spirit and Word of G O D ; as thus, the principles of Religion being taught him out of G O D s Word, hence there is a spirituall strength conveyed into the soule, for I say, no man can receive the spirit of this spirituall strength, but by the Gospell, therefore consider what the good-

2. Difference.

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ness is that you have, and how you came by it, whether it came by the Gospel or no, if it did you shall know it by these particulars. First, examine whether ever you were humbled: that is, examine whether by the Preaching of the Law, you have had such a sight of sinne, that hath broken your hearts; if thus in the first place you came by it, it is a signe that it is the true strength, for this is the first worke of the Spirit, when it comes to change the heart of a Christian, and to make him a New Creature; First, throughly to humble him; Secondly, examine whether there hath followed a comfortable assurance of **G O D S** love in **C H R I S T**, which hath not only wrought Ioy and comfort against the former feare, but also a longing desire after Christ, and holinesse, therefore if the holinesse that is in you beethroughly wrought, it doth proceed from the Spirit, for this orderly proceeding of the Spirit doth make it manifest, but as for the naturall strength, it hath not such a beginning, it is not wholly wrought by the Word, it may be, hee hath beene a little humbled and comforted by the Word, but it is not throughly and soundly wrought by the same Word: but is a meere habituall strength of nature pickt out of observations and examples. Again as the spirituall strength hath a different beginning, so it hath a different end: the end of them are as farre (if not further) differing as their beginnings: for as the holinesse that is in a Holy Man, ariseth from a higher Well-head, so it leads a man to a more nobler

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bler end then the naturall strength : for the end of the spirituall mans strength is Gods glory, that hee may yeeld better obedience unto GOD, that hee may keepe truth with him and keepe in with him, that hee may have more familiarity with him and more confidence and boldnesse in Prayer ; in a word, that hee may bee fit for every good worke : But the end of the naturall strength, is his owne ends, his owne profit and pleasure, and his owne good ; for as the rise of any thing is higher, so the end is higher, as for example : water is lift upon the top of some Mountaine, or high place because it may goe further, then if it were not : so when a man is strong in the inward man, he is set up higher for another end, and that is to please GOD, and not himselfe, and thus much for the second difference.

The third difference is this, hee that is spiritually strong, is strong in faith. The strength of the inward man is faith : but the strength of the outward man is but morall strength, an habituall strength of nature : it is faith that gives strength : a man is not a strong man in *CHARITY*, or in the inward man that hath not a strong faith. Strong faith makes a man or woman strong : that is, it is that which makes a difference betweene a spirituall man, and a naturall man : for as reason makes a difference betweene men and beasts, so faith makes a difference betweene a holy man, and a wicked man : as for example, take a Philosopher that doth excell in other things, as in humane know-

3. *Difference.*

Heb. 11. 34.

1 Tim. 4. 10.

Heb. 11. 24.

knowledge: such goe beyond other men, yet in matters of faith and beleeving they are as blinde as beetles; and the reason is this, the one sees and doth all things by faith, but the other onely by the light of nature, and this is the same that the Apostle speakes of in *Hebrewes 11. of weak they became strong*, that is, because they had faith, and were strong in the faith, and trusted and beleeved, and hoped in God, therefore they became strong, they did that which other men could not doe that wanted faith. *Sisera* might doe as great things as *Gideon*; but here is the difference, *Gideon* doth them all out of Faith, but the other doth them but from nature, and so *Socrates* may in worldly things, bee as wise as *Paul*, that is, as wise in understanding, and in policy by reason of excellent outward parts as *Paul*: but here is the difference, *Paul* doth all things out of faith, but *Socrates* doth not: therefore the Apostle saith, 1 *Tim. 4. 10. We are strong because we stand in God*: that is, wee have a strong faith in GOD, and that makes us to withstand all the assaults of men and Devils. I say, this is that which makes a difference betwixt us and the men of the world. *DIOGENES* may trample under his feete the things of the world as well as *Moses*, but *Moses* by faith chose rather the one then the other, *Heb. 11. 24.* Faith in Christ made him to choose grace before the things of the world: but it was not thus with the other, his contempt of earthly things, was not out of faith, as *Moses* was, who had respect unto GODS Commandement, and to his

his promise; for then and not till then is a man spiritually strong, when he will let life and riches, and honour, and pleasure, and liberty, and all goe for Christ: the naturall man will never doe this, this is the onely property of faith, a supernaturall worke, and change in the soule, and therefore the holy Ghost faith, they suffered with patience the spoiling of their goods, that is, they let them willingly goe; life and liberty and all shall goe ere Christ shall goe. A noble Roman may doe something for his countrey, and for himselfe but there is a by-end in it, hee doth it not in a right manner unto a right end, but the spirituall strong man doth all things in a spirituall manner unto a saving end, the one doth it for vaine glory, but the other in uprightnesse of heart: for there is a double worke of faith. First, it empties a man, as a man that hath his handfull cannot take another thing till he let his handfull fall, so when faith enters into the heart of a man, it empties the heart of selfe love, of selfe will: it purgeth out the old rubbish, that is naturally in every mans heart, and lets all goe to get hold on Christ, all shall goe then; life, and honour, and profit, and pleasure, and hee is the truly spirituall man that can thus lose the world to cleave to Christ, and miserable are they that cannot. Secondly, as it empties the heart of that which may keepe Christ out of the soule: so in the second place hee seekes all things in God, and from God, that is, hee first seekes Gods love, and Gods blessing upon what hee doth enjoy, and then

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he goes unto secondary meanes, and uses them as helps: but a man that wanteth faith, he will not let all goe for Christ, hee will not seeke first unto God in any thing, but unto secondary meanes, and then if he faile, that is, want power to supply, then it may be he will seeke unto God: and hence it is, that hee will not loose his life, or liber y, or honour for Christ; because he sees more power and good in the creature than in God. Again, this makes the difference betweene Christian and Christian, namely faith, and hence it is, that some are weake, and others are strong; hence it is that some are more abler than others for the greatest duties of Religion: as for example, *Caleb* and *Ioshua* can doe more than the rest of the people, and what is the reason, but because they were stronger in the faith than others, and so *Paul* said of himselfe, that he could doe more than they all, because *Paul* had a stronger faith: For the truth of a mans strength, is knowne by his strength of faith that he hath, whether he be naturally strong, or spiritually strong, for this is the first worke of the Spirit after the humiliation of him in the conversion of a sinner, namely, to worke faith in him; and no sooner faith, but as soone by degrees, strength, and then the promise followes faith, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned,* Marke 16. 16. and this is the course that wee take in preaching: first wee Preach the Law unto you, and we doe it to this end to humble you, and to breake the hard disposition of your hearts,

Mar. 16. 16.

hearts, that so they may be fit to receive Christ, and when we have thoroughly humbled you, then wee preach unto you the Gospell, beseeching and perswading you to believe in Christ, for the pardon of sinnes past, present, and to come; and to lay downe the armes of rebellion which you have taken up against Christ, and you shall be saved, but yet notwithstanding, you are neither humbled by the one, nor perswaded and provoked by the other, but are as the Prophet saith, *You have eyes and see not, you have eares but you heare not, seeing you doe not see, and hearing you doe not heare*; as for example, when a man is shewed a thing, but yet hee mindes it not, when the eye of the minde is upon another object, that man may be said to see and not to see, because he doth not regard it, or a man that hath a matter come before him, he heares it, but his minde being otherwayes employed he regards it not, in which regard hee may bee said to heare and not to heare, because he minds it not. And what is the reason that though wee preach the Law and the Iudgements of God so much unto you, beseech and perswade you so often to come in and receive Christ and you shall be saved, time after time, day after day, yet we see no reformation at all: what is the reason that the word wants this effect in you, as to humble you, and that you are no more affrighted with the Iudgements of God than you are, and that you remaine as ignorant and carelesse as ever you were, the reason is, because you doe not believe: you want a true fa-

† ving and applying faith, for if you had that, the word
 would worke other effects in you, than it doth. If
 one should tell a man that such or such a benefit or
 legacie is befallne him, that would raise him unto
 great honour, though before hee lived but in a
 meane condition, now if this man did but believe
 it, then surely he would rejoyce. Truly so, if you
 did but beleewe that Christ, and grace, and salvari
 on were so excellent, and that holinesse and the
 strengthning of the inward man, would bring you
 unto so happie a condition and estate, as to bee the
 Heires of Heaven, you would rejoyce in **C H R I S T**
 and grace onely. Againe, if you did beleewe that
 the Word of God is true, and that God is a just God:
 If the drunkard did but beleewe that drunkards shall
 bee damned; Or if the Adulterer did but beleewe
 that no Adulterer should inherite the Kingdome
 of **G O D** and **C H R I S T**: Or, if the Prophane
 person and the Gamester, did but beleewe that they
 must give account for all their mis-spent time and i
 dle words, and vaine communication, they would
 not sport themselves in their sinnes, as they doe.
 Againe, if men did but believe that **G O D** calls
 whom and when hee lists, and that many are called,
 but few are chosen, that is, here is a Church full,
 but it may be but a few of you shall be saved; I
 say, if men did but believe this, they would not
 surely deferre their repentance, they would not put
 off the motions of the Spirit, but they would strike
 whilest the Iron is hot, and grinde whilest the
 wind blowes, but men will not beleewe, and there-
 fore

fore it is that they goe on in sinne as they doe : It is
 not so for earthly things, men are easily brought
 to believe any promise of them : as for example,
 if one should come and tell a man of a commodi-
 tie, which if hee would but buy and lay by him, it
 would in a short time yeeld a hundred for one;
 oh how ready will men bee, to buy such a commo-
 ditie with the wise Merchant, *Mat. 8. 44.* They
 would sell all that ever they had to buy this : oh that
 men would be but thus wise for their soules: beloved
 I tell you this day of a commodity, the best, the
 richest, the profitablest commoditie that ever was
 bought, even Christ and grace, and salvation;
 which if you will but lay out your stocke of grace
 to buy him, you shall have him, that is, if you have
 but a desire to receive Christ, and lay him up in
 your hearts, I tell you it will yeeld you a hundred
 for one. Nay, Christ the commoditie himselve
 saith, in *Marke 10.* *Hee that forsaketh father and mo-
 ther, and wife, and children, and life, for my sake,
 shall receive a thousand-fold in the life to come;* but men
 will not believe it, but a time will come when you
 shall see it to be true: and befoole your selves, that
 you lost so precious a bargaine as Christ and sal-
 vation is, for the disbursing of a little profit and
 pleasure, but as I said before, the difference lyes
 here, men want faith, and hence it is, that they
 neglect the strengthening of the inward man, and
 are so over-burthened with losses and crosses, be-
 cause they want faith; And so much for the third
 difference.

Mar. 10, 29,
 30.

4th Difference.

Rom. 2. 14.

2 Tim. 2. 3.

The fourth difference is this, the naturall strength leades a man but unto a forme of godlinesse, but the spirituall strength leades a man unto the power of godlinesse: I call that the forme of godlinesse, when a man doth performe, or doe any thing with carnall affections not to a right end, and this is knowne by this, when they fall away from that stedfastnesse, or forme and show of holinesse that they seemed to have: this forme of godlinesse is the same with that in *Heb. 6.* A tasting of the Word of life, and yet notwithstanding fall away: they seemed to have tasted of saving grace, and to have the power with the forme, but it was not so, because they continued not: they lost that forme which made them seeme to bee that which now it appeares they were not. Again, I call that the power of godlinesse which is performed by the divine power, force and efficacy of the Spirit. *Rom. 2. 14.* it is said, that the Gentles, that were not under the law did by nature the things contained in the law: that is, they did it by the efficacy and power of nature. Semblably unto this is that of the same Apostle, *2 Tim. 2. 3.* in the latter time men shall come in a forme of godlinesse, that is, with a forme in show without substance or power of the Spirit: but the inward strength which is the inward man doth not onely teach you to doe, but also it teacheth you how to doe them; but men that have but a common strength, have some bubbles to good, and they seeme to have this strength, because they have the law of nature

written

written in their hearts, and they may promise much; and yet he is not spirituall strong, because he cannot doe spirituall actions in a spirituall manner, for hee goes about that with a naturall strength which should bee performed with a spirituall strength, 1 Pet. 1. 5. *Who are kept by the power of God through faith*, unto saluation: when a man is truly regenerated, when he hath not power of his owne to doe the Will of God, then hee hath the spirit to helpe him, that is, they are not onely kept by the power from evill, but also they are inabled to doe good by it.

1 Pet. 1. 5.

5. Difference.

The fifth difference betwixt the naturall and spirituall strength, is this, that which proceeds from the spirit is alwayes joyned with reluctancy of the will, but in the naturall strength there is no reluctancy, because there is no contraries, but in the spirituall man there is two contraries, the flesh, and the spirit, and you know these can never agree, but they are still opposing one another, as for example, a man that is going up a hill, hee is in labour and paine, but a man that is going downe a hill goes with much ease: so there is much labour and paine, which a spirituall man takes to subdue the flesh, but the naturall man hath no reluctancy at all: hee hath no fighting and strugling with corruption, but hee goes without paine because hee is but one, and one man cannot bee divided against it selfe, but in every spirituall man there are two men, the old man, and the new man, the flesh and the spirit, and hence growes that spirituall combat,

bate, *Gal. 5. 17.* *The flesh lusteth against the spirit, and the spirit against the flesh, that they cannot doe the things that they would :* these two men in a regenerate man strive for masteries, and so hinder one the other. Yet know also that in the naturall man there may bee reluctancy in the will against some particular sinne, as covetousnesse may strive against pride, and pride against niggardnesse, yet not fight against it as it is a sinne, but as it crosseth and thwarteth his pride. Again, know that a naturall man may have reluctancy in some part of the soule, as in the conscience, which is sensible of sinne; and hence it may convince the man and the rest of the faculties, notwithstanding they are at peace: but where this spirituall strength is, it is in all parts not one faculty against another but all are fighting against sinne in the whole man: now the reason that there is not this reluctancy against sinne in every faculty in the naturall man, is, because hee wants saving grace; grace is not in the faculty opposite unto the corruption that is in it: but in the holy man there is, and therefore hee is like *Rebecka*; they have two in them, *Iacob* and *Esau*: the flesh and the spirit, and *Paul* complaines of so much, *Rom. 7.* *I finde another law in my members rebelling against the law of my minde*, that is, I finde something in me that is contrary unto me: *In my members*, that is, in my body and soule, notwithstanding; first, I hate the evill of sinne as being most contrary unto grace, but yet I cannot avoyd it, I cannot doe the things that I would: but the naturall

Rom. 7. 23.

turall man doth not hate the evill of sine other-
wayes than as it brings punishment : Secondly, *I*
delight in the Law of God in the inward man, that
is, howsoever I am violently carried unto the com-
mitting of sinne, yet it is against the desire of his
soule, hee hath no pleasure, hee can take no delight
in it, for his delight is in the inward man : but the
naturall man takes **G O D s** Lawes as burthens, and
therefore hee will not submit himselfe unto them
because he is not strong in the inward man : he pro-
miseth, but hee performes not ; hee yeelds, and
yeelds not ; hee yeelds to something, but not to e-
very thing : And thus much for this last difference
betwixt the naturall strength and the spirituall
strength.

Is it so, that the strength of the inward man
is to bee desired above all things, then as it was in
the first place for reproofe, so in the second place
it may serve for exhortation to all men, that
they would labour to grow strong in the inward
man, and that they would now at last gather the
fragments of their thoughts and desires which
have beene formerly set to get other things, and
now wholly imploy them for the getting of this
strength, and so much the rather because other
things are but as the huske without the kernell, or
as the scabberd without the sword, which will
doe a man no good when hee stands in need of
them ; as for example, to bee strong in riches
and honour and credit, (and yet this is all the
strength that most men desire) will doe no good
O when

2

Vse 2.

when yee come to wraſtle with ſinne and death. But for to be ſtrong in the inward man who ſeekes or enquires after it? I know you would be ſtrong in all earthly ſtrength: but I beſeech you above all things labour to bee ſtrong in the inward man. It is the folly, weakenefſe, and ſickneſſe of men, they looke all without the doores, unto the ſtrength of the outward man, oh that I could but perſwade you as I ſaid before to gather the reſt of your thoughts and deſires together, and ſet the ſoule in a frame of grace that you may mortifie theſe inordinate affections which keepe backe the ſtrengthening of the inward man, as covetouſneſſe, pride, pleaſure, love of vaine glory, and the like; then it would bee but an eaſie worke and no burthen unto you to ſtrengthen the inward man; but here men ſticke, the way is too narrow, it is a hard matter to perſwade men unto it, that there is ſuch excellency in the one and not in the other, that grace is the better part. Therefore that I may the better prevaile with you to ſtrengthen the inward man, I will lay downe ſome motives to perſwade you to it.

1. Motive.

The firſt motive to move you to ſtrengthen the inward man, is, becauſe your comfort lyeth moſt in the inward man: even all your comfort, and therefore to ſtrengthen that, is to adde unto your comfort: as for example, the Sunne brings comfort with it becauſe it brings light, therefore the more light the more comfort, ſo the more of the inward man you have, the more light and joy.

Now

Now the reason wherefore the inward man brings the most comfort is, because it is the greater faculty, and the greater the faculty is: the greater is either the joy or the sorrow, as for example, take a man that is troubled in minde. None so humble, so penitent, so sorrowfull as hee: and therefore it is said, that the Spirit of a man will beare his infirmities, but a wounded spirit who can beare? a man may be able to beare any outward trouble, but the griefe of a troubled mind who can? on the contrary take a man, that is at peace with God, who so joyfull and comfortable as hee? now the outward man is the lesse faculty, and therefore it is capable of the lesse comfort: it doth not in any measure know what true comfort and joy there is in the inward man: Againe, what joy the outward man hath in outward things, it is but the opinion of the inward man, they comfort no more, but as they are esteemed of the inward man, if the inward doe not esteeme them as worthy the rejoycing in, they will not bring comfort; Againe, all the paines and labour that you bestow on the outward man is but lost labor, that will bring you no great advantage: but the strength of the inward man will arme you against losses, and crosses, and reproach, that you shall meete withall in the world, whilst you are in the way to heaven: Againe, consider that though you bee strong in the outward man, yet you are moveable; subject to shaking and fleeting; but it is otherwayes with the inward man, it makes a Christian stedfast and unmoveable

it will so establish the heart in grace, that he will stand firme unto Christ in all estates. It is with the outward man as it is with the Seas, though the strength of the streame runne one way, yet if the wind blow contrary, it moves and stirres, and strives, and disquiets it: so when losses, and crosses come, they breake the frame and strength of the outward man, but the inward man is like the dry ground, let the winde blow never so violent, yet it moves not, it stands firme. Againe, in the abundance of outward things there is no true contentednesse: Neither in the want of them, where the strength of the inward man is, is there cause of dejectednesse. This we shall see in *Adam* and *Paul*: *Adam* though hee was Lord of all things, and had the rule of all the creatures yet when hee was weake in the inward man, what joy had hee, nay what feare had he not, when he hid himselfe in the Garden? Againe, looke upon *Paul* in the want of these outward things, he is not dejected at all, as in *Acts* 16. 25. it is said, that when *Paul* and *Silas* were in prison in the stocks, the prison rung for joy: now what was the reason of it, but this because they were strong in the inward man? And therefore you see that all true joy is that which comes from grace within, and when you rejoyce in that, your rejoycing is good, you stand then upon a good bottome! Alas, you thinke to have contentment in your riches, but you will befooled by them: they will deceive you, if you build upon them you will build without a foundation, and

Acts 16. 25.

goe upon another mans legges: now were it not farre better for you to get legges of your owne, and build upon a sure foundation? and this you shall doe if you will strengthen the inward man. Againe consider, that if you doe not strengthen the inward man, you will have wicked thoughts in your hearts and evill actions in your hands; were it not better to bee strong in the inward man and to have holinesse, and grace in the heart? Let this therefore move you to strengthen the inward man, because your comfort lyes most in the inward man: Thus much for the first motive.

The second motive to moove you to strengthen the inward man, is this: if you labour to strengthen the inward man, you shall thereby please God. If a man had never so much strength, yet if it be not the strength of the inward man hee cannot please God, hee cannot performe any holy duty, in such a holy manner as God will approve of, and therefore the Prophet saith, That God doth not delight in any mans legges. He cares not for any mans strength, bee it never so great and excellent, except it bee the strength of the inward man, and on the contrary, hee regards the holy man with his strength, though outwardly weake, as in *Esa. 56. 2. I will dwell with him that is of a contrite and humble spirit*, hee that is of a contrite spirit, he is spiritually strong, and therefore I will dwell with him: now what is the reason, that men seeke so much the favour of Princes, but because

2.^d Motive.

Isaiah 56. 2.

they may be exalted unto honour, then why should not you much more labour to bee in favour, and have familiarity with G O D, who is the King of kings, and L O R D of lords, who hath power to exalt one, and pull downe another; now if wee could but bring our hearts to beleve this, that in strengthning of the inward man, wee should get and grow in favour with G O D, then men would bee stirred up to set upon this worke: yet withall, you must know that by the strength of the inward man, you doe not please G O D by merit, for so Christ only, and none but Christ pleaseth God: but when you strengthen the inward man you please God, by object, because you chuse grace and holinesse, and his favour above all things: Merit was the same argument which Christ used unto his Father, when hee would have his Father to glorifie him, *Iohn 17. 4, 5. Father I have glorified thee on earth: I have finished the worke, &c.* therefore, Father, glorifie me, that is, I have merited this at thy hands, that thou shouldest glorifie mee, because I have perfectly pleased thee in doing thy will. But an argument drawne from the object, is that, which Christ useth to his Disciples, *Herein is my Father glorified, that you bring forth much fruit*: when you grow strong in the inward man, and can bring forth fruit agreeable unto his will, you please God: And therefore it is, that the Scripture sets forth the members of CHRIST by the Olive tree, and by sweete oyle, the one full of fatnesse, the other full of sweetnesse; so the inward man makes

Ioh. 17. 4, 5.

Ioh. 15. 8.

makes a man fat, rich in grace, and oyle as the nature of it is, to cheere and beautifie the countenance, so doth grace; it sweetens the soule, and makes it beautifull unto G O D : Therefore let this moove you to strengthen the inward man, that thereby you may please God.

The third motive, to perswade you to strengthen the inward man, is this, because this inward strength drawes on the outward strength, that is, it makes the outward strength more prosperous. Now who would not thrive in the things of the world? but if you turne it, the contrary will not hold so, for the outward strength will not draw on the inward strength; therefore our Saviour saith, *Seeke you first the Kingdome of heaven, and the righteousness thereof, and then all things shall bee added unto you*; the way for you to thrive in the outward man is, first to get strength in the inward man; Seeke you first grace and Christ, and holinesse: and then the effect will follow, All things, that is, what you shall stand in need of, shall be given you, and *Esa. 48. 18.* The Lord saith, O that my people had but a heart to consider, that is, oh that my people would but bee wise; First, to strengthen the inward man, and then as it followes, your prosperity should bee as the founts, then your outward strength and prosperity should abound like founts: againe *Prov. 22. 4.* The wise man saith, that thereward of holinesse is, *riches, and honour, and life*: hee that is strong in the inward man, shall have whatsoever may be necessary

or

3. Mot. *ve.*

Matth. 5. 33.

Iſai 48. 18.

Pro. 22. 4.

or good for the outward man : and therefore wee should strive to grow strong in the inward man, that is, to bee full of grace and wisdom, especially against evill daies against they come, that when they come wee may have strength to beare them : now the inward man will beare a mountaine of afflictions and reproches, which will presse and squeeze the outward man to powder : *The spirit of a man will beare his infirmities, but a wounded Conscience who can beare ?* If the inward man be weake, who can beare the burthen of afflictions and the like, but if the inward man be strong, then the Will will beare a part, and the affections will beare a part with the conscience, and so the burthen will bee the lighter, but if you be not strong in the inward man, it is impossible that you should beare them : therefore let us not busie our selves about fantasies, and vaine things that will stand us in no stead, but let us labour to strengthen the inward man.

4. Motive.

The fourth motive, to perswade you to strengthen the inward man, is because a man is that which hee is, in the inward man, *a man without the inward man, is but as a scaberd without a sword, that is worth nothing*, and therefore the wise man saith, That the righteous man is more excellent than his neighbour, the excellency wherein hee doth exceed him, is in the inward man : and therefore Christ in the *Canticles*, when hee would set forth the excellency of his Spouse, hee saith, *That shee was fairer than the daughters of men*, shee is fairer in regard that shee is stronger in the inward man,

shee

Psal. 45. 13.

Pro. 30. 29, 30

Rom. 6. 12.

hee is all glorious within, *Psal. 45. 13.* that is, the holy man doth as farre exceed the naturall man in beautie, as pearles exceed pible stones, or gold brasse, or silver copper. I know any man doth desire to be in some excellency, I say it is a proper tie in nature to seeke out some excellency: then is it not the best wisdom to seeke it in the best things, in the inward man? Now as there is meanes to bee rich in the outward man, so there is meanes to bee rich in the inward man; therefore I beseech you, use the meanes that you may bee rich in grace and holinesse, *Prov. 30. 29, 30.* the Wise mans speech there, may serve to set forth the excellency of that man, that is strong in the inward man: there are 4. things, saith he, that are excellent, a Lion, a Hee Goate, a Grey-hound, and a King, before whom there is no standing. So hee that is strong in the inward man: First, hee is as a Lion, that is, hee is strong in grace: Secondly, he is as a Grey-hound, that is, hee is swift in the performance of all holy duties: Thirdly, he is as a Hee Goate, profitable to God and the Church. Fourthly, he is as a King, to rule and over-rule his base affections and lusts. Every spirituall man is a King, because he beares rule in the soule, but it is not so with a wicked man, his lusts rule him: hee is a slave and not a king, and therefore the Apostle saith, *Let not sinne reigne in your bodies, so obey it in the lusts thereof.* If it once reigne it will rule, and if it rule you must obey, unto whatsoever drudgery or slavery it enioynes you: therefore labour to get strength in

Gen. 49. 4.

Psa. 1. 3.

the inward man, and know also, that you shall not onely bee free from the inward slavery of sin, but also you shall keepe your excellency, and therefore it may bee said of every one that is weake in the inward man, as *Jacob* said of *Ruben*, Gen. 49. 12. thou art become as weake as water, as if hee should say, thou wast that which thou art not now: thou wast excellent, but now thou hast lost it. So I say unto you, if you lose the strength of the inward man, you wil lose your excellency: now no man would willingly lose his excellency; if you would not then, you must keepe strength in the inward man. In the 1. *Psalme*, the Psalmist sets forth the excellency of that man that is strong in the inward man, *He shall be like a tree that is planted by the rivers of water.* First, he sets forth the property of the spirituall man, he shall be greene. Secondly, his stabilitie, he shall be as a tree planted, that is, which shall not easily be pluckt up. Thirdly his perpetuities, his branches shall never wither, he shall never grow unseemely to God. Fourthly, his fruitfulnessse, he shall bring forth fruit in season, that is, hee shall be fruitfull in grace; but on the contrary, when a man growes weake in the inward man, it will be farre otherwaies with him, he will bee like a tree that hath lost both sap and roote, leafe and fruite, set in a barren soyle with withered branches, and fruitlesse, fit for nothing but the fire: but if a man can keepe his strength in the inward man, neither reproch, nor disgrace, nor shame, nor the Divell shall be able to make that

that man miserable. Therefore keepe the Image of the inward man safe, whatsoever becomes of the outward man. And there is good reason why you should keepe the inward man safe, because it keeps the soule, and directs it unto its right end. In *Eccles. 12.* the wise man saith, *All things are vanitie and vexation of spirit*: when a man loses his happinesse in the inward man, though he keepe the outward man secure, yet it were but vanitie and vexation of the spirit. For he goes besides the rule hee should goe: there is a rule unto every creature that it is to goe by, and the nearer the creature comes unto the rule, the more excellent is the creature; but if it goes beside the rule, it loseth its excellency: as for example, the fire and water are excellent creatures if they keepe to their rule, but if they exceed their rule, then they become hurtfull: So the rule of the soule is the inward man, that he grow in grace and holinesse, and the closer you keepe to this, the more excellent you are: therefore that you may keepe your excellency, which you cannot doe, except you strengthen the inward man, let this moove you to doe it.

In the third place, this may serve for direction: *Vse 3.* for you may say unto mee, you have shewed us what this inward man is, and the differences betwixt the inward strength, and the outward strength, and you have also laid downe motives to move us to strengthen the inward man, but alas, how shall wee strengthen the inward man?

what meanes shall we use to doe so? To helpe you in this worke I will lay downe some meanes by the use of which you may bee strengthened: but before I come unto the particulars, it will not bee amisse to stand upon the generall, and a little to perswade you, but to desire to bee strong; for if you could but bring your hearts unto this, but to desire to be strengthened, it will be a great meanes to move you to prevaile against whatsoever may seeme to hinder you from it; I say, if you did but desire it: if you did but know the excellency of the inward man, it would worke a holy desire in you, and a true desire will let no meanes escape, that may further it. This is the same meanes that Christ uses unto his Disciples, when he would have them in love with Faith, if you had Faith, yea, but as much Faith as this graine of Mustard seed, you should bee able to remove mountaines: if you did but know the excellency of this Grace of Faith, you would desire it, and if you did but desire it, you would never rest till you get it: so if you did but prize grace, and the inward man at a high rate you should bee sure to have him: you know the promise, *Math. 5. 6. Blessed are they that hunger, and thirst after righteousness, for they shall be satisfied*: therefore if you could but bring your hearts unto this frame as to hunger after the inward man, you should have him, or if you can but bring your hearts unto this temper, as to desire him, or seeke after the strength of the inward man you should find him: *Prov. 2. 4. If thou searchest*

Math. 5. 6.

Prov. 2. 4.

chest

chest for her, as for silver. and diggest for her as for hid treasure, then thou shalt find, &c. If you did but esteeme the inward man, as men doe silver, and prize it as a rich treasure at a high rate, then the effect would follow, you should find: so then, if you will desire salvation, and happinesse, and the strength of the inward man, you shall bee saved; but you will never thrive in grace till you have a desire to thrive, grace will not grow till there bee a desire wrought in the soule: for when men doe not delight in the inward man, they never grow in grace and holinesse; they are not as trees planted that bring forth seasonable fruit but barren: doe what you will to it, the soyle is naught, for the spirit hath not yet tilled the hearr, and sowne in it the first beginning of the seeds of grace, which is a desire after it: now, as it is good in the bodily sicknesse to know the meanes of recovery, so in the sicknesse and weaknesse of the inward man: it is good to know the meares by which it may be strengthened, therefore we will now come unto the particular meanes for the strengthening of the inward man.

The first meanes to strengthen the inward man is, to abound in spirituall knowledge: because the more knowledge the more strength, for the spirituall knowledge of divine truths is the strength of the soule; for as the soule is unto the body, so is the knowledge of the word unto the inward man. The body is dead without the soule, not able to doe any thing, so the inward man without this spi-

I. Meanness

1 Pet. 2. 2.

1 Cor. 3. 1.

Heb. 5. 13.

rituall strength which is wrought in the soule by the saving knowledge of the Word, is nothing but weaknesse, therefore the Apostle saith, 1 Pet. 2. 2. *As new borne Babes desire the sincere milke of the Word, that yee may grow by it*: knowledge in the Word will make them grow in Christ: the contrary unto this we see the Apostle upbraides in the *Corinthians*, 1 Cor. 3. 1. and Heb. 5. 13. because they were weake in knowledge, hee callsthem Babes, for saith hee, *Hee that is not expert in the Word of righteousness is a Babe*, therefore labour to abound in spirituall knowledge. I presse this the more, because I feare many of you are weake, because you are ignorant; you want this spirituall knowledge: you know in our ordinary talke wee count ignorance folly, when a man doth any thing that hee should not doe, or would not doe, if hee did but understaud himselfe; wee say, that man is weake in judgement, or it is folly in him: surely this weaknesse in the inward man is folly indeede; and a man cannot shew his weaknesse more, than to be weake in spirituall knowledge; and yet you must know, that a man may have much knowledge, as worldly knowledge, and the knowledge of divine truths, and yet bee but weake in the inward man: for there is a knowledge of Arts, which fills the braine with knowledge; but the spirit goes no further, that is, it doth not sanctifie that knowledge in the heart: Againe, there is a knowledge of the spirit, which is an operative working knowledge, which goes with
this

this other knowledge, and leads it to sanctification and is practicall: But yet I say you must know before you can be strong; there must be some proportion betweene the spirituall knowledge, and the spirituall strength: as for example, one man eats and is fat, another man eats and is still leane; so some have as much as others have, and yet are not so strong as others, and yet wee say, fatnesse comes by eating; so doth the strength of the inward man by knowledge: and where the Lord workes by his Spirit, *by his Spirit* I say, the most knowledge; there is most strength: therefore I beseech you, labour for a full measure of saving knowledge, for a working, purging, convincing, operative, and powerfull knowledge. And this I doe not onely speake unto you that are weake, but also unto you that are strong; that you be carefull to add unto your knowledge: for what is the reason that you doe not grow in grace, but because you are not carefull to add more knowledge unto that which you have: it may bee you picke some good things from some Sermon, or good Booke, but presently you forget it, you doe not make it your owne by meditation, and so it doth you no good; but if you would be carefull to add unto it; you would grow stronger in the inward man than you doe: and here is the misery of us builders; other builders when they have built a house, the owner lookes to it himselfe, and keepes it in repaire; but when we have done what wee can to build you up in the inward man, and thinke that
you

you will put to your hands your selves, when we are to further the worke of grace, you begin to pull downe your building againe your selves, by your loose lives: by following your pleasure, your sporting, and gaming, and prophaning of the Lords day. Therefore you must labour to grow in knowledge, if you will grow strong in the Inward man,

2. *Meanes.*

The second meanes to bee used, if you would grow strong in the inward man, is this, you *must bee diligent in the use of the meanes*, as the Wise man saith, the hand of the diligent maketh rich; as diligence in a calling makes rich, so where there is much diligence in the use of the meanes of grace, there is much strength in the inward man; but no man gets spirituall strength, save they that are diligent, and therefore this is the reason, that men are not strong in this spirituall strength; because like the sluggard, they are not diligent in the use of the meanes, they take no paines for grace, and therefore it is that they get no increafe; for according unto the proportion of your paines, so is the inward man strengthened, and as you use them more diligently, so you find the strength of them more operative and powerfull: for it is in the soule, as it is in the body; if you bee not diligent and carefull to feed the body, it will wither and consume away, and grow weake; so if you feed not the soule diligently and use the meanes constantly, you will breed weaknesse in the soule, and the more secure and remisse you are in the performance

mance of holy duties, the weaker you are: it may be, you thinke it will not weaken you to neglect private prayer; but omit it once, and it will make you carelesse, and the more you neglect, the more unfit and undisposed you will finde your selves: So you may thinke you may prophane one Sabbath, neglecting therein the duties required, and serving not God, but your owne lusts: but beloved, it will make you secure, the more a man doth in this kinde the more he may doe: for this is true in every Art every act begets a habite, and a habite brings custome: so it is as true in good things, the beginning of good brings many particular good things, and therefore if you can but get your hearts in a frame of grace, you shall finde a supply of grace, because Christ saith, *Whoever hath, to him shall be given*: hee that hath grace, and is carefull in the use of the meanes by Gods appointment, hee shall thrive in holinesse: for if you but once get the beginnings of saving grace, and be industrious, and vigilant and carefull to imploy them, you will in time grow strong: you know what Christ said unto the servant that had used his Talent well, he had more given him, so if you be diligent in the use of the meanes, the inward man will grow strong: but for the using of the meanes observe these rules.

The first rule, that I would have you observe, if you would have the meanes effectually, is this, you must use all the meanes: for if you use but a part of the meanes, you will not grow strong: as

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Rule

it is with the body, so it is with the inward man: a man for the health, and growth of the body, will use all meanes, labour in health, Physicke in sicknesse, recreation for the whetting of the faculty: in a word, hee will use every thing that hee may strengthen the body, thus you must doe for the strengthening of the inward man, you must use all meanes as hearing the Word, receiving the Sacrament, Prayer, Meditation, Conference, the Communion of Saints, particular resolutions to good, or else the inward man will not grow strong: these are the food that the inward man feeds upon, it is with the inward man, as it is with a plant, if you would have a plant to grow, then you must set it in a good soyle, you must dig about it, and dung it; but if you be carelesse where you set it. It will not prosper and thrive: even so if you do not adde fatnesse of soyle unto the beginnings of grace; if you doe not use all the meanes, as the Communion of Saints, and Prayer, the inward man will not grow strong, but wither and dye; you will be dwarfes in grace, and holinesse.

2. Rule.

The second rule, if you would have the meanes effectually, is this, you must looke that you performe holy duties strongly; for then the meanes strengthen the inward man, when they are done with strong affections: when hee useth them not remissely and coldly, for remisse actions weaken the habit: as for example, take water that is exceeding hot, and put cold water to it, and you will weaken it: so performe holy duties, and use the

meanes

meanes of grace remissly and they will weaken the habite to good: it will worke an Indisposition in the soule: therefore doe them strongly, with much zeale and strong affections, that the inward man may grow strong by the performance of them.

The third rule; if you would have the meanes effectually, then you must bee constant in the use of the meanes, for what is the reason that there is so little thriving in grace, that men remaine cripples in grace; but because they use meanes of growth, but by fits, and haltnesse, that is, they are not constant in a good course of life, they are still off and on the rule: sometimes the shot will bee short, and other times they hit the marke: they come seldome unto the meanes, now and then they pray, and now and then they make use of the Communion of the LORD; this inconstancy joggles the faculty, and weakens the habite: and therefore it is impossible that you should thrive in grace except you be constant: the Apostle *James* calls them unstable men, let these never thinke to receive strength in the inward man, till they come to more constancy in good. Therefore labour to bee constant in prayer, constant in hearing, in meditation, in the Sacrament, in Conference, which if you bee not, you will not grow strong in the inward man.

3. Rule.

James 1. 8.

The fourth rule, if you would have the meanes effectually, is this, you must take heed of depending upon the meanes without GOD. For know

4. Rule.

that the meanes without GOD, is but as a penne without Inke, a Pipe without water, or a scabberd without a sword. They will not strengthen the inward man without God: for it is the Spirit that puts life in the meanes, and yet you must not cut off the pipe from the well-head: you must not depend upon God without the use of the meanes, but you must use both: that is, first seeke to God, and depend upon him for the strengthning of the inward man, and withall use the meanes constantly; because as water is carryed from the Well-head unto the pipe, and so from the pipe unto many places, so the meanes are as pipes to carry grace into the soule. Therefore use them, and cut them not off by carelesnesse; if you doe, you will cut off the strength of the inward man.

1. Signe.

The third meanes, if you would strengthen the inward man is this, *you must get rectified Iudgements*: that is, you must see that your Iudgements are right: for men doe deceive themselves in their judgements; they thinke that they have strong judgements, and that they are able to judge of things, when indeed they are marvellous weak. Now that you may not deceive your selves, I will lay downe some signes of a rectified judgement.

2. Signe.

The first signe of a rectified judgement, is this, you shall know it by your constancy: so much constancy in good, and so much is your judgements rectified, and on the contrary so much inconstancie,

cie, and so much weakenesse; as for example, when a man hath propounded a rule unto himselfe, and is not constant in it, it argueth that he is weake in his judgement, because he keeps not close to the rule; or that there are stronger, or more arguments to the contrary, which makes him to fall away, and sit downe from the rule; and hee is thus posed, because hee is but weake in judgement: as for example, if a man should come and proffer a man one hundred pound, not to leave such an action, and another man should come and offer him two hundred pounds to leave it, if the man bee weake in judgement, hee will bee drawne by the greater reward, though it bee evill: therefore if you would not bee beaten, and made to sit downe by stronger seeming arguments, than you have indeed in your selfe, then you must get your judgements rectified: therefore examine your selves whether your judgements be rectified, which you shall know by your constancy in holy duties: if a little profit or pleasure will draw you away; whatsoever you thinke of your selves, your judgements are weake.

The second signe, whereby you shall know whether your judgements are rectified, is this, examine whether your passions be strong, for strong passions have weake affections unto good, when the passions of a man are strong, they weaken the understanding, they weaken the will, and the affections, as touching the truth, and therefore *Paul* in *Acts* 14. 15. when they would have made him a

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god,

2. Signe.

Acts 14. 15.

god, hee cries out, We are men subject unto passions as you are, that is, full of weakenesse, as if hee should say, your passion in this thing proves your weakenesse of judgement : therefore labour to have strong affections to good, for this strength in the affections, comes from the inward man. Again, the strength of the affections unto good, show the abiding of the Spirit in the soule, as 1 Sam.

1 Sam. 11. 6.

Acts 4. 32.

11. 6. It is said, *that the Spirit of the LORD came upon Saul, and he was angry* : that is, his affections were strong for Gods glory. In Acts 4. 32. After that they were filled with the Holy Ghost *they speake boldly* ; they had strong affections for Gods glory, and therefore the Spirit is compared unto fire and Oyle : Fire, that burnes and consumes, and Oyle that mollifies and softens, so doth the Spirit. Therefore examine, whether you burne in the inward man : see whether you have strong affections to good ; if you have, you are strong, if not, you are weake : and againe, see what cheerefulness you have : examine whether your hearts are soft and tender, and plyable, then it is a signe that the Spirit is there : it is true, a strong man may have passion, but it is but now and then, it continues not, it is not alwayes, yet so much passion as hee hath, so much weakenesse there is in him : therefore labour to overcome your passions.

3. Signe.

The third signe whereby you shall know whether your Iudgements are rectified or no, is this, examine what contentment you have to beare losses

losses and crosses. I gather this out of *Phil. 4. 12.* I can saith the Apostle, want and abound, *I can doe all things through CHRIST that strengthneth mee*, examine therefore when you are abused and reproached for Christ, whether you can take it patiently, can you bee content to suffer disgrace and reproach for Christ; if you can, then it is a signe that you are strong in Iudgement, if not, you are weake, whatsoever you thinke of your selves. *Proverbs 27.* saith the Wise man, a wise man is knowne by his dignity, so I may say, a man that is strong in the inward man, is knowne by his bearing of reproch without seeking after revenge againe: this man is spiritually strong in Iudgement: therefore try your Iudgements by your contentednesse.

Phil. 4. 12.

The fourth signe, whereby you shall know whether you have rectified Iudgements, is this, examine whether you finde your selves easie to bee deceived, if so, it is a signe that you are weake in Iudgement, and therefore this is the argument that *Paul* uses unto women, that they shall not usurpe authority over the man, *1 Tim. 2. 12.* I permit not a woman to beare rule, because shee was first deceived, shee is easier to bee deceived then the man, in the judging betweene good and evill: as for example, a man that is weake in judgement is like a childe, and you know that children will be wonne with Counters, and feared with bug-beares; so if you love the world and the things of the world and are wonne by them, feared with the losse of them,

4. Signe.

1 Tim. 2. 12.

them, you are weake in judgement : Againē, in things that are good in themselves, if you use them immoderately, and then seeke to excuse this by putting a false glosse upon your doing, you are weake in judgement : as for example, in studying the Law, the thing in it selfe is good, but if by studying of it you seeke to excuse you from strengthening of the inward man, that you have no time and leisure, you are weake in judgement, because you are easie to bee deceived : therefore as you are affected with these things, and as they prevaile with you, so you may judge of your selves.

5. *Signe.*

The fifth signe whereby you shall know, whether your judgements are rectified, is this, examine what you are in the times of tryall; as you are in these times, so you are either strong or weake; and so God esteemes of you; for God esteemes a man strong, as hee is in the time of tryall; thus hee approved of *Abraham*; *Abraham* in the time of tryall was strong, and *Paul* in the time of tryall was strong; and therefore God set a price upon them; hee priset them at a high rate, *Abraham* is his friend, and *Paul* is a chosen vessell, and not onely when the temptation is past, but when the temptation is present, then see your strength whether you have strength to master particular corruptions, if in this time you start aside, you have flawes and much weakenesse in you: you are like a broken bow that will seeme for shew, as well as the best, but when a man comes to draw it, then it breakes: so some men seeme to bee strong in Christ

Christ till they bee tryed, but when they are drawne then they breake, they have no strength to withstand sinne; and therefore it is that God many times sends temptations and afflictions to this end to try men, to see what is in them, whether they are such as they seeme to be or no: not that he knowes not before, but because that by his tryall, others may know what they are: And here God makes a difference in tryals, some are tryed by small, others by great tryals, partly because hypocrites may be knowne, and partly, because hee may stirre up the godly to get more strength; as also to weane them from depending upon their owne strength; therefore in *Esa. 40. 30.* it is said, *Even the youths shall faint and be weary,* that is, he that thought himselfe to be strong in his owne apprehension, shall proove weak; And thus much for the third meanes.

The fourth meanes, if you would grow strong in the inward man, is this, you must *remooove the excuses and those hinderances*, which hinder the growth of the inward man, and these are especially two.

The first hinderance is this, when you spend your strength upon other things, and not in the strengthening of the inward man; this makes you not to grow strong in the inward man: therefore you must be wise to take away from these things, and spend more time, and take more paines in strengthening of the inward man: for this is the reason that you grow not, all your time and aff-

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4. Meanes.

1. Hinderance.

ctions are after the things of the world, and how you may grow strong in that, that you cannot minde heavenly things. Againe, you hinder the growth of the inward man, when you set your affections upon base and vile things, this hindereth the growth of the inward man, this man is a weak man in grace; as for example, a man that hath money to bestow at Market, if when he shall come there, he shall bestow it on bables, and not on the things that he went to buy, this man were a foolish man, especially he knowing, that he shall be called to an account for it, how he hath laid it out: even thus and much more foolish are men, when they spend their time on their pleasures and lust, which are base things, and not on strengthening of the inward man, they befoole themselves: and this is that which the Wise man saith, that there is a price in the hand of a foole, but hee hath no heart. When men neglect the strengthening of the inward man, they forsake a great price, that would enrich them: but because they want knowledge, because they are weake in the inward man they are not able to judge in the inward man of spirituall things: therefore never bragge of your strength, except it be the strength of the inward man, and take heed of neglecting the time. *Paul* would have the gathering for the poore to be before he came, that that might not hinder him from strengthening of the inward man, though that was a holy worke: It was a good speech of one, who after that he had spent much time in writing about

Contro-

Controversies, at last concludes, I have saith he, spent a great deale of time, but not in strengthening the inward man, the divell hath beguiled me, but he shall goe beyond mee no more: that time that I have, I will spend unto another end: It were wisdom in you to doe the like, you that have spent and doe spend your time about trifles and bables upon your lusts, conclude, that now for the time to come, you will gather your strength, and bend all your labour and paines to this end, for the strengthening of the inward man, and say in your selves, we had a price in our hands, that is, wee had much time whereby wee might have strengthened the inward man, but wee had no heart, that is, we were befooled, because we did not know the excellency of the inward man, but we will doe so no more, the time now that wee have, shall bee spent in this, how wee may bee strengthened in the inward man and grow in favour with God.

The second hinderance that must be remooved, which is contrary unto the growth of the inward man is strong lusts, unmortified affections: there are inward hinderances which must be remooved before the soule can grow strong in grace; these venom the soule, and keepe off the stroke of the Word, it keepes the plaister from the sore; as for example, if a man be wounded by an arrow, so long as the arrow head is in the wound no plaister will heale it: now as it is in the outward man, so it is with the inward man, if you retaine any lust, any

2. *Hinderance.*

beloved sinne, and so come unto the ordinances of God, you will come without profit, because the arrow head is in the wound, your lusts you keepe unmortified, and so long you cannot be healed, this keepe the plaister off the sore: you know what paines the humours of the body will breed in a man, when they gather into any part of the body, and how they will hinder the augmentation in other parts. So, when these evill humours of the soule gather together, and begin to reigne and beare rule in the soule, it is impossible that the soule should grow in holinesse till they be purged away, therefore be earnest with God to purge out these humours, whether they be profit or pleasure, or honour, or any other thing, and in thus doing, you shall strengthen the inward man, and the stronger that the inward man is, the healthfuller the soule is; I say, it is impossible that you should thrive in the inward man, so long as you retaine any sinne, and therefore our Saviour saith, *How can yee beleeve, seeing you seeke honour one of another,* if you retaine the love of credit and reputation in the world, before grace, how can you beleeve? You cannot be strong in the inward man.

5. *Meanes.*

The fifth meanes, to strengthen the inward man, is this, you must get spirituall courage, and joy: you must get joy in the new birth; the contrary unto this, is discouragement, and sorrow, nothing so much weakens the inward man, except sinne, as discouragement: and againe, nothing so availeable to make a man strong, as courage and joy; this

this was the meanes that *Nehemiah* used, *Nehe.* 8. when he would build up the Walles of *Ierusalem*, saith he, be not discouraged or sorrow, for your joy, shall be as the joy in harvest. *Nehemiah* had a great worke to doe, and what argument useth he to make them to hold out, but this to be full of courage and joy: as if he should have said, if you hold your courage, you will hold your strength, and then the worke will be easie unto you: and this we see by experience: In warre, great courage, where there is but little strength, will doe more then great meanes with little courage; *Ioshua* can doe more with a small army full of courage, then a great army with little courage? Againe, I say unto those that are travailing towards Heaven, take heed of giving discouragements unto any, for this is the property of the divell, to discourage men: and therefore this is the reason that hee makes men doubt of their salvation, to feare their calling, to question Gods love towards them in Christ, that the way to Heaven is narrow and hard, and God is pure and just withall, and thou thy selfe art full of strong lusts; thou shalt never subdue them, it will be in vaine for thee to set upon them; hereupon he is so discouraged, that hee neglects the mortifying of sinne: but be not discouraged, but know that strength to resist the least temptation is not of your selves, it is not your owne; Well then, if it comes not by any power of your owne, but it is by the strength of another. Then for your comfort know that hee

that gave you power against a small temptation, is also able and willing, and will certainly helpe you against a raging lust: and so likewise for the performance of holy duties, though you find your selves indisposed to pray, or heare the Word, or the like, yet know, that it is God that fits the heart: hee can of unfit, make it fit, and of unwilling, make it willing: and remember the promise.

Luke 11.14. hee will give the holy Ghost unto them that aske him: hee will give such a supply of grace, that yee shall bee enabled to withstand any temptation, therefore if you would grow strong take heed of discouragements, and let one Christian take heed of discouraging of another Christian by any speech, action, or behaviour, and let Ministers take heed of discouraging of their flockes: for it is the property of false prophets, to discourage the people from God. And this is the sinne of this land, especially of prophane people that never thinke themselves well, but when they are casting reproachfull speeches against those that labour to strengthen the inward man: but this discovers a great deale of corruption in them, and it is a meanes to pull downe the Iudgements of God upon them. Againe, take heed of discouragements, bee not cast downe when you meet with such as will revile you, and speake evill by you, this will weaken the inward man.

6 *Meanes.*

This sixth meanes, if you would strengthen the inward man, is this, *you must get faith:* you must labour

labour to bee strong in the Lord, you must goe about all things with Gods strength, and not with your owne: and therefore the Apostle saith, *When I am weake, then I am strong: 2 Cor. 12. 13.* And I rejoyce in my infirmities, that the power of God may be seene in my weakenesse, that is, I rejoyce in those infirmities that discover my owne weakenesse to God, that I may not put any confidence thereby in my selfe. Againe, I rejoyce in my infirmities, because they are meanes to humble me. Againe, I rejoyce in my infirmities and weakenesse, because hereby I feele my weakenesse, that I may goe out of my selfe, and depend wholly upon God: therefore when you goe about any businesse, or performe any holy action unto God, as you must doe it in Faith, so you must renounce all strength in your selves, and then God cannot but prosper your businesse or whatsoever good you goe about, when you goe about it with Gods strength, as *Gideon* did: and on the contrary the Lord hath pronounced a curse against him, that shall goe about any thing with his owne strength, *Ier. 17. 5. Cursed is the man that maketh flesh his Arme*, that is, that goeth about any thing in confidence of his owne strength without Faith in me: thus you see, that if you would bee strong in the inward man, you must get saving Faith in Christ.

The seventh meanes, if you would strengthen the inward man, is this, you must get the spirit, all other wayes will nothing availe you, except you
get

2 Cor. 12. 10.

Ier. 17. 5.

7. Meanes.

get this, for this is that which makes them effectually, and makes a difference betwixt men. *Sampson* was strong, and so were other men, but *Sampson* was stronger then other men, because hee had the Spirit, and it is said of *Iohn Baptist*, that hee came in the spirit of *Eliab*; that which made a difference betweene *Iohn* and other men was the Spirit, he came in the spirit of *Eliab*, hee had the same spirit that *Eliab* had, and therefore hee had the greater efficacy, if *Iohn* had not had this spirit, he had beene but as other men, therefore whatsoever you doe, labour above all things to get the spirit, nothing will strengthen the inward man, except you have the Spirit, it is the Spirit that makes the inward man to grow strong in the soule: And thus much for the meanes of the strengthening of the inward man, and for this point: we now proceed.

[*By the Spirit:*]

The next thing that is to be considered, is the meanes which the Apostle layes downe, whereby they may be strengthened in the inward man, and that is, to have the Spirit: that hee would grant you, &c. that you may be strengthened by the Spirit in the inward man: as if he should say, if you would know what will strengthen you, it is the Spirit. Hence note this point.

Doctrine.

That whatsoever saving, or sanctifying grace, or strength of grace, every man hath, it all proceeds from the sanctifying spirit: I say, all the saving grace, all strength of grace comes from the Spirit, yet doe not mistake mee, as if I did exclude the

Father

Father and the Sonne, for they worke together in every act; the Father workes not without the Sonne, the Sonne workes not without the Father, the Father and the Sonne worke not without the Spirit, neither doth the Spirit worke without the Father and the Sonne, for what one doth; all doe: but I ascribe the worke of sanctification unto the Spirit, because it is the proper worke of the Spirit to sanctifie, and hee is the strengthner of all grace, that is, all grace comes from the Father, as the first cause of all things; and then through Christ by the Spirit, Grace is wrought in the Soule; Therefore these three distinctions of the Trinitie is good, the Father is of Himselfe, the Sonne is of the Father, and the Holy Ghost is of the Father and the Sonne, that is, the Holy Ghost proceeds from the Father and the Sonne, and is sent unto the hearts of his Children to worke Grace, and Holinesse in them, and it must needs be so that the holy Ghost is the onely Worker, and Strengthner of Grace, because proceeding from such a Holy Fountaine, as the Father and the Sonne is, he must needs bee Holy, and the way to get Sanctification and Holinesse, is to get the holy Spirit. For in a thing that is sent to sanctifie, two things are required; First, hee that is sent to sanctifie must proceed from a holy Fountaine, but the Spirit doth proceed from a most holy and pure God; therefore it cannot chuse but be a holy worke, that Hee workes: Secondly, the second thing required in him that is sent

to sanctifie, is this, that he subsist in sanctification, that is, that hee depend not upon another for sanctification, but that he be able to sanctifie himselfe: now this is the excellency of the holy Ghost, He is sanctification and holinesse it selfe, that is subsisting in sanctification and abounding in holinesse, and therefore able to strengthen the inward man. But that you may more fully understand this point, I will show you how the Spirit strengthens the inward man, and workes holinesse and sanctification, and this will appeare in foure things.

1. Worke.

The first way how the spirit strengthens grace in the soule, is this, by giving unto the soule, an effectuall operative and powerfull facultie, and that is done by rearing the inward man in the soule, and setting up the building of grace, and this, He doth by shedding abroad in the heart the blessed effects of grace unto every facultie: as the blood is infused into every veine, or as the soule goes through every part of the body, and so gives life unto it; so doth the Spirit goe through all the parts of the soule, by infusing spirituall life and power into them, and therefore the Apostle calles it, *Eph. 1.* his effectuall power, that is, he hath such efficacy in working, that he infuseth spirituall life unto the whole soule.

2. Worke.

The second way how the Spirit strengthens grace is this, when he hath set up the buildings, & swept every corner of the soule, then he inables the soule to doe more then it could doe by nature, by putting new habits and qualities in the soule:

as first, when a man can doe more then a naturall man can doe by nature, then the Spirit hath added new habits; as for example, any hand can cut with a Chissell or the like instrument, but if he can by it make a picture, this is a worke above nature because no man can doe it unlesse he hath beene taught it. So when the Spirit comes into the heart, then it makes a man to doe more then naturally he can doe: water you know the nature of it is cold, but if you would have it of another qualitie, then you must put a quality of fire into it. So the soule is dead, and cold by nature, but if a qualirie of the fire of the spirit be added unto it, then it will be able to do more then it naturally can doe: therefore examine what new habits and qualiries be in you: whether you have a new habit of patience, love, hope, and experience, that; is as patience begets experience, and experience hope, so where the spirit is, it doth beget new habits, and qualiries in the soule, by which it is able to doe more then naturally it can doe: as I said, it first builds the house, and sweepes the roomes and then it fits, and furnishes the roomes with new habits and qualiries of grace.

The third way how the Spirit strengthens grace, is this, when it hath given us new habits, then it inables and helps us to use these habits to good.

And herein appeares the power and excellency of the Spirit, not onely to give spirituall life, and strength, but also to inable us to use that

strength for the strengthening of the inward man: there may bee qualities, and habits in the soule, and yet want power to use them: as for example, a man that is asleepe, hee hath habits and qualities, but hee wants power to use them, or as a man that hath an instrument that will sound well, but hee wants skill to use it, so many men they have habits and qualities, but because they want power to use them, therefore they are not strengthened in the inward man: but he that hath the Spirit hath withall power to use those habits to good: therefore it is said, that they spake as the Spirit gave them utterance, that is, they had power from the Spirit, to speake, to doe, to use those habits which were in them: thus *Sampson* by the power of the Spirit, had power to use his strength, *Acts* 4. 32. It is said that the Apostles *spake boldly*, that is, they had power, for you must know that there may be common graces in the heart, and yet want power, but when the Spirit comes, then it puts strength in the inward man to worke accordingly. Thus it is said, that the Spirit came upon *Saul*, and hee prophesied, that is, hee was able to doe more, then before he could doe: and yet know that you may have true grace, and yet now and then for the present want action, you may want a power to doe ought with it, and it is then when the Spirit seemes to absent himselfe from the soule, and this was that which the Apostle spake of in *Heb. 11. Brethren you have forgotten the consolation*, that is, your spirituall strength and power be

Acts 4. 32.

be hid as dead and forgotten, but the Spirit will returne, and you shall finde your power to good againe.

The fourth way whereby the Spirit strengthens grace in the soule, is, by giving efficacy and power unto the meanes of growth, which is a speciall meanes for the strengthening of the inward man, for as he sets up the building, and furnisheth the roomes, and gives power unto the soule to use them, so that which makes all these effectually, is this, when he gives power and efficacy unto the meanes that are for the strengthening of the inward man: now you know that the Word is the onely meanes to worke new habits, and qualities in us, to call us and beget us unto Christ. And if the Spirit should not adde this unto it: namely, efficacy, it would never beget us unto Christ: therefore this is the meanes to make all effectually, it gives a blessing unto the meanes of grace; the Word alone without the Spirit, is as I told you, but as a scabberd without a sword, or a sword without a hand, that will doe no good though you should stand in never so much need, therefore the Apostle joynes them together, *Act. 20. 32.* he calles it *the Word of his grace*, that is, the spirit must worke grace by it, or else the Word will nothing availle you. Again, prayer is a meanes to strengthen the inward man, but if the Spirit bee not joyned with it, it is nothing worth, and therefore the holy Ghost saith, pray in the holy Ghost, that is, if you pray not by the power of the holy

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Ghost,

4. Worke,

Act. 20. 32.

Ghost, you will never obtaine grace or sanctification. The Spirit is unto the meanes of grace, as raine is unto the plants; raine makes plants to thrive and grow, so the Spirit makes the inward man to grow in holinesse: therefore it is the promise that God makes unto his Church in the Scripture, that hee will *powre water upon the dry ground*. The heart that before was barren in grace and holinesse, shall now spring up in holinesse, and grow strong in the inward man, and this shall be when I shall powre my Spirit upon them, therefore you see how the Spirit doth strengthen grace in the soule, by building and setting up the building of grace in the soule, and then by furnishing the roomes with new habits, and qualities of grace, and then by giving power unto the soule to use those habits to good, and then by giving a blessing unto all the meanes of grace.

Vñ.

The use of this stands thus; If the Spirit be the onely meanes to strengthen the inward man, then it will follow that whosoever hath not the holy Ghost hath not this strength, and whatsoever strength a man may seeme to have unto himselfe, if it proceed not from the Spirit, it is no true strength, but a false and counterfeit strength: for a man may thus argue, from the cause unto the effect: the true cause of strength must needs bring forth strong effects, and on the contrary that which is not the cause of strength, cannot bring forth the effects of strength: so I may reason, that no naturall strength can bring forth the strength

strength of the inward man, because it wants the ground of all strength which is the Spirit: and therefore you may have a flash or a seeming power of strength, such as the Virgins had, *Matth. 25.* that seemed to be strong in the inward man, but it was but a fained strength because they had not the Spirit: it is the Spirit that must give you assurance of salvation and happinesse. And I have chosen this point especially in regard of the present occasion, the receiving of the Sacrament, before which you are especially to examine your selves whether you have this or no, which if you have not, then you have neither strength in the inward man, nor any right or interest unto Christ: For I may well follow the Apostles rule, that they that are Christs have the Spirit, *1 Cor. 2. 10.* *The Spirit searcheth the deepe things of God, which hee hath revealed unto us by his Spirit: Ephes. 1. 13.* *You were sealed with the Spirit of promise, Rom. 8. 11.* *That they should bee raised by the Spirit that dwelleth in them:* and againe, *as many as are led by the Spirit of God, they are the sonnes of God:* thus you see that it stands you upon to examine your selves whether you have the Spirit: but above all places, there are two places, which prove the necessitie of having the Spirit, the one is this place which is my text, *That you may be strengthened by the Spirit in the inward man,* and the other is the place which Saint Iohn hath in *1 Iohn 3. 14.* *By this wee know that we are translated from death unto life, because we love the brethren:* it is a signe to judge of your spirituall

Matth. 25.

1 Cor. 2. 10.

Eph. 1. 13.

Rom. 8. 11.
14.

1 Iohn. 3. 14.

spirituall strength by your love, if we be united in the bond of love, it is a signe that wee have the Spirit, and having the Spirit, it is the cause that we are translated, that is, changed, so that you must be changelings from sinne to grace, before you can be saved. Examine therefore, what effectuall spirituall strength you have, what spirituall love there is amongst you, and so accordingly you may judge of your estates, whether you have any right or interest unto Christ: and that I may helpe you in this thing, I will lay downe some signes by which you shall know whether you have the Spirit.

I. *Signe.*

Matth. 3. 11.

Act. 2. 3.

The first signe whereby you shall know, whether you have the sanctifying Spirit or no, is this, if you have the sanctifying Spirit you will be full of fire, that is, it will fill you with spirituall heat, and zeale; now if you finde this in you, then it is the sanctifying Spirit, and therefore *Iohn* saith of Christ, *Matth.* 3. 11. that he will baptize them with the Spirit and with fire, that is, he will baptize you with that Spirit whose nature is as fire, that will fill you full of spirituall heate and zeale, and therefore it is said, *Act.* 2. 3. that they had tongues as of fire, and againe, it is said that the Apostles were stirred up with boldnesse to speake, that is, when they saw God dishonoured, this Spirit kindled a holy zeale in them, it set their hearts on fire, it set their tongues on fire; so when the spirit enters into the heart of a Christian, it will fill it full of heat, and zeale, the heart, the tongue, the

the hands, the feet, and all the rest of the parts will be full of the heat of the spirit. And it is impossible that any man should have true zeale, except hee have the spirit: therefore it is said that they spake with new tongues, as the spirit gave them utterance, they spake with a great deale of zeale, of another nature and qualirie then they did before: Well then, examine what heat and zeale you have in your actions; so much heate, so much spirit: *Hee shall baptize you with the Spirit and with fire.* If you have the sanctifying Spirit you shall know it by the zeale that is in you, in the performance of holy duties, therefore, I say, this is an excellent signe, whereby a man may know, whether he have the spirit or no. Now, that a man may know this the better, I will make it cleere by this example; Take a bottle that is full of water, and another that is full of *Aqua vite*, looke upon them outwardly, and they are all one in colour, but if you taste, the one is hote and lively, but the other is cold and raw, so if you looke unto the outward formall actions of wicked men, they have the same colour that the actions of the holy men have, but if you taste them, examine their lives, and search into their hearts, you shall finde a great difference; the one of them it may be, may seeme to have life and heate in them, but they want the Spirit: for they have neither a loathing of sinne, nor power to resist sinne; they may put a false colour upon their actions but it will not hold, they may restraîne some lusts for some ends, but such

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cannot

1 Cor. 7. 30,
31.

cannot master and subdue them, and it may heat a part of his heart, but it cannot heat all his heart; but where the sanctifying Spirit comes, it heats all the soule, kindles a holy fire in all the faculties, to burne up sinne which is there; And this was the difference betweene *Iohn Baptists* Baptisme, and the Baptisme of Christ. *Iohn* would baptize them with water; but Christ in the spirit and with fire: therefore examine what heate there is in you against evill, and what zeale there is in you to good, are you cold in prayer, in conference, in the Communion of Saints, it is a signe that you have not the spirit: it may be you heare, and reade, and pray, and conferre, but see with what heat you doe them. Is it with you in these things, as the Apostle would have you to be in earthly, 1 Cor. 7. 30, 31. *To sorrow, as if yee sorrowed not; to use the world as if you used it not: doe you performe holy duties with that coldnesse as if you cared not whether you did them, or did them not, doe you heare as if you heard not, and doe you receive the Sacrament as if you received it not, and do you pray as if you prayed not, and doe you love as if you loved it not: then surely, you have not the Spirit: And on the contrary, if you finde spirituall heate and zeale in you, a nimblenesse and quicknesse to good, it is a signe that you have the Spirit, for it is the propertie of the Spirit to heate the soule; therefore the Prophet saith, *That the zeale of thine House hath even eaten mee up: Intimating, I have such a measure of zeale wrought in mee by thy Spirit.**

Spirit, that I cannot see thee in the least measure dishonoured, but I must burne with zeale. Therefore examine, what zeale you have for God and godlinesse; are you hot for the things of the world, and cold for grace and holinesse; whatsoever you thinke of your selves, yet you have not the sanctifying Spirit. There is not a holy man or woman, that belongs unto Christ, but they have this holy fire in them, and yet I would not have you to mistake mee, as if every Christian did attaine unto the like heate and zeale as others doe: For you must know that some have more, some have lesse, according unto the measure of the sanctifying Spirit that they have, but this you must know, that you must be full of heate, full in some measure answerable unto the measure of the sanctifying Spirit; but if you finde no heate at all in you, then you have not a graine of the Spirit: not to be hot is to bee luke-warme, and luke-warmnesse, is that which God hates; it is a temper mixt, which is both loathsome to nature and odious to God. *Revel. 3. 15.* the *Laodiceans* were neither hot nor cold but luke-warme, that is, they had neither heate to good, nor so cold as to forsake the truth. Sinne and holinesse stood in *equilibrio* together, and they had as good a minde unto the one, as unto the other; now because it was thus with them, therefore saith God; *I will spue them out*, and then in the next verse, hee exhorts them to be zealous and amend; except you labour to be hot in the Spirit you cannot be saved. *Titus 2. 14.* the Apostle saith,

Revel. 3. 15.

That Christ dyed, that hee might purchase unto himselfe a people zealous of good workes: this zeale must not bee a constrained zeale, but a willing zeale, and if there were no other motive to move men to bee zealous but this, because Christ came to redeeme them, for this end that they might be zealous for his glory, if there bee any sparke of the fire of the Spirit in him, it will burne at Christs dishonour: and if Christ came unto this end to make men zealous, then surely Christ will not loose his end, but they that Christ will save, shall be zealous: therefore I beseech you labour to be strong in the inward man, and labour to get the Spirit that you may be zealous: but alas, men have drunke too much of this Cup of giddinesse, they thinke they need not bee so zealous as they are: but I say, if you be not, it is a signe that you have not the Spirit: especially it stands men now upon, if they have any holy zeale in them to show it: I say, it is time you should show it when you see such halting betweene two opinions, show your zeale by hating, and abhorring Popery, and by labouring to draw men from it: especially, now when we see men so desirous to goe into *Egypt* againe, which is to be lamented in these dayes, for which the Lord hath stretcht out his hand against us: but where is our zeale? what spirituall heate is there in us, where are these men that at such a time would have beene hot and zealous? nay, where are the generation of these men? surely, they are all gone, for there is no heate and zeale left:

left: it is true we abound in knowledge; we have the same knowledge that they had, but we want their zeale and spirit, and we have the same gifts but we want their Spirit: but let us now at length shew our selves to be in the spirit, to have the Spirit in us, by our zeale against evill.

But you will say that many holy men that have the Spirit, yet are not so hot and zealous against evill but are marvellous milde and patient; therefore a man may have the Spirit, and yet not bee zealous.

Object. I.

First, to this I answer, that holy men may have pits, wherein they may be false. They may have drosse aswell as Gold, and hence they may bee drawne by a strong passion and lust, not justly to weigh sinnes aright, whence ariseth remissenesse, and neglect, both in doing good, and resisting evill: but this in a regenerate man, I call but a passion because it continues not: for prayer, and the preaching of the pure Word, will recover this againe, that is, will recover his strength and make him zealous against sinnes, but if you see a man (whatsoever profession hee makes of Christ) that can winke at sinne, and not bee moved at it, and the Word nor prayer doth not kindle this holy Fire in him, then certainly that man is a dead man; there is no sparke of holinesse in him: therefore I may say unto every holy man, as they were used to say to *Hanniball*, that hee had fire in him, but hee wanted blowing: so I say unto you if you have the Spirit, you have heate in you, but if this

Ans.

heate doth not appeare at all times, or at sometimes, it is because it wants blowing; for when they have a just occasion to exercise the strength of the inward man for Gods glory, they will show that they have zeale in them, and be hot and lively to good, and not dead in sinne: for this is the difference betweene a man that is dead, and a man that is in a swone, take a man that is in a swone, if *Aqua-vitæ* and rubbing of his joynts will not recover him it is a signe that he is dead, so if the Word will not worke heate in you, it is a signe that you are more then in a swone, you are already dead in the inward man: it is said of the Adamant it will not be heated with fire, so I may say, if the Word will not heate you when you are rubbed with it, is a signe you are like the Adamant dead unto grace.

Answ. 2.

Secondly to this I answer, that howsoever some men that are sanctified are not so zealous as are some hypocrites, which is true; yet I say it is no good argument to say, that because counterfeit drugs, and wares have the same sent and smell, that the good wares have, that therefore they are as good, or that the good wares have not the like; but it were better to say that they have not the same, and that the difference is in this, that the affections have a false dye and glosse put upon them: and so there is a false and counterfeit zeale, and there is a true zeale. As there may be yellow peeces counterfeit, aswell as yellow peeces true mettall, so there may be counterfeit fire, as well

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as true fire ; this then I say, men may be sanctified, and yet be milde, and not of so hot and fiery a disposition. They may not so burne in the Spirit as others doe, but yet it is not good to conclude that it matters not therefore whether you be zealous or no: for howsoever it is true in him, yet it may be false in thee, and know also that this meekenesse is joyned with much holy Zeale, though it be not outwardly expressed; for as certainly, as where true fire is, there is heate, so where there is the Spirit, there is zeale, therefore examine whether you have heate in you, if you have not, you have not the Spirit.

The second signe whereby you shall know, whether you have the sanctifying Spirit or no, is this: *If you finde that you are not onely able to doe more, then you could naturally; but you have also holinesse joyned with it.*

This signe I make of two parts, because a man may do many things that may carry a show above nature and yet want holinesse; but if they bee above nature, and then have holinesse joyned with them, then it is a signe that you have the sanctifying Spirit.

First, I say, it will make you to doe more then you could doe by nature, it puts another manner of strength in you, by which you are able to doe these things, which before you were not able to doe; as for example, it will worke in you a patience above a naturall patience; this wee see in Christ himselfe when he was crucified he opened

not

2. Signe.

Holinesse.

I.

Matth. 15. 32.

Acts 16, 25.

Acts 5. 41.

Acts 4. 14.

1 Sam. 18. 14.

Iere. 31. 34.

not his mouth, he was like a lambe; he had more then naturall patience: this is true in *Paul*, *Peter*, and the rest of the Saints. Againe, it works in us love above a naturall love, therefore it is said, that *Christ* was full of love, *hee had compassion on the multitude*. Againe, it workes in a man a joy more then naturall joy; this wee see in *Paul* and *Silas*, when they were in prison *they sang for Ioy*, and the Disciples in the *Acts*, *rejoyced that they werethought worthy to suffer for Christ*. Againe, it workes in a man boldnesse, above naturall boldnesse; and therefore it is said, *Acts 4. 14. that they preached the Word with great boldnesse*, that is, with a boldnesse above a naturall boldnesse: and so *Luther*, he was indued with this Spirit of boldnesse; because else hee would never be so bold in the defence of the truth, if he had not had another Spirit in him. Againe, it workes in a man wisedom, above a naturall wisedom, *1 Sam. 18. 12.* it is said of *David*, *that the Spirit of the Lord was with him*: and therefore *Saul* was afraid of him; and so *Abimelech* feared *Abraham*, because he saw in him a great measure of wisdome and discretion. Againe, it works in a man strength above naturall strength; because with the strength of nature, they have another added to it. Againe, it will make you see above a naturall sight; therefore it is said, they shall not need to teach one another, but they shall bee all taught of God: they shall see into the excellencies that are in God. Now examine your selves, whether you have the Spirit or no, I say, by this if you have

have this power to worke above nature. For if you have the Spirit, you shall finde your selves able to keepe downe your lusts, have power and abilitie to sanctifie the Sabbath, power to pray, power to beare, power to conferre, power to meditate, power to love, power to obey, all above nature; a power to forsake life, and libertie, riches, and honour, pleasure, and all things if they come in competition with Christ, which no man will doe except he have the Spirit.

Secondly, as it gives strength and other excellent qualities above nature, so it addes unto it holinesse; it puts a tincture, and a good dye upon all your actions, it warmeth the gift of the minde, and puts the heart in a frame of grace: many men have a kinde of strength, but they want holinesse and sanctification with it; now a man is said to bee a holy man, when the soule is separated and divorc'd from things that are contrary to its salvation and happinesse, and joyned and united unto Christ wholly and totally; then and not till then, is a man a true holy man: it is with a holy man in this case, as it is with a spouse, shee is separated from others, and united unto her husband: therefore they that have the Spirit, have holinesse with it: the vessels in the time of the Law they were holy vessels; because they were appointed for Gods worship: in like manner, when the Spirit comes into the heart, it sanctifies it, and makes him a holy man, by making him in all his aymes and ends, to pitch upon Gods glory, and this can no

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Ioh. 17. 17.

man doe till Christ bee his. As in the *Canticles*, the Church saith, *I am my beloveds, and my beloved is mine*: that is, because he is my husband, and I am his Spouse; therefore I will labour to be like him in holinesse, and our Saviour prayeth for this holinesse for his Disciples, *Iohn 17. 17. Sanctifie them through thy truth, thy Word is truth*: the Word is the meanes to worke holinesse in them: when the Word comes, then comes holinesse, but when profit or pleasure comes to take place, then the Spirit of holinesse is as it were pluckt from them, but when they have the Spirit then they see the vanitie of these earthly things, and therefore it is that men are deceived with false and counterfeit wares, because they want the Spirit of discerning, but when the Spirit of God comes into the heart of a Christian, then it shoves him the vanity of these things, and this he doth by enlightning the mind: and therefore it is that they are kept from playing the adulteresses with these things, because they have the Spirit of discerning: Now examine what strength above nature, what conjunction of holinesse have you with it, what Spirit of discerning have you: are not these things in you? then you have not the Spirit.

3. *Signe.*

When by what
meanes the
Spirit comes
into the heart.
Gal. 3. 2.

The third signe, whereby you shall know whether you have the Spirit or no, is this, examine when, and by what meanes it came into the heart, this is the signe that the Apostle makes in *Gal. 3. 2. Did you saith hee, receive the Spirit by the workes*

workes of the Law or else by faith Preached, that is, if you have the Spirit, then tell mee how came you by it, when, and by what meanes came hee first into the heart.

But here all the question is, how a man may know whether the Spirit be come into the heart in the right manner or no.

To this I answer, that this you must know, that the onely meanes to receive the Spirit into the heart, the right conveyance of the Spirit into the heart, is by the Word purely preached, when it comes in the evidence of the Spirit purely, without the mixture of any thing of mans with it: and further you shall know, whether you have received the Spirit by the preaching of the Word, by these two things; by the antecedent, and by the consequent.

First, you shall know it by that which went before: if the Spirit hath beene wrought by the Word, then there will bee a deepe humiliation wrought in the soule for sinne, and then Christ and the Spirit comes into the heart, and begins to cheere up the dejected soule, and strengthens the inward man, and then thereupon there will be a thorow change wrought in the whole man, and it must needs be so; because the nature of the Spirit is, first to pull downe what mans corruptions hath built; and then to lay downe the foundation of the spirituall building, humilitie; and then after to reare the building of grace in the soule; as for example, if you would know whether the plants

Quest. I.

Ans.

1.

receive vertue from the Olive or no: then you must know, that first they must be cut off, and then they must be ingrafted in, and then see, whether they have the farnesse of the Olive, and then, whether they beare the Olive leaves; so a man that hath not received the Spirit by the word, he shall see it by the ripenessse of finnes, the corrupt branches, the bitter fruit that comes and is brought forth by him; but on the contrary, if the Word by the Spirit hath cut you downe and humbled you thoroughly in the sight of sinne, and then ingrafted you into Christ, by working in you a saving justifying faith: and if it hath then made you fat and well liking in grace, that you have brought forth better fruit then you could before, then certainly the Spirit came into the heart the right way, and workes in the right manner: but as I said, it will first humble you by the Word, as in *Ioh. 16.8.* the Spirit shall *reproove the world of sinne, of righteousness, and of judgement.* First, hee will reproove them of sinne, to humble them. Secondly, of righteousness, because they have not beleevved the all-sufficiency of Christ. Thirdly, of judgement, that they might change their opinions, that they might doe these things, and bring forth such fruit as is agreeable unto Gods Will.

Ioh. 16.8.

1.

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2.

Secondly, consider the consequence, that is, looke to the thing that followes the Spirit where it comes: for where the Spirit comes, it workes a thorow change in the soule; I call it not a bare change, but a thorow change; for as there may

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be a glittering shew of something that is like gold, and yet no gold: so there may be a cessation from sinne, and a change from sinne, but not truly or thorowly, and so not at all; for what will it availe *Herod*, to forsake some sinne, and like *John* well in some things, if he will not forsake all, and like *John* in the reproofe of all: in like manner, what if you change your opinions of some sinnes, what if you esteeme some sinnes to be sinnes indeed; if you have not the like opinion of all, whatsoever you thinke of your selves, as yet you never had the Spirit: therefore if you would know whether you have the sanctifying Spirit or no in you, then examine, whether there be a thorow change wrought in you, that is, whether you doe not onely esteeme every sinner to be sinne, but also what spirituall life you find in you, I say, you shall know whether the holy Spirit be in you by this, if you find your own spirit dead in you, and Christs Spirit quicke and lively in you; and this you shall know also by your affections; if you have other affections both to God and Christ, to holinesse & to the Saints than you had before, it is certaine you have the Spirit; for this is that which followes the Spirit, for when the sanctifying Spirit comes into the heart of a Christian, it works another kinde of love in a man, then a man naturally hath; and again, it makes a man to live another kinde of life then he did before, thus it was with *Paul*, in *Galath. 2. 20.* Thus I live, yet not I but Christ in mee, that is, there is a proportion and likenesse, betweene the life of a

Mark. 6. 10.

Gal. 2. 20.

Gal. 2. 20.

Christian and Christ, that is, when the Spirit enters into the heart, then it begins to put off the old man, and to put on the new man; it will put off its owne spirit and strength to good, and put on Christs wholly: yet mistake mee not, I say not, that the substance of the soule is changed, for the soule in substance is the same as it was before: but here is the difference, when the Spirit comes, it puts new qualities and habits into it, alters and changes the disposition of it, gives it that sense which before it felt not, and that sight which before it saw not. Hence it is throughly changed, in regard of the qualitie and disposition, to what it was, and yet in substance remains the same: as for example, put Iron into the fire, the Iron is the same it was in substance before it came into the fire: but now it hath another qualitie, it was cold, and stiffe, and hard, and unplyable: but now it is hot, and soft, and plyable, and this change is throughout in every part of it, and yet it is Iron still. So it is with the Spirit when it comes into the heart of a Christian, he mingleth and infuseth spirituall life into all the parts of the soule, and therefore it is said; *if Christ be in you, the body is dead as touching sinne: but the Spirit is alive.* The body is dead, that is, as touching rainging sinne: he is like a tree that wants both sap and roote, or as a man that is dead that wants a soule; hee is now dead, whatsoever he was before: *but the spirit is alive to God.* Therefore examine, if this thorow great change be in you, see then what death there is

Rom. 8. 10.

is in you to sinne, and what life unto holinesse, I call it a thorow and great change: because a little one will never bring you in such a frame as to be fit for heaven. And againe, the Apostle calles it a great change in *Rom. 12. 2. be you metamorphosed*, that is, throughly changed, new moulded: againe, in *2 Cor. 3. 18. You are*, saith the Apostle, *changed from glory, to glory*: and therefore consider, that every change will not serve the turne, but it must bee a great change, as the changing of Christs Spirit for your owne spirit, which if you have, then you shall come out of every affliction, and every difficultie like gold out of the furnace, like cloath out of the die; of Lions you shall bee Lambes, of Serpents you shall be Doves: therefore see whether this change be in you or no, if this change be in you, then when your old guests, that is, your old lusts shall come and finde that his old companion is cast out of doores, and that the soule is swept and cleansed, hee will not stay, but seeke abiding else-where: but on the contrary, if your opinions of sinne be the same, if you have the same lusts reigning in you, if you use the same evill company, and have the same haunts that ever you had, you have not the Spirit, and so long as you remaine thus, doe you thinke that Christ will come and sup, and dine with you, and yet you will not erect a building for Him in your hearts: therefore if you would have Christ and the Spirit, then labour to get holinesse.

The fourth signe, whereby you may know whether

Rom. 12. 2.

2 Cor. 3. 18.

4. Signe.

ther you have the spirit or no, is this: if it be but a common spirit you shall find that it will doe by you as the Angels doe by assumed bodies, they take them up for a time, and doe many things with them to serve their owne turnes, but they doe not put life in them: such is the common spirit, but the sanctifying spirit puts life into the soule. Wherefore examine your selves whether the spirit makes you living men, or no, for when the sanctifying Spirit shall joyne with the soule of a man, it will make him to doe sureable things, and bring forth sureable actions: for as the body is dead without the soule, so the soule hath of it selfe no spirituall life to good without the spirit: wherefore as *Paul* speakes of unchast widdowes, *that they are dead while they live: 1 Tim. 5. vers. 6.* so I may say of every man that hath not the spirit, they are dead men, dead to God, to good, to grace, to holinesse: I say, there is no life without the Spirit, men are not living men, because they walke, and talke, and the like: but they are living men that live in the spirit, and by the spirit: and on the contrary, there is no true life, neither are men to be esteemed living men that want the spirit.

I.

Now for the examination of our selves by this rule, consider: First, wee have but an assumed body of grace and holinesse, when in the practice of life we assume unto our selves, onely the outward forme of godlinesse, but regard not the power: cleaving in our affections to that which is evill:

evill : and leaving the things that are truly good. I doe not say, when you hate good, but when you preferre evill before it in your choise, and set it at the higher end of the Table, and serve it first, and attend upon it most, when that crosseth holinesse, but you will not againe crosse it for the Love of Christ ; when it is thus with you, whatsoever you thinke of your selves, you have not the sanctifying Spirit, but a common spirit without life.

Secondly, you have but an assumed body of grace, if you have it not in a feeling manner : the sanctifying spirit workes a spirituall sence, and taste in the Soule, that is, if you have the sanctifying spirit, then holy things will have a good taste, they will bee sweet unto you, it will purge out that which is contrary to the growth of the inward man : on the contrary, the common spirit will never make you to taste grace, as it is grace, or because it is grace, that is, grace will not bee a dainty thing, it will bee without a good savour. Therefore examine what taste of good you have, whether you can rellish grace, or no ; if not, you have not the sanctifying spirit, but an assumed habit of grace, that is, a common spirit without the life of grace.

Thirdly, as assumed bodies are unconstant, that is, walke onely for a time, but they walke not alwayes ; even so if you have but a common spirit, you will not be constant in good, but off and on the rule. A man that is living in Christ, you shall

2.

3.

still find him living and moving, and doing the actions of the new man, a man that hath but a common Spirit, may do somethings that are good, hee may keepe and presse downe some sinne a while, but not alwayes; neither then, because it is sinne, but because it crosseth his profit or pleasure, or some other thing. Againe, hee may have some taste and rellish of spirituall things, but hee is not purged and cleansed by them; First, he may walke as a living man walkes, that is, performe holy duties, but they are not constant in holy duties, neither doe they performe them in obedience, but out of selfe love, that is, they are still ebbing, and seldome flowing, they omit after then they performe. Therefore let me exhort you that are alive, and have beene dead, be you carefull to prize your life, and you that have beene alive, but now are dead, that is, you that have falne from your holinesse, and zeale, and have lost your first love, and strength, labour now to recover it againe. And you that are alive, and yet are falling, let me exhort you to strengthen the things that are ready to die: if there bee any here such, let them now humble themselves, and seeke the Spirit with earnestnesse, that ye may be renewed, that ye may be strengthened, and quickned to good, and received to favour againe, but if you will not, but continue in this condition still, you have but a name that you are alive, but indeed you are dead *Rom. 6.8.* it is said, *that they that dye in Christ shall live in him,* if you once live the life of grace, and have received

ved the sanctifying Spirit, you shall never die but live for ever in Christ: this was the promise that Christ made unto his Disciples, and in them unto every Christian that he would send the Spirit, and hee should abide with them for ever. Therefore examine, if the Spirit doe not remaine in you, and make you constant in good, it is not the sanctifying Spirit.

The fift signe, whereby you shall know whether you have the sanctifying spirit, or no, is this, examine whether it be the spirit of adoption: if it make you to call God, Father, then it is the sanctifying spirit, *Gal. 4. 6. Wee have received the spirit of Adoption, whereby we cry Abba Father*, this is the property of the holy man; no wicked man can call God Father, because they have not amity with God, they neither love God, neither doth God love them. The Apostle saith, I doe this to prove or know the naturalnesse of your love, they that have the spirit, they have as it were a naturall inclination wrought in them, to love God againe, and delight in God, and in the Communion of Saints; and therefore our Saviour saith, *Iohn 4. 34. It is my meate and drinke, to doe the will of my Father*: he that hath God for his father, will serve him willingly without constraint, as willingly as a man will eate meate. A man will eate and drinke without wages, hee needs not have wages to doe that, so he that hath the spirit, hee will delight in doing Gods will; hee would serve God, though he should give him nothing, and this that

5. Signe.

Gal. 4. 6.

2 Cor. 8. 8.

Iohn 4. 34.

God is our Father, it will raise some like affections in us to love God: Again, so likewise in prayer, to have God to be our father, it raiseth some like affections in us, whereby wee doe not onely believe that the things we pray for, wee shall have: but we have boldnesse, also to come unto him, as unto a Father, which no man can doe till he have this Spirit of adoption; Therefore examine, with what confidence and boldnesse you pray, with what reverence you heare, with what affections you love; examine whether you have the Spirit, that doth make you to call God Father.

6. *Signe.*

Gal. 5. 17.

The sixth signe, whereby you shall know whether you have the Spirit, or no, is this; you shall know it by the manner of working; if it change you, and lye combating in you, as *Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh*: if you have the spirit you will have a continuall fighting, and striving in the Soule, and this will not onely be against one, or some more particular lusts, but it will be against all that it knowes to be sinne: I say not, that there is onely a striving or a suppressing, but a lusting, or a striving and suppressing by way of lusting; because a naturall man that hath not the sanctifying Spirit, may keepe downe a lust for some by-respects, but it is not by lusting, it is not because his heart hates it, or suppresses it by another power then a naturall power; for they retaine the love of sinne still: but the opposition and resisting of sinne in the godly, is by way of lusting; because they hate the
sinne

finne and they fight against it with courage. Therefore examine, what lusting there is in you, what hating of sinne, and then see with what courage and power you goe about the subduing of it. It is said, that *John Baptist* came in the Spirit of *Eliab*, that is, hee came with that Spirit, that is full of power: you will fight but faintly against sinne, except you have the Spirit. *Act. 4. They spake with great boldnesse*, that is, they had greater power to speake then before, therefore the Lord exhorts all men, in *Esa. 31. 3.* trust not in them, they are men and not Gods: as if the very name of men were weakenesse, they are men they have no power, it is God that hath power, and therefore trust not in them, but in every thing labour to see the power of God in it, and seeke for all spirituall power to good from God, and examine your selves, what power you have when you pray, what power have you to goe through it to the end, when you heare, what power have you to edification; when you see evill, what power have you to avoid it, when you are offered the profits and pleasures of the world, what power have you to forsake them if they may proove hurtfull unto the inward man; if you have strong lusts in you, what power have you to suppress and lust against them; therefore you shall know by this, whether you have the sanctifying Spirit or no, by the manner of working of it.

The seventh signe, whereby you shall know, whether you have the sanctifying Spirit or no, is this, you shall know it by your carriage in your

Acts 4. 14.

Isa. 31. 3.

7. Signe.

Rom. 6. 8.

Rom. 8. 14.

Gal. 5. 22.

words and actions, and by your Christian-like walking and holy conversation, and this is the same that the Apostle speakes of, when he would assure them of their resurrection unto life, in *Rom. 6. 8.* *If you dye with Christ, you shall also rise with Christ againe,* if your actions be the actions of the Spirit, proceeding from the inward man, and have some resemblance with Christ, shewing that you are dead with him, then you shall rise againe to life with him, and then in *Rom. 8. 14.* hee comes unto the workes of the Spirit, *so many,* saith he, *as are lead by the Spirit of God, they are the sonnes of God,* that is, they are lead unto all holy actions; and then he comes, in *Gal. 5. 22.* unto the first fruits of the Spirit: *the fruit of the Spirit, is love, joy, peace, &c.* well then, examine, whether you have the Spirit by the actions of the Spirit, and by the working of the Spirit, and by the teaching of the Spirit: for it is the Spirit, that is the Doctor of the soule, that teacheth it all spirituall and saving knowledge, and therefore the Lord saith, you shall not need to be taught of one another, for you shall be all taught of God; that is, mens teaching will never be effectually to worke grace and holinesse in you except God teach you by his Spirit.

Now you must know that there is a twofold teaching: First, there is a teaching of beasts by man, that they may bee serviceable unto men, which may serve to put men in mind of this spirituall teaching; for as God hath put such a nature into some beasts, that they cannot choose but obey,

bey being taught; there is a kind of necessity laid upon them by God in the very instinct of nature: so when the Spirit comes into the heart of a Christian, it openeth another light in the mind, which makes them to doe Gods will as hee teacheth them. And therefore the Apostle saith, *That I need not to teach you to love, for you are taught of God to love one another*: that is, there is a kinde of necessity laide upon you: therefore you must needs love: I grant that sometimes a theefe may be in the high way, but it is for a booty; and a holy man may be out of the way, he may have slipt aside the way; but here is the difference, the one sets himselfe of purpose to do evill, but the other is forced unto evill unwillingly, and you shall know the difference betweene these two in these things, if a holy man have gone besides the way, as soone as the passion or temptation is once past, hee will returne againe unto the right way, hee will not goe forward nor stand still, but hee will returne: but the other though in some sence hee knowes it, and is told that hee is off the rule, yet hee cares not he will goe on forward: therefore examine, what fruits of the spirit doe you bring forth, and what way doe you delight in, are you in the way of holinesse? Doe you delight to pray, to heare, to receive, doe you love God and Christ, and the Communion of Saints? then it is a signe that you have the spirit, but on the contrary if you follow drunkenesse, and uncleanenesse, and prophaning of the Sabbath and idlenesse, and goe on herein,

1 Thes. 4 9.

A maine difference betweene a holy man, and a wicked man.

1 King. 19. 19,
20, 21.

in, as in your way you had never the spirit. . Againe, consider what are your walkes, that is, doe you follow your old evill haunts, now as fast as ever you did, it is a signe that you have not the spirit. Againe, thinke not it will excuse you to say, whatsoever your actions bee, yet you have good hearts, you must know that your hearts are much worse then your action, as I said before; for if you had the spirit, it would not be idle in you, but as it makes the heart holy, so likewise it sends forth holy speeches, and actions unto the life. The working power of the Spirit is excellently set forth betwixt *Eliab* and *Elizeus*. In that story it is said, that *Eliab* cast his mantle about *Elizeus*, then presently *Elizeus* cryes out, let me goe first, and take leave of my father, and then I will goe with thee. *Eliab* might have well reasoned thus with him, what have I done unto thee, or what have I spoken unto thee, that you should thus reply unto mee, as if I tyed thee to the contrary; said I any such a word unto thee, that thou must not goe: but there was a kinde of necessitie laid upon *Elizeus* by the Spirit to goe with him, and therefore hee brake out into these words, that is, the Spirit now entred into his heart, that he was not now his owne man, hee must goe whither the Spirit will have him, and doe what the Spirit bids him, and so we see in *Acts* 4. 20. when the Iewes came to *Peter*, and commanded that he should not Preach Christ unto them, hee answereth, that hee cannot chuse but he must preach Christ: and in the begin-
ning

ning of the Chapter you shall see the reason of it, *They had received the holy Ghost and they spake boldly*: therefore you see that the Spirit is not idle, but he is marvellous working and operative, therefore examine what power you have, what actions you have, and what fruit you bring forth.

But you may say, that sometimes the spirit seemes to be dead in the heart: therefore it is not alwayes working.

To this I answer that the property of the spirit is alwayes to worke, and it doth alwayes worke, but hee may sometimes with-draw his actions of growing, as when a temptation comes: and you are taken in it: there the spirit seemes to absent himselfe by with drawing his power, but notwithstanding hee workes still, for at the instant, there is lusting, and labouring in you against it, and afterwards hee gives you power to returne againe. Again, it is not alwayes thus with you, but sometimes: thus much for this use.

The next use stands thus, if the holy Ghost strengthens us in the inward man, then let me exhort you *above all things to seeke the Spirit*, because it will doe so: what would a man desire either for the outward or inward man; if hee have the spirit, he shall obtaine it, would a man be inabled to pray, would a man bee inabled to beare losses and crosses: would a man master particular lusts, is a man in bondage, and would bee set at liberty from sinne, is a man spirituallly dead, and numbe, is a man spirituallly affrighted with sinne? would a

Object.

Answer.

Use 2.

man be raised to comfort. Would a man beleewe, would a man walke as a Christian man ought to walke, would a man be inabled unto every good worke, would a man love; in a word, would a man doe any thing that is holy and good? let him get the spirit, and he shall doe these and much more. Thus much for the generall, what the spirit can doe for a Christian. Now I come unto the particulars, what the spirit will doe unto them where he comes: and this I will reduce unto these foure particular things.

1. Benefit.

The first benefit is this that a Christian gets by injoying the spirit, that it puts the heart in a good frame of grace: I say, the spirit, and the spirit only doth this: and I speake of them that have the spirit; it sets the heart in a frame of holinesse, and new obedience, which nature cannot, because it keepes it in suspence. The flesh suffereth it not to doe what it would, as to breake the stubbornnesse of your nature: the flesh will make you very industrious and painefull in evill, but the spirit will restraine your libertie in evill: it will not suffer you to doe what you would, though the lust and the temptation be violent to carry you away after it, but the spirit will not suffer you to be carried after that manner, so long as the spirit lives in the heart; but if once the spirit depart out of the heart, then he becomes as weake as water: thus it was with *Reuben*, *Gen. 44.* *Ruben is become as weake as water:* and he became thus after he had defiled his fathers bed. When lust and opportunity met together

ther they tooke away his strength; and it weakens us, because it drawes the affections away from God, but when the spirit comes, then it casts us into another frame; as appeares, if wee doe but compare these two places together, *Iames 4. 5.* with *Act. 20. 22.* Saint *Iames* saith, that *the spirit lusteth after envy*: it labours to carry us head-long unto the committing of sinne, and to the doing of that which is evill; but then comes the sanctifying spirit, and it stayes us and makes us to lust after good, that is, it binds up our hearts, and suffers us not to doe that which otherwayes wee would doe: therefore examine whether you are bound with another spirit that you doe not the evill that you would: then it is certaine that you have the holy spirit; Therefore *Paul* in the place before named, said, that he was *bound in the spirit for Ierusalem*: as if he should say, the Spirit of God bound up my Spirit to goe, that I cannot otherwise choose, therefore what doe you meane to breake my heart, doe you meane to hinder mee, I tell you there is a kind of necessity laid upon mee by the spirit, and I must goe whatsoever doth befall me: for it is the office of the spirit to bind up our spirits, and therefore in *Revel. 1. 10.* It is said, *that Iohn was in the spirit*: that is, he was compassed about with the spirit: he was in the spirit as a man is in Armour, it keepes I say our hearts in a spirituall disposition, that it shall not doe the evill that it would.

Iam. 4. 5.
Acts 20. 22.

Revel. 1. 10.

2. Benefit.

The second benefit that a Christian hath by the
Y 2 spirit,

Ifaiah 6. 9.

Ioh. 1. 5.

spirit, is this, it enables a Christian both to see and beleeve the things that otherwise hee would not beleeve. I gather it from that place of the Prophet, *Ifai. 6. 9.* where it is said, *seeing they should see, and not perceive, and hearing they should heare, and not understand*: they saw but they wanted another sight, which is the sight of the spirit, and therefore they cannot see: a man may have great sight in humane things by learning, and Philosophy, and the knowledge of Arts and Sciences, by these he may see both into naturall and spirituall things in some measure: but I say hee cannot see as hee should, except hee have added unto this another sight, which is the sight that the spirit brings; and therefore it is called the opening of the eyes, and the boring of the eares, and it is the same that St. *Iohn* speakes of, in *Ioh. 5.* *That the light shine in darknesse, and the darknesse comprehended it not*: before a man have this sight of the spirit, whatsoever he sees, yet it is with a great deale of darknesse, but when the spirit comes, it drives away this darknesse, by giving us another eye to see thorow it. *And the darknesse comprehended it not*, so that till a man have the spirit, he doth neither truely see, nor beleeve. You cannot beleeve till you have the spirit, but when you have got the spirit, then you will beleeve in Christ. Wee preach Christ unto all and exhort you to beleeve, but what is the reason that some beleeve, and others beleeve not, but because they doe not see; they want the spirit to shew them sinne, to humble

ble them, and Christ to comfort them: and therefore *Peter* calls them purblind. As men that are purblind cannot see things a farre off, except they bee neere, so men without the spirit are but purblind, men that cannot see Christ, and Grace, and Salvation a farre off, as neere: but if they had the Spirit, then they would see them neere hand, that is, you would see a marvellous beauty in Christ, and holinesse: it is that which the Apostle speakes of, in *1 Cor. 2. 9. The eye hath not scene, &c.* that is, he saw them before, but hee saw them not in that manner hee sees them now, they are represented unto him in another fashion. Againe, he sees them in another hue, hee sees another beauty in them, thus you see the sanctifying spirit openeth the eye of the understanding, to see more. A blind man might see if hee had but the faculty of seeing, so a spirituall blind man will see when hee hath the spirit.

1 Cor. 2. 9.

The third benefit, that a Christian hath by the Spirit, is this, it breeds heavenly and spirituall effects in the soule, as joy, and comfort, and the like: and therefore in *Iohn 14.* he is called *the Comforter*. First, I say, the Spirit will beget joy in the soule, and therefore saith Christ, hee will (speaking of the Spirit) lead you unto all peace, and joy in beleeving: now I make a difference betweene joy and comfort thus; joy is unto the soule, as a wall is unto a Citie, the wall doth compasse the Citie, and so is a defence for it, that is, it keepes pettie dangers out; so doth joy, it walles and fences the soule,

3. Benefit.

Ioh. 14. 26.

I.

2. soule, and keepe out many enemies, that otherwise would destroy it. (2.) effect is comfort, and this I call a Bulwarke: because a Bulwarke is of greater strength to beate backe, and keepe out any that shall besiege it, and makes the Citizens more secure; so comfort is the Bulwarke of the soule, against the greatest temptations and tryalls, it makes the soule secure, resting upon Christ. (3.) effect, that the Spirit begets, is boldnesse, tht is, there is no true boldnesse without the Spirit: Let *Adam* witnesse it, aske him what boldnesse he had when hee hid himselfe from God, and what was the reason of it; but because hee wanted the Spirit, and on the contrary, when the Disciples had received the Spirit, they spake with boldnesse.
3. (4.) effect, that the Spirit begets, is, holy and heavenly desires in the soule, therefore the Church in the *Canticles*, when shee had got the Spirit, shee had bred in her loving desires after Christ, as in *Canticles* 1. 7. she is marvellous inquisitive where to finde Christ; for what is the reason that there is in men such a want of holy desires: but because they have not this Spirit. (5.) effect, that the Spirit begets is holy indignation, that is holy anger, it is an effect of the Spirit, and therefore the Apostle saith, in 2. Cor. 7. 11. *what indignation or wrath*, this he speakes in the commendation of the *Corinthians*, men will not bee angry with sinne as evill, till they get the Spirit. (6.) effect of the Spirit, is holy affections; it will make you to have heavenly affections to God, to grace, to the Saints; therefore
4. Can 1. 7.
5. 2 Cor. 7. 11.
- 6.

therefore the Lord saith, *Ezech. 36. 26. I will give you a new heart*: carnall men, they may doe something to make their children reverence them, or to love them, in regard of some domination, they may proffer an object; but they cannot beger holy affections, this is the onely worke of the Spirit thus to change the heart. (7.) effect of the Spirit, in this, it will purge the soule, it will cast out all rubbish out of the soule; therefore the Lord saith, that he will purge the sonnes of *Levi: as silver*, that is, that they may be fit for the Priesthood, hee will purge out of them by the Spirit, that which otherwise would make them unfit. And *David* often in *Psal. 51. vers. 2. 7.* prayes that the Lord would purge him, wash him, and cleanse him from his sinne, and then after hee prayes, *for the restoring of the Spirit*, making the absence of the Spirit, the cause of his uncleannesse (8.) effect of the Spirit, is this, it kindles holy affections to good in us. I said before, that the holy Spirit workes holy affections in us, but now I adde that he kindleth those affections in us to good, and this is that which gives us great advantage against sinne, I say, wee have no small advantage of the divell, but great aduantage, when the heart is full of heavenly affections, and that for these Reasons.

The first Reason is, because the more holy affections the better man, God accounts more of him: a man is esteemed of God as hee hath, or hath not holy affections; a man is that which hee is in his affections: a man is not a good man, because

Ezek. 36. 26.

7.

Mal. 3. 3.

Psal. 51. 27.

Verse 10.

Verse 12.

8.

1. Reason.

cause hee knowes much, but hee is a holy man, because he hath holy affections, that is, hee is full of love to God, to Christ, and to the Saints.

2. Reason.

The second Reason is, because holy affections, they are a meanes, or a second cause of good, they are the cause of good actions, as for example: for a man to suffer for Christ, and yet not to doe it with holy affections, out of love unto Christ, it is nothing worth; therefore when the affections are right, they are drawne upward by the Spirit, both to doe, and to suffer.

3. Reason.

The third Reason is, because holy affections, they widen the soule, they make the soule large, for when holy affections are dead in you, the soule will begin to shrink in; even as cloath that is not thoroughly made, when water fallles upon it, it will runne in, but if you stretch it, it will come to the same length againe; so when the Spirit comes and workes holy affections, they widen the soule and make it large and firme: therefore that you may have large hearts in praier, in meditation, labour to get the Spirit, that you may have holy affections kindled in you.

4. Benefit.

The fourth Benefit, that a Christian hath by the Spirit is this, it will make the heart good, because it is the proper worke of the holy Ghost, to sanctifie the heart, to cleanse and change, and so make it good; it is the worke of the Spirit to worke repentance in us, a thorow change in us: I call repentance a thorow change, because men for the most part mistake repentance, taking that for repen-

repentance which is no repentance, men thinke that if they be turned this way and that way, from this sinne and that sinne, though it be not from every sinne and evill way, that they have true repentance, but they are deceived ; for repentance is a thorough change of the whole man , consisting both of soule and body , whereby the parts and faculties of both are turned a quite contrary way ; the heart is turned out of the way of sinne , into the way of holinesse : now that a partiall turning is not repentance, I will make cleare by this comparison: take any naturall thing, that is of an earthly substance , whose nature is to goe downeward, yet you may force it upwards by meanes that you may use ; as for example , water you know is of an earthly substance, and the nature of it is to descend, yet you see by the force and strength of the Sunne , it is drawne upward ; first, into vapours, and then congealed into ice and snow, and raine, and then it will not rest till it descend againe : but there is another ascent of the fire, and that is upward and not forced , but naturally doth ascend up : even so a carnall man may doe the same things that a spirituall man doth , hee may keepe downe some lust, and hee may forsake some evill, hee may forsake his drunkennesse and uncleannesse, and his old evill haunts, yea he may doe some good, but yet he doth not forsake the evill, neither doth hee doe the good , by the power of the sanctifying Spirit, but by a naturall strength, if he doth a good action , it is by constraint , he is forced by some-
Z thing

Z

thing

thing to doe it, but it changes not his heart : a while they may take a resolution to good, and to be better, but yet to change his owne heart, is not in his owne power; for this is the worke of the holy Ghost : thus much for this use and for this point.

Wee now come unto a third point, the Apostle saith, *That Hee would give you to bee strengthened by the Spirit in the inward man*, noting thus much, that God must give them the Spirit before they could have him : the point of Doctrine is this.

Doctrine.

That the Spirit is a free gift. I say, that the sanctifying Spirit is a free gift. I gather it thus, the Apostle heere prayes that God would give them the Spirit, not that they had deserved him, and so should have him by merit, as the *Papists* teach, but he must give it them freely without desert of their owne. I need not to stand long in the proving of it, that the Spirit is a free gift, onely I will briefly show you how the Spirit is a free gift, and this shall be in these five particular things.

1.

First, the Spirit is a free gift, and it must be free, because it is a gift; and what more free as we use to say, then a gift : Now it is a free gift, because it is not merited by us at Gods hands, it is not extorted and drawne from God by force, nor merited by desert, because all the good that is in us is wrought by God, it is God that puts the first stampe of holinesse upon us.

2.

Secondly, the Spirit is a free gift, because the Spirit

Spirit is a free agent, it workes freely of himselfe, therefore to whom it goes, it goes as a free gift. Now that the Spirit is a free agent, it appeares by this, that reason makes man to be a free agent, but it is the Spirit that gives reason, therefore the Spirit must needs be most free.

Thirdly, the Spirit must be a free gift, by his carriage to them hee will save; hee might have chosen the elder and not the younger, hee might have chosen *Eſau* and not *Iacob*; or if hee would have chosen the yonger; then hee might have brought him first out of the wombe, but he will not, because he is most free in his choice, he will save *Iacob* and cast off *Eſau*; and so he might have chosen honourable and noble men, to have both preacht the Gospell, and to be all saved by the Gospell; he might have chosen them only, for salvation, but he will not, but the poore they shall receive the Gospell, he will make choice of them for salvation; he might have chosen *Simon Magus*, as well as *Simon Peter*, but he will not, therefore you see he is free.

3.

Fourthly, the Spirit is free, which appeares by the paucity of them he chooses, he is at liberty, he might have saved more, but this shows his freedom, he is not tyed to one more then unto another, the winde bloweth where it listeth, *Iohn 3. 8.* he calles when and whom he will: Let them come in, that my house may bee full: none shall come, no more, no lesse then I have chosen.

4.

Ioh. 3. 8.

Fifthly, the Spirit is a free gift, which appeares

5.

by the prosecution of his decree, both of Election and Reprobation; nothing more free then the Spirit is; hee might, as I said, have chosen *Eſau* and not *Iacob*; for there cannot a reason be given, wherefore hee should chuse the one, and not the other, he will choose the wife and not the husband, hee will choose the husband and not the wife, hee will choose the childe and not the father, and hee will choose the father and not the childe: againe, he will choose this man and that woman, and not another man, or another woman; and what is the reason of it, surely there can be no reason given of it, but because the Spirit is free to choose and choose not: thus briefly I have shewed you that the Spirit is a free gift.

Vſe.

Is the spirit a free gift, and doth it worke freely, then let them consider this and tremble, that are not sanctified by the Spirit; and in whom the spirit hath not yet wrought his good worke, least they may seeme to be deprived. Againe, if the wind bloweth where it listeth, then it stands you upon, to doe as Millars are wont to doe, to watch the opportunity, and grind: if the Spirit doth blow upon you, if at any time the Spirit doth kindle any sparke of grace in you, take heed of neglecting the opportunity: doe not say in this case unto the spirit, as *Festus* said unto *Paul*: that you will heare him another time; but bee sure, if the spirit commands doe you runne, or if he calls be sure to answer him, least hee call you no more. I have often told you, that there is a time when he

will

will call you no more: therefore think with your selves what a time of darkenesse, and sorrow it will bee to you then, when with the five foolish Virgins, you shall be shut out of heaven and happiness: I say, there is a time when he will swear that you shall not enter into his rest; and doe not onely labour and watch for the opportunity, to take the Spirit when it is offered; but labour to get the opportunity. Use the meanes whereby you may get him, and for your helpe herein I will lay downe some meanes whereby you may get the spirit.

The first meanes to get the Spirit, is this, you must labour to know the Spirit: for what is the reason that men doe not receive the spirit, but because they know him not: they doe not know him in his purity, in his free working, in his incomprehensible greatnesse, in his increate holinesse; and therefore they put off the working of the Spirit. Men thinke that now their sinne in this kind is not so great as *Simon Magus* was; it is true say they, *Simon Magus* sinne was a great sinne, and worthy of punishment, because hee thought to have bought the Spirit with money; but if wee well consider mens dealings now with the Spirit, wee shall finde that the same sinne is committed now: I say, men thinke they doe not commit this sinne of *Simon Magus*, when indeed you doe; you know how great the sinne was in him, and what a judgement was inflicted by pronounciation against him, and your finnes are as great and the same, but

I. Meanes.

you know them not : and therefore let us compare them together , and you shall see that they are the same, and al one, and that in these three particulars.

1.

First, *Simon Magus* thought that the Spirit might have been had at any time, for he neglected the meanes, and despised that, presupposing that at any time with a small reward hee might get it of the Apostles ; *What shall I give thee, &c.* Even so when you put off the spirit, is not your sinne the same, thinking that you may have him when you will, that you can have him at your pleasure to mortifie a strong lust, a sinne that you would be rid of : and for a sinne that is pleasing unto your nature, you can when you will subdue it, you can when you will forbear it ; and is not this one part of *Simon Magus* his sinne.

2.

Secondly, *Simon Magus* thought it was in the power of men to give the Spirit, *What shall I give thee, Peter*, for the Spirit : and is not your sinne the same ? doe not many men thinke, that it is in the power of men, to give the spirit when all the time of their life they will neglect the calling of the Spirit ; but in some great affliction, when they lie upon their death-beds, then they will send for the Minister, but not till then, as if it were in his power to give the Spirit ? O Sir, *What shall I doe to be saved*, can you tell mee of any hope of salvation, and the like.

3.

Thirdly, *Simon Magus*, hee desired the Spirit to a wrong end, namely, for his owne advantage, *That upon whomsoever I shall lay my hands, they may receive*

receive the holy Ghost; and doe not men do the like? they desire to have the Spirit, and they could wish with all their hearts, that they had him; but yet not for a right end, for Gods glory, but for some carnall end of their owne, that they may bee reputed thus and thus, but not to any other end. For know that a man may desire grace, but if the aime of his desire be for his owne end, the desire is faine, the same that *Simon Magnus* was: therefore I beseech you deferre not, put not off the opportunitie; and remember what the Lord saith *Heb. 3.15. to day if ye will heare his voice harden not your hearts:* this is the day; now you have the opportunitie, the candle is in your hands, and you may light your soule by it, the Word is neere you; Well, light your candles by it, you may now light them whilest the fire is here, but if you will not now, how will you when the candle is out, when you shall be either taken from the meanes, or else the meanes from you, therfore labor to know the spirit, and judge aright of him, if you would get him.

Heb. 3.15.

The second meanes to get the spirit is to believe, and the best meanes to get faith is to be conscionable and constant in hearing the Word preached; the preaching of the Word, is a meanes to get the spirit, and therefore the Apostle saith, *received you the Spirit by the workes of the Law, or else by faith preached? Gal. 3.* You may know whether you have the spirit or no by this, examine whether you have gotten faith by the preaching of the Word, our Saviour saith, *that the tree is knowne by his*

2. Meanes.

Gal. 3.2.

Matth. 12.33.

his fruit: the branch cannot beare fruit, except it receive vertue and strength from the roo; so if we get not faith in Christ, and be joyned with him, wee shall never get the spirit: therefore if you would get the spirit, you must get faith: for faith is the knitting and drawing grace, it will draw the spirit into the Soule, and it will knit him fast unto the Soule, that he can never depart away from it: faith will recover the Spirit if it seeme to want his power of working in the soule, it will returne him if he seeme to depart away, it will enlarge the heart if the spirit be scantied in it, it will widen the narrow bottle of your hearts; and you know what Christ said unto the woman in the Gospel, So be it unto thee *according unto thy faith*; therefore if you would get the spirit, you must get faith in your hearts, if you would get a large measure of the spirit, then get a large measure of faith: for what is the reason that men thrive not in the spirit, but because they thrive not in faith.

3. *Meanes.*

The third meanes to get the spirit, is an earnest desire, joyned with prayer: to desire and pray earnestly for the spirit, is a meanes to get the spirit: an instance of this wee have in *Elisha*, servant to *Eliab*; he earnestly desires and prayes that the Spirit of *Eliab* his master might bee doubled upon him: not that hee meant that hee might have as much more againe, but that hee might have a greater measure of the Spirit, then other of the Prophets; and hee did obtaine his desire, for hee was indued with a greater measure of the Spirit, then

then other of the Prophets were : even so if you would but desire and pray earnestly for the Spirit, you might get him. *Salomon* desired wisdome, and prayed for it, and he had it, and that in a larger measure, then those that went before him ; so if you would pray for the spirit, you have his promise, *Luk. 11. 13.* *That hee will give the Holy Ghost unto them that aske him :* and this hee doth speake by way of opposition, if you that are evill can give good things unto your children, then much more will God give you his Spirit ; that is, if a man will be importunate for grace, and the spirit, as a child will be unto his father for bread, then he cannot deny you.

1 Kin. 3. 9. 10.
11, 12.

Luk. 11. 13.

But you will say, if he were my father, and I his child, then it is true he would give me his spirit, but alas he is not, for any thing I know, neither my father, nor I his child.

Object.

To this I answer, suppose thou be not his child, in thy owne apprehension, yet looke backe unto the 8. verse and see what Importunitie doth, though hee would not open the doore, and give him that which hee would have, yet in regard of the importunity of him that asketh, he will open and give him what he would have : thus doe you though you may have a deniall sometimes, no answer at all, or an angry answer, yet take no deniall, and your importunity will at last prevaile with him : and to incourage you against former runnings out from God, the Apostle saith, that he *giveth and upbraideth no man, James 1. 5.* As no

Ans.

James 1. 5.

A a

man

man meriteth at Gods hand, so no man shall bee upbraided with any failing to shame him; he gives unto all men that comes unto him, without exception of person, without any gift freely, and reproaches no man, that is, he will not lay before him, either that which might hinder him from comming unto him, or him from receiving of him, he might doe both, but he will doe neither, and you know the promise; the Disciples, they must goe unto *Ierusalem*. and he will after a certaine time send the spirit, but they must waite for him, and this they did by constant prayer, and they had the promise made good unto them, for the holy Ghost came upon every one of them, in *Acts 2.4.* so if you be constant in prayer, what though for the present you get him not; yet, at last you shall have him; thus much for this meanes, if you would have the Spirit, you must pray and desire him earnestly.

Act. 1.4.

Act. 2.4.

4. Meanes.

The fourth meanes to get the Spirit, is to obey him; and this you doe, when you make him good entertainment, when you feed him with heavenly thoughts, and doe what he would have you to do, but if you slight him, set light by him, and will not obey and be ruled by him, you will never get him, and this you doe when you resist, grieve, and quench the spirit; you resist the spirit, when you resist that light which the spirit hath wrought in you, when you fight against it, against its reason and arguments, this is a great sinne; you grieve the spirit, when you mingle two contraries together,

together, that is, when with the profession of Religion, you joyne corrupt speeches and actions; and you quench the spirit, when you neglect the motions of the spirit, and the means by which the spirit is either got, increased or kept; now if you doe thus you shall never get the spirit; but if on the contrary, you love, cherish, and obey the spirit, you shall have him.

The fifth meanes to get the spirit, is this, if you would get the spirit, then you must waite upon those meanes, which are meanes for the getting of the spirit: neglect none of the meanes, because you know not when the spirit will come, it may bee hee will come now and not another time, it may be hee will breath upon you now, *Acts 10. 44.* whilst *Peter* was preaching unto them, *the holy Ghost came upon them that heard him*: so be diligent in waiting upon the meanes, and the holy Ghost at one time or other will come. Againe, he might have sent the spirit unto *Cornelius*, without the sending for *Peter*, in *Acts 10.* but he will not: but *Peter* must be sent for, and he must preach unto him, and then hee shall receive the holy Ghost: thus much for the meanes, and for this time.

5. *Meanes.*

Acts 10. 44.

...the kingdom of heaven is at hand. Repent ye therefore, and be converted, that ye may receive the kingdom of heaven. For the kingdom of heaven is like unto a king, which went out to make servants for himself. He sent forth his servants at several times, and said unto the labourers, 'Come ye in, for I have work for you.' And when they went, he went away. And about noon he came, and found the servants sitting under the vine, and saying unto themselves, 'We have waited here all day, and we have not found work. Will he not give us work to do?' And he said unto them, 'I will, I will: but ye must have the fruit of the vineyard. And he said unto the master of the house, 'Send forth also these, that they may also come in, and they shall be fruitful.' And he said unto them, 'I will, I will: but ye must have the fruit of the vineyard. And he said unto the master of the house, 'Send forth also these, that they may also come in, and they shall be fruitful.'

Matthew 21:1-13

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Matthew 21:14-17

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P A V L S CONVERSION.

O R,
THE RIGHT VVAY
TO BE SAVED.

As it is excellently well set out in di-
vers Doctrines raised from
ACTS 9. 6.
And hee trembling, and astonished, &c.

By the late faithfull and worthy Minister of *Iesus Christ*.

IOHN PRESTON,

Dr. in Divinity, Chaplaine in Ordinary to his
Majestie, Master of *Emanuel* Colledge in Cam-
bridge, and sometimes Preacher.
of *Lincolnes-Inne*.



LONDON,
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P A V L S

CONVERSION.

OR

THE RIGHT WAY

TO BE SAVED

As it is excellently well set out in di-
vers Doctrines mailed from
A. V. S. & Co.
New York and London.

By the Rev. John F. Johnson, of New York.

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PAVLS



PAULS CONVERSION.

ACTS 9. 6.

And he trembling and astonished, said, Lord, What wilt thou have me to doe? And the Lord said unto him, arise, and goe into the City, and it shall be told thee what thou must doe.

IN this verse wee have the first act of *Pauls* conversion from being a persecutor to be an Apostle. In the words, there are two parts. The first is the manner of it: *he trembled, and was astonished*: Secondly, the pliability of his will, *and hee said, Lord, what wilt thou have me to doe*: but before we come to any observations, we will open the words unto you.

[*Trembling.*] Trembling is an effect of feare, which feare is seated in the affective part of the soule: for when the understanding apprehends any thing

thing whether good or evill, then the affections come and apply it, either unto joy or sorrow.

Now the affections may bee considered either in regard of good or evill : in regard of good, and that either present which breedeth joy ; or future, and to come, whence flowes desire: for desire is of some good, not present, but to come. Secondly, I say, the affections may be considered in regard of evill, and that likewise either as present, which breeds sorrow, or to come whence flowes abomination, or an affection, by which we flye and shunne this evill. Againe, if a man apprehends the good which is to come, as possible, though hard to be obtained, this breedeth hope. And so, if the evill be apprehended as future, and hard to be shunned, it worketh feare. And this was *Pauls* feare, he apprehended affliction, as comming, and hard to be avoided ; the Iudge as terrible, and that there was no way to escape, and therefore hee trembled. He was in great perplexitie and feare, after that the Lord had shovne unto him a glympe of his dreadfull power. Whence wee may see, *That nothing will so much deject a sinner, as when he sees the fearefull power of God.* When there is a crevis opened unto him, whereby hee who is a sinner sees into the holinesse and the puritie of God, and the vilenesse of his owne nature, hence he feares ; and therefore it was that *Adam* feared, when he heard but the voice of God in the Garden : and the Israelites could not endure the presence of God, because that it was terrible unto

Observation.

Gen. 3. 10.

unto them. For they conceived as the Scripture speaketh, *That no man could see God and live*: that is, see him according to the excellent greatnesse of his power, and majesty, but it would utterly overwhelm them, so that there should no longer life remaine in them; whence was their feare.

[*Astonished*]. This is another effect of feare, or a further degree of it: hee apprehends such a sight of the power of God, and of his owne estate, that is, this light did so shine into his soule, that hee was at a *non-plus*, not knowing what to doe, or how to escape. Now there are three things that make an astonishment: First, if the danger bee sudden, for else it will not astonish, for that which is knowne before, will not cause astonishment. Secondly, if it bee great, for a small evill wil not astonish a man, but when a man apprehends a great evill present, then he is astonished at it. Thirdly, if it be inevitable: when a man is compassed about with it, that he cannot get out; there is no doore to escape, but he must needs abide it, hence proceeds an astonishment: thus it was with *Paul*. It was sudden, a light shoone; it was great for he persecuted Christ, for which he was stricken downe; and it was inevitable, he saw no way to escape: *it is hard for thee to kicke against the prickles*, that is, it is in vaine for thee *Paul* to set thy selfe against me and prevaile, there will bee no resisting without great danger: thus when hee saw no way, by no shift to escape, then he was astonished. I might note many doctrines from the words

Three things
cause Astonishment.

1.

2.

3.

Acts 9.4.

Verse 5.

Doctrinē.

but least I should be prevented in the maine, I will therefore omit them, and come unto the proper point intended by the holy Ghost, which is this.

That whosoever will receive Christ, and be ingrafted into him, and receive the Gospel as hee ought to doe, he must be first humbled: I say, it is necessary for the right receiving of Christ, that a Christian bee humbled. It is a necessary condition, because no man will receive Christ till then: till hee bee cast downe, Christ will not bee prized, grace will not be esteemed; and then hee will see a necessity of Christ and holinesse. Now that humiliation is of such necessity, wee will prove by Scripture, even by those phrasēs, by which this humiliation is set forth.

Acts 2. 37.

First, it is called a pricking of the heart, *Acts 2. 37. And when they heard it, they were pricked in their hearts*; they had then broken hearts, they were thorowly humbled, and when it was thus with them, then they can inquire after Christ, *what shall wee doe to be saved*; and on the contrary, that which keepes men from Christ, is the want of sound humiliation, in *Ezek. 36. 26. I will take away the stony heart out of you, and I will give you a heart of flesh* (that is) till I have made you sensible of sinne you will not prize mee, that is, you will not doe it till you be humbled. Againe, consider that Christ came to this end, to revive the humble sinner, *Esa. 61. 1. the spirit of the Lord is come upon mee, to preach glad tidings to the meeke, to binde up the broken hearted*, hee that is not broken hearted

Ezech. 36. 26.

Isai. 61. 1.

hearted and wounded with sinne, will not seeke to the Physician to be healed, Christ is no precious balme unto him. He fees himselfe not a prisoner to sinne, and therefore cares not for the libertie that is in grace, because hee is not broken hearted, but if he were throwly humbled, it would be farre otherwise with him.

Secondly, it is called *poore in spirit*, in *Matth. 5. 3.* those who are broken hearted and mourne for sinne, will seeke to bee enriched by Christ, and therefore Christ promises to comfort these, in *Esa. 61. 2.* *to comfort those that mourne*: those that are thus spirituall poore, and mourne for the want of grace, shall have comfort, because I am come to this end; the contrary to this you shall see, in *Revel. 3. 17.* the *Laodicians*, they thought themselves to be rich wanting nothing, and therefore they sought not after Christ, but thou art poore, and blind, and naked: the way to make thee to come unto mee, is to humble thee in the sight of thy spirituall povertie.

Thirdly, it is called a melting heart, that is, such a heart, as will take any impression of grace, this we see in the *2. Chron. 34. 27.* *Because thy heart melted within thee, and thou humbledst thy selfe before me*, that is, because thou wast thorowly humbled, and thy heart sensible of sinne, and of the Iudgements that I would bring upon thy people, therefore I have heard thy prayer: if thou hadst not beene humbled, thou couldest not have sought to have made thy peace with mee: so in *Ier. 31. 19.* *after*

2.
Matth. 5. 3.

Iesai. 61. 2.

Revel. 3. 17.

3.
2 Chron. 34. 27.

Ierem. 31. 19.

Hosea 4. 16.

that I turned, I repented and after that I was instructed, I smote upon my thigh, I was ashamed. So that till a man bee humbled, hee will not turne unto Christ, but when hee is humbled, then hee will seeke unto Christ and be ashamed of himselfe: the contrary to this wee see, in *Hosea 4. 16. Israel is like an untamed heiffer: viz, because shee was not humbled.*

4.
Isaiah 66. 2.
Iob 42. 5. 6.

Fourthly, it is called a trembling at the Word, *Isa. 66. 2. and Iob 42. 5. 6. I have heard of thee by the hearing of the eare, therefore I abhorre my selfe, &c.* that is, when I heard thee in thy Word, it much humbled mee, and caused mee basely to esteeme of my selfe, and highly to esteeme of thy favour. *Prov. 38. 14. Blessed is the man that feareth alwayes: the contrary to this is hardnesse of heart, when the Word wants this effect to humble men, they feare not at all.*

Gen. 3. 8.

Exod. 20. 18.

Now that this humiliation is a necessary condition, will appeare more apparantly and fully, if we doe but consider Gods dealing with men in all ages: I say, it is the course that God himselfe takes, first, to humble sinners. Thus he dealt with *Adam, Gen. 3. 8. When hee heard the voyce of God, he trembled and feared: and thus hee dealt with the children of Israel, hee shoves unto them but a glimpse of his power at the delivering of the law, and they were much cast downe. Againe, this was the course that the Prophets used: when they came unto any people, you shall see they first pronounce the judgements of God against them: Thus*
and

and thus saith the Lord, &c. throughly to humble them; and then after they preach of mercy, and the loving kindnesse of God, of the readinesse of God, to receive those unto mercy, that are thoroughly humbled. Againe, this was the course that *John Baptist* tooke, he came in the spirit of *Eliab*: with sharpe words pronouncing heavy judgements against those that remained impenitent: and therefore *Matth. 3. 7.* he calles them, *O generation of Vipers, who hath forewarned you to flye from the wrath to come, &c.* And all this to humble them, because he knew they would never receive Christ, nor prize grace till they were humbled. Againe, this was the course that our Saviour tooke, in *Iob. 4. 31.* with the woman of Samaria; first he humbles her, and then hee comforts her, that is, first hee makes her confesse that shee was a sinner, and then shee believed; and therefore hee saith, *I am not come to call the righteous, but sinners to repentance*, to wit, to make them see their finnes, and be humbled for them, that so they may flye unto God for mercy. Againe, this was the course that the Apostle *Peter* tooke, *Acts 2. 37.* first hee humbles them, and then after comforts them; so *Paul*, *Acts 24. 26.* when hee preached of Iudgement, *Felix* trembled; and so likewise in the three first Chapters to the *Romans*, *Paul* preacheth matter of humiliation: in the first Chapter, hee taxeth them with their Idolatry, bringing unto their remembrances particular Iudgements, which the Lord inflicted upon them for it: in the second

Matth. 3. 7.

Iohn 4. 31.

Chapter, hee brings them to the Law, in which they so much boasted of, and makes a comparison betwixt the Gentiles and them; that howsoever they thought hardly of the Gentiles, yet they were as bad as they were: and then hee prooves in the third Chapter, that wee are justified by faith without the workes of the Law, and this he doth to humble them; and then in the rest of the Chapters hee preaches of Iustification and Reconciliation by Christ; because men will not receive Christ, till they bee humbled. And thus, I say, humiliation is the first step to happinesse, and the first beginning of grace and bringing to Christ; and therefore it is, that wee generally labour to humble men in preaching of the Law, and then after perswade them by the promises to come unto Christ, because men care not for Christ, they esteeme not of him, they finde no need of him, till they be humble: therefore if you would receive the Gospel, and Christ offered in the Gospel; if you would be ingrafted into Christ, then you must labour to bee humble. But for the more full explaining of this thing, some questions are to bee answered, which will make plaine what this humiliation is, and what a necessary condition it is unto salvation.

Quest. I.

The first question is this, *Upon what ground, or for what reason is humiliation so necessary unto salvation?*

Ans. I.

This will be the sooner answered, if we doe but consider; *what is that which makes men keepe backe from*

from Christ, there are two hinderances that keepe men from Christ; the first is unbeliefe, and the second is a neglect of Christ: unbeliefe that was the sinne that kept men from Christ in the first age of the Church, in the Apostles times they believed not that they might bee saved, that is, they would not believe that the Messias was come in the flesh: but now in the second estate of the Church, such unbeliefe is not the cause that keepes men from Christ, neither which we labour most to convince men of, for they doe generally believe the Gospel, but our labour now, is, to draw men from the neglect of Christ: wee preach Christ generally unto all, that whosoever will, may receive Christ; but men will not receive him, till they bee humbled, they thinke they stand in no need of Christ, they care not whether they have him or no: they prize him not, they looke upon him a farre off, they wil not have him for the fetching: now Christ will never be received, till hee be prized above all things, and this men will not doe, till they be humble: humiliation if it bee sound, will give a man such a sweet taste of Christ and holynesse, and such a bitter taste of sinne, that nothing will satisfie him but Christ: this will make his heart pant after grace, and when the heart is in this case, then Christ will be prized and not before: but this men will not I say doe, till they be humbled. It is true, God can come in the still and soft winde, that is, hee can give Christ and the Spirit without this condition, and he may likewise make men fit to receive the Gospel without it, but hee will

Gal. 3. 24.

Rom. 7. 7.

Luk. 15. 16, 17

will not, therefore hee will come in the rough winds, that rends the rockes: hee will first humbly men, and make men fit to receive the Gospel, and Christ by the Gospel, before they shall have him, and therefore it is said, that the poore receive the Gospel, that is, those that are *broken hearted* receive Christ tendred in the Gospel, because they are thorowly humbled: for this cause also we Preach the Law to bring men to the sight of their finnes that they may bee humbled; and therefore it is called, *a Schoole-master, to bring us unto Christ*; the Law shewes unto men the sinfulness of their nature and their indisposition: *I had not knowne sinne* (saith Paul) *but by the Law*, that is, I had not knowne sinne as sinne, to humble mee, if I had not lookt into this Glasse; if I had not beene taught by this Master, and this is that which makes men flie unto the Citie of refuge, that is, they will not runne unto Christ till they bee humbled: this wee see in the Prodigall, *Luke 15. 16, 17.* hee would never goe unto his father, till hee could see no meanes to escape; and then hee takes a resolution to goe; so a sinner will never receive Christ nor the Gospel till hee bee humbled.

Now there is a two-fold neglect, the first is a totall, the second is a particular neglect.

I.

First, I say, men neglect Christ totally, when they refuse all the offers of grace, when they will not have Christ upon any condition: they will not speake when the spirit calls, they will not believe that they may be saved; these are the same with them

them in the Gospell, *That were invited unto the marriage: they excuse themselves, they have other employments, that they must looke unto; let Christ and grace goe where they will, both farmes and Oxen, and wives must first bee looked after, that is, they minde earthly things more then Christ: and if Christ will not bee had without they loose the love of these, they will not come, they know the feast was ready, but they mind it not: and this is the condition of many men in the world, they will not come in within the lists of the Gospel, least they should bee catcht with the hooke: though they generally beleewe, yet they will not outwardly professe Christ: this is a fearefull condition if they continue in it, hee hath sworne that they shall never enter into his rest.*

The second is a partiall neglect, and this is when they make a mixture both of the love of the world, and of the love of Christ; they minde Christ, and grace; and holinesse, but they minde them not altogether, that is, they would bee contented to doe something for Christ, but they will not doe all things, it may bee they will forsake a little profit, or pleasure, or vaine glory, or covetousnesse, for Christ, but they will not forsake all. *These are like the three grounds spoken of in the Gospel, the first ground received Christ, but they would not professe him: so many men will be contented to heare the Gospel, but they will not professe Christ, because they are not thorowly humbled, or if they doe chance to professe; yet they will not continue: the reason why the seede*

2.

in the first ground, did not continue, was because the plow had not gone deepe enough, that is, they were not humbled.

The second ground went yet further; it not onely received the seed, but it sprung up with much hope of a fruitfull harvest; yet it continues not, it will not suffer for Christ: so many men will receive the Gospel, and joy in the profession of it, but they will not suffer for Christ: because they are not humble, that is, the plough went not deepe enough to humble them.

The third ground went yet further, it did not onely what the other did, but it did that which the other would not doe, that is, it would be contented to suffer for Christ, but yet it would not doe all things; hee would retaine some pleasure, and some profit: when any earthly thing, which his affections were glewed to, stood in competition with Christ, he had rather loose Christ, then hee would loose all his pleasure in these earthly things, because he is not thorowly humbled: *humiliation* comes and takes all impediments away, plowes up the hardnesse of the heart, sets the affections on another object to delight in, checks the will, opens the minde, awakeneth the conscience, that Christ is all to him in all things: and therefore it is compared unto the good ground, that received the Word with an honest and good heart, the heart will not be fit to receive that good, that will make it good till it bee plowed deepe and humbled, then the Word will grow, the heart must

must bee humbled before grace will grow: and therefore, this is the effect, that humiliation works when the heart is humbled: hee will not part with Christ for any thing in the world. Therefore you see upon what ground humiliation is necessary, because men will not receive Christ till they be humbled.

The second question, is, whether humiliation is simply, and absolutely necessary.

To this I answer, that it is not simply, and absolutely necessary, for it is not a simple grace, and therefore not necessary on Gods part. But it is a condition required on our parts, because we will not receive Christ till we be humble. I say, it is not a simple grace, or simply necessary. For that which a man may exceed in, is not simply necessary: but a man or woman may have too much of it, that is, he may exceed in the measure, he may be over humble: and therefore *Paul* writes unto the *Corinthians*, *2 Cor. 2. 7. That they should comfort the incestious person, least hee should bee swallowed up of griefe*: now that which is a simple grace, a man cannot have too much of: hee cannot exceed in it; as for example, a man cannot have too much faith, or repentance, or love, sanctification, &c. but the more hee hath of these, the better: now, howsoever it is not simply necessary on Gods part, because he can save men without it, yet it is a necessary condition, on our parts: and in regard of us, because we will not receive Christ till we be humbled. And therefore it is, that we Preach the

Quest. 2.

Ans. 2.

2 Cor. 2. 7.

Math. 11. 28.

Revel. 22. 17.

Gospel generally sometimes, sometimes with the condition, as in *Matth. 11. 28. Come unto mee all that are weary and heavy laden, and I will ease you:* till men doe feele sinne as a heavy burthen, they will not come unto Christ to bee eased of it. Again, in *Revel. 22. 17. whosoever is a thirst, let him come and take of the water of Life freely:* except they first be a thirst, and finde they stand in need of Christ, they will not come unto him to bee refreshed. Again, sometimes it is put without any condition, except faith: *Revel. 22. and whosoever will, let him take of the water of Life freely,* that is, whosoever hath a desire to come unto Christ, let him come and hee shall have him without any exception of persons or condition, *Hee that belee- veth shall bee saved, and hee that belee- veth not shall bee damned:* bring true, saving, purging, working, Iustifying faith, and thou shalt have Christ and sal- vation, where there is no mention of humiliation. For there may wee know, bee seedings, without plowing, and there may bee plowing and yet no sowing, and sowing and no reaping, so I say, there may bee saving and sanctifying grace wrought in the heart without humiliation; and againe, there may be humiliation and no true grace at all, or generall graces, but not speciall and saving graces: but the way to make us fit to receive grace is to be humble. A man may be said to receive Christ by a common light of knowledge, and hereupon doe many things for Christ; but yet he will not take Christ for his King as well as a Saviour, except hee
be

be humbled, he will not take Christ so, as to bee ruled by his Lawes, and to live under his Com-mands, he wil not take him with losses and crosses, disgrace and reproach; till he be humbled, he will not indure reproach; he would be content to have Christ, but if Christ must cost him all that, then Christ and he must part; but when a man is thor-owly humbled, then he will part with all things for Christ, nothing shall be so deare and precious unto him, as Christ will be, if any thing come in Competition with Christ, hee will refuse it for Christ: thus you see that humiliation is a necessary condition on our parts, though not a simple grace.

The third Question, is this, whether there bee any kinds of humiliation more then one.

To this I answer, that there is a two-fold sor-row: the first is a preparative sorrow; the second is a godly sorrow, The preparative sorrow, is nothing else but a sorrowing for sinne, as it cau-seth punishment, or a sorrowing for some Iudge-ment likely to ensue, and pronounced against him, but this is not the true sorrow: a reprobate may have this sorrow, which shall never be saved; this was the sorrow of *Iudas*, and *Cain*, and *Ahab*: they sorrowed, but it was a false sorrow, onely a worke of the flesh: it hath his originall from na-ture, its object punishment, and its end despaire: but the second is a godly sorrow, such as the Apo-*stle* speakes of, in *1 Corinth. 7. 7.* that workes *repen-tance not to bee repented of*; that is, it turnes the

3. *Quest.*

Ans.

1 Cor. 7. 7.

heart to God, it takes away that flintie disposition of nature, by the conveyance of grace ; it makes the heart better, it brings it into a frame of obedience, it workes a willingnesse in it to good, so that the difference of them lyeth, in this ; the one is outward, but the other is inward; the one is from grace, the other is from temporall things ; the one is a worke of the flesh, the other is a worke of the sanctifying Spirit: the one will make a man flye unto Christ, because of our wants, (as in the example of the Publican: especially in the Prodigall sonne, hee never seekes unto his father, till hee bee thorowly humbled : then he concludes, I will goe unto my father :) the other will set and push a man further from God, this wee see in *Cain* and *Indas*, their sorrow made them run away from God : but this godly sorrow or humiliation never rests till it bring a sinner into the presence of Christ; and when the soule is in Gods presence, then it will never rest, till Christ have made its peace with God : but as I said, the nature of the worldly sorrow, is to drive a man further from Christ. *Adam* had this sorrow : he runnes and hides himselfe. A carnall man will sorrow, either for some present Iudgement upon his person, or else upon his substance, but it will not turne the heart, that will not worke a plyable disposition in the heart, to yeeld obedience out of love, in hatred to sinne; but on the contrary, that hardneth the heart the more, even as water hardneth Iron when it is hot, but this godly sorrow workes other effects : therefore the

Apostle

Apostle saith, I was glad that you were sorrowfull, because it wrought repentance in you, that is, it changed your hearts: so much for this question.

The fourth question is this, whether there bee any difference betweene the godly sorrow, and that which is false.

To this I answer that they differ in three things especially. {

1. In the Object.

2. In the Causes.

3. In the Effects.

4. *Quest.*

Answ.

The first difference is in the object: the object of worldly sorrow, is the punishment of sinne, the wrath of God, hee lookes upon these without any relation to Christ: but the object of godly sorrow is sinne, as it stands in opposition with the love of God towards him in Christ, and howsoever a regenerate man lookes upon the punishment, yet in a different degree, not so much because he feares punishment as that hee should give his father such cause, to take such displeasure against him: but it is sinne that he principally lookes upon, *viz.* that hee hath displeased so good, so gracious a Father as God hath beene unto him, and this is that which workes humiliation in him: but the other sees the wrath of God, and hell, death, and that finall separation betweene him, and happinesse, and hereupon for feare of punishment he is humbled: Thus you see the difference in the objects.

1.

The second difference is in the causes; the cause of the worldly sorrow, is either some judgement present, either upon his person, or in his substance,

2.

or

or in his family, or else it is some judgement that he feares God will inflict upon him hereafter either in his riches, or in his credite and reputation amongst men: and therefore, for feare of these he is humbled.

But the cause of godly sorrow is the apprehension of sinne, as it is contrary unto the nature, purity and perfection of God, as also of Gods love towards a man; he hath an eye given him whereby hee sees into the riches of Gods love unto him, and then reflects upon himselfe, and sees his carriage towards God for such mercy, and finding no proportion betweene them, hence growes his sorrow that hee should thus requite God with sinne for mercy.

3.

The third difference is in the effects, for as they doe proceed not from one and the same ground: so they bring not forth the same, but contrary effects, and they are three fold: First, worldly sorrow, it drawes the affections of the heart from God, because they see him as a Iudge, they cannot love him as a Father: he takes God to be his enemy, and therefore doth what hee can to flye from him, because hee expects no good from him, this we see as before in *Adam*, *Cain* and *Indas*: but the godly sorrow, it makes a man cleave faster unto Christ, to sticke faster unto grace, it whets the affections, to love Christ, to prize Christ more, it workes a willing readinesse in the soule to obey, it puts by that which would make him flye from Christ; Secondly, worldly sorrow, it hurts the

the body, it breeds diseases, it wasts and consumes the Intrailes, breeds and brings consumption of the body, it dulles, and makes dead the soule, it takes away the rellish of spirituall things, it makes a man carelesse to good, it daules and makes a man unwilling unto any good. But the godly sorrow, it is the life of the soule, it is the health of the body, it quickneth the soule of man unto good, it puts a new life into it: it workes a readinesse in the will, and love in the affections to Christ, grace, and holinesse. Thirdly, worldly sorrow, it makes a man of a hot, and a fiery spirit, it stirres him up after evill, to reproach and disgrace his neighbour, it fills him full of hatred, revenge, and envy: but godly sorrow, it breeds another kinde of Spirit in him, it makes him of a meeke, and a quiet spirit: worldly sorrow will not put up reproach disgrace and wrong, but this will put up all injuries and wrongs, and whatsoever else hee meets withall for Christ: thus you see the difference betweene these.

The fifth question, is this, how shall I know whether my sorrow be a godly sorrow or no.

To this I answer, you shall know it, by these three things.

1. By the Ingredients.
2. By the Continuance.
3. By the Event.

First, I say, you shall know it by the Ingredients: for first they have not onely the sence of punishment, which is common unto the worldly sorrow: for I say, howsoever it is the property of worldly sorrow to apprehend punishment, yet it

Ec

is

5. *Quest.**Ans.*

1.

is likewise required of godly sorrow, to be sensible of punishment; but there is another light put into him, whereby he sees into the uncleanness of sinne: he sees sinne in its owne dye, not onely sinne, to be sinne, but sinne to be vile; and hereupon he will not content himselfe with mercy, unlesse he may have grace: but the other cares not if he may be free from punishment, whether hee hath strength against corruption or no.

2. Secondly, you shall know it by the continuance of it: godly sorrow is constant, but worldly sorrow is but a passion of the mind; it changes, it lasts not, though for the present it may be violent and strong, and worke much outwardly, yet it comes but by fits, and continues not; like a land flood, which violently for the present over-flows the banks, but it will away againe, it is not alwayes thus: but the godly sorrow is like a spring that still keepes his running, it is not dried up, but runnes still, it is not so violent as the other, but it is more sure: you shall have it still running both Winter and Summer, wet and dry, in hot and cold, earely and late; so this godly sorrow is the same in a regenerate man still, take him when you will, he is still sorrowing for sinne, this godly sorrow it stands like the center of the earth, which removes not, but still remains.

3. Thirdly, you shall know it by the successe, and event of it, it will turne the heart unto Christ, it will make the heart stand more firme in grace, it will turne the whole frame of the soule unto God like

like the Loadstone, that will not rest till it hath toucht the Iron; or as the needle toucht, will not stand till it touch the North-pole: So it is with this godly sorrow, when a man hath received but a touch of the spirit, he will never rest till he hath toucht Christ: till he be at peace with him, nothing will satisfie him till Christ come into the Soule, till Christ be his: nothing will make him to remove that confidence, and trust, that he hath in Christ, all things shall goe for Christ. But the worldly sorrow hath another successe: namely, to flye faster away from God; as I have shewed in *Judas* and *Cain*. And thus much for this question.

The sixt question is this, seeing the object of godly sorrow is sinne; whether there be any degrees of this godly sorrow.

Quest. 6.

To this I answer, that howsoever sinne is the chiefeft cause of godly sorrow, yet notwithstanding it admits of degrees, there are divers degrees according unto the apprehension of the thing conceived: some sorrow more, and some lesse according to the proportion of grace received, every one in one degree or other, but the cause in every one, is properly sinne, but these degrees of sorrow proceed from a three-fold cause. First, because God will give more grace unto one, then unto another; where he doth intend to make a great building of grace, there he will lay a deepe foundation of godly sorrow: and on the contrary, where he doth intend to bestow lesse grace, there a

Ans.

lesser foundation will serve: as in a temporall building; no wise man will lay a great foundation to a little house, but will proportion it according to his building. Secondly, because he seemes to love some above others, hee expresse himselfe more unto some then unto others: now where God will expresse a large measure of love, there hee will worke a great measure of godly sorrow; as a father loves that childe best that hee beats most. Thirdly, because some have a greater measure of knowledge then others, some have received a greater measure of illumination then others: now there is nothing more forceable to make a man humble, then to be spiritually inlightned; so long as a man or woman doth not come unto the true knowledge of sinne, and the excellencies that are in Christ and grace, he will never be humbled.

7. *Quest.*

Answ.

The seventh question, is this, what is the least measure of humiliation.

To this I answer, the least measure of humiliation necessary, is that which makes a man beleeve in Christ: *viz.* makes him to flye unto him, and to prize Christ above all things: as the Prodigall, he did not at the first goe unto his father, but hee considered of it, and when hee sees no way to escape, then he saith, I will goe unto my father; so a Christian that hath the least measure of humiliation and godly sorrow, it will make him to flye unto Christ; the least measure will give him such a sight of sinne, and such a glimpse of glory, that hee will prize it above all things, it will shew him
that

that there is no way to escape hell, but by going unto Christ; that nothing will satisfie for sin, but the blood of Christ, nothing so excellent as grace and holinesse is: it will tell him, that he that will bee Christs Disciple, must doe these two things. First, he must deny himselfe, he must renounce all trust and confidence in any thing for salvation without Christ: and he must deny all abilitie to worke that which is good without the Spirit. Secondly, he must take up the crosse, that is, he must suffer what God will have him, either in his name, or body, or goods: this is the last measure requisite, without which thou wilt not receive Christ; and thus much for this last question.

Is it so, that humiliation is so necessary, to the right receiving of Christ and the Gospell, this should teach us to consider our condition and estate, whether we have this condition in us or no: let every man by this try his condition, whether he hath received Christ or no, and this must not be outwardly but inwardly, not a sorrow in shew, but in substance; and thinke not that a little sobbing and sighing will serve the turne, a little ringing of the hands, a few teares, and a little hanging downe of the head; but it must be a deepe humiliation, such a humiliation that proceeds from the spirit: in *Romanes 8. 15.* *you have not received the spirit againe to feare, but the spirit of Adoption: you once had a slavish feare, a feare contrary unto this true feare, which was the spirit of bondage; but you shall not have it againe: but that humiliation*

Vse.

Rem. 8. 15.

shall proceed from another ground; namely, from the spirit of Adoption, whereby you shall feare him, not as a Iudge, but as a Father: therefore let every man enter into his owne heart: and see whether this condition be in him, or no, and thinke not to come into Christ, or to bee ingrafted into Christ without it: for as I said, howsoever it is not simply necessary, on Gods part; yet it is necessary on our parts, because wee will not receive Christ, and the Gospell, till we bethorowly humbled. And that you may see the necessity of this duty of humiliation: I will shew you in five particulars, that a man cannot receive the Gospell except he be humbled.

I.

First, a man or woman must be humble, or else he will not receive Iesus Christ. To receive Iesus Christ, is the first act of the Gospell: and therefore we preach the Gospell generally unto all, that whosoever will, may have Christ: but you must first receive him, and this you will not doe till you be humbled; till yee thinke you stand in need of Christ, till then, you will thinke the worke too great, and wages too small; as for example, *A woman must first receive her husband, and bee united unto him, before shee can be made partaker, either of his riches, or honour: so before a Christian can bee made partaker of the benefits of Christ, hee must deny himselfe, and cleave wholly unto Christ: and receive him so, as to be ruled by him, and to suffer for him.*

Object.

But some men will say, this is too much, what must

must I so receive Christ, that I must forsake all things for him?

To this I answer, it is no marvaile though thou thinke so, because thou art not as yet humbled, but if thou wert humbled, thou wouldest never sticke at any thing; when a man is humbled, he is then in the condition, that hee should bee, both to deny himselfe, take up the crosse, and to follow Christ: when a man is humbled, then he cares not to bee trampled under foote for Christ: to suffer disgrace, reproach and shame for Christ, but till then, a man will not; somethings a man will doe, but not this: therefore it is necessary to the receiving of the Gospel, that a man be humble.

Secondly, to receive the Gospel is to entertaine Christ into the Soule; hee that entertaines Christ so, must retaine him, and continue with him: he must not take Christ for a day, or a yeare, but he must take Christ, as a woman doth her husband, for terme of life: nay, after life, and that in such a manner, with such a holy demeanor of himselfe, that hee may not give the least occasion of evill that may be to Christ. You must take heed of grieving the Spirit, and you must resist the workes of the devill; if you contract with Christ, you must take heed of despising him, take heed of giving the Spirit a *non plus*. And you must continue in all estates, and keepe as the Apostle saith, your profession without wavering: I say, howsoever a man may practise, and promise, and doe much for Christ, yet except hee bee humbled, he will not hold

Ans.

2.

hold out: and therefore we see in many, that there are bubbles of grace; as if they would retaine Christ, and continue with him, they doe something, but they doe not persevere to the end, like those in *Hebr. 6. 5.* that have tasted, that is, professed, but fall away: and this was the fault of the three grounds, they received the Gospell, but they continued not; Christ entred not into them deepe enough. Now the difference of the foure grounds, was humiliation; every ground was plowed, but none plowed to purpose, but the fourth ground: when there is but an outward shew of holinesse in a man, it will not keepe his colour alwayes, it may glister and carry a shew of the right stampe, but when it comes to triall it is but counterfeit, but when the sanctifying Spirit comes, and toucheth the heart of a Christian, and hee is thorowly humbled, hee will never loose his beauty; hee is Gold, try him how you will.

3. Thirdly, to receive the Gospell, is to take Christ, and to part with all things for Christ, making him his chiefest joy, prizing him so, that hee will loose any thing for him, like that wise Merchant in the Gospell; which when hee had found the Iewell, went and sold all that hee had, and bought it: there must be a prizing of Christ above a mans selfe, hee must part with all things in the world, with husband and wife, with father and mother, with brother and sister, with friends, with honour, and riches, pleasure, and all things else, and

and account Christ more then all things: now this a man will not doe, till hee be humbled.

But you will say, What must I forsake father and mother, and wife for Christ, or else I cannot have him? this is a hard thing, the worke is too great, there is not sure such neede of Christ or grace, or at the least, Christ will not impose such a burthen upon mee.

I answer, yea; you must forsake all these things: if you will not, you shall never have him; this was the fault of the second ground, there was both a receiving, and a rejoycing in Christ, and this was a good propertie, but yet there was not joy enough; because there was not humiliation enough, the plough had not gone deepe enough, and therefore it was that they continued not, some things he would doe, but not all things for Christ, but when the heart is humbled, that is, when the plow hath gone deepe enough in humbling a man; then hee will and not till then, make Christ his chiefeft joy.

Fourthly, to receive the Gospel, is to trust in Christ wholly, to depend upon him both for grace and salvation, and every thing else that is good: he will labour to know the length, and the height, the depth, and the breadth of the riches of Christ, hee will looke still unto the preciousnesse of Christ, because he will not have his mind exercised about vaine and foolish things, and this no man will doe, till he be humbled; no man will see his need till he be humbled, hee feares nothing, he

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thinke

*Object.**Ans.*

4.

thinkes hee stands in need of nothing, but when a man is brought to see hell, hee will cry for Christ and grace, then he will prize things according to their worth, then hee will see such excellencies in Christ, that he never saw in any thing else; such an infiniteness of puritie and holinesse, such abundance of sanctification and redemption, such joy, such glory, and such pleasure, such love, such content, as is not in any thing else; now hee will deny the world, profit, or pleasure, or any thing else, and seeke, depend, and trust wholly in Christ.

5.

Fifthly, to receive the Gospel, is, to doe and suffer what is commanded him, as *Paul* in this place, *Lord, what wilt thou have me to doe?* as if he should say; I am ready both to doe and suffer whatsoever thou wilt have mee, and *Paul* was as good as his word, as appeared by those reproches and sufferings that hee bare for Christ, alwayes making ready, to lay downe his life for Christ, now such adisposition no man will have, such a thing no man will doe till he be first humbled. Yet as I said, a man may doe some things as the dead hand of the Dyall, it may perhaps point right at one stroke without the help of the master-wheeles, but to goe round and misse none it cannot; so a carnall man may hit upon some good dutie, that God commands, and refraine some sinne, that God forbids, but to goe through hee cannot, to take up reproach and disgrace, to lose his credit, to forsake his friends, to lose honour, and riches, and pleasures, this he will not doe, till he be humbled; therefore

therefore labour to see the necessitie of this dutie of humiliation, or else you will not doe all things for Christ, and labour to get the degrees of it, and withall get the degrees of grace, and that will increase spirituall sorrow; and degrees of sorrow, makes degrees of joy: a man or woman that never sorrowes, or never had the degrees of sorrow, never truly rejoyced in Christ; for as the Spirit workes grace, and grace workes true humiliation, so true humiliation workes joy; therefore you see it is necessary: againe there will be no suffering for Christ, till there bee rejoycing in Christ; a man will not either doe any thing, or suffer any thing for that thing, that he cannot delight in, therefore labour to be humbled.

Now to helpe you in this worke, I will lay downe some meanes, by which you may come unto this humiliation of spirit.

The first meanes to get this humiliation, is to get the Iudgement rectified, because men cannot see sinne, nor know it till then; and men will not be humble, so long as they remaine ignorant, but when the judgement is rectified, then hee knowes sinne to be the greatest evill. Again, a man will not sorrow, till he have a fit object for sorrow, as a blind man cannot see any object, so a natural man is a blind man, and hee must have new eye sight, before hee can see sinne to sorrow for it, as sinne; and this is the rectifying of the judgement; but when the judgement is rectified, then it will sorrow for sinne, and that in these respects.

I.

First, because sinne is of its owne nature evill, because it is contrary unto the nature of good; and of its owne nature, is an enemy unto God. The Philosopher saith, if God bee the chiefest good, then sinne is the chiefest evill; from whence wee may thus argue; that which is most contrary to God, is the greatest evill, but sinne is most contrary unto God; therefore it is the greatest evill: and the reason is because sinne is that which makes the creature most odious unto God. No creature, or thing, so contrary unto the nature of men, as sinne is unto God, nothing makes God to loath the creature but sinne, all the imperfections, and blemishes, and diseases, and infirmities of the creature, makes not God to loath it, if there be not a mixture of sinne with it, because they are not contrary unto God: they fight not against God, but sinne fights against the purity and holiness of God; and therefore Gods hatred of the creature, is onely a hatred for sinne.

2.

Secondly, to us it is the greatest evill: the argument stands thus, that which deprives us of the greatest good, is the greatest evill: but this sinne doth, *Ergo*. for it doth deprive us of all things that are good, but especially of two things, wherein standeth our chiefest good. As first it deprives us of the best outward good, which is God: as the Prophet saith, *Your sinnes separate betweene you, and your God: and they keepe good things from you*; of all other good, especially they hinder the coming of grace into your hearts. Now what greater

ter evill can there be, then this, to keepe both God and his Grace from us. Secondly, it deprives us of the chiefeft good within us; as for example: First, it deforms the beauty and strength of the inward man: Secondly, it weakens that grace that is within, that is, it makes us unable to resist evill; this is the nature of sinne.

Thirdly, if you cannot see it in these, then come unto the effects that it workes, and it will appeare to be the greatest evill. First, it turnes all the faculties and parts of the soule and body to evill, and is the breeder of all distemperature, as feare and horroure in the soule. Secondly, it brings all the evill that doth befall a man in this life, they all come by sinne; all shame, reproach, poverty, disgrace, punishment, comes by sinne; now if you will but consider sinne in these, you will see it to bee evill; but especially, you shall see the evill of sinne in a distressed conscience: what feare, what amazement, what astonishment, and despaire, what sorrow, what anguish of heart is there? as upon *Judas*; no restitution will serve, no comfort will worke, no perswasion will prevaile: thus if you looke upon sinne it will appeare the greatest evill.

Fourthly, sinne is the greatest evill, if you consider the medicine that must come to heale it. Christ must lay downe his glory for a time, hee must abase himselfe, hee must come from heaven to earth, hee must take our nature upon him, and humble himselfe unto a cursed death, before sinne can be healed, now put them altogether: sinne is

evill by nature: Againe it is evill, because it deprives us of the greatest good, both within us, and without us, it is the cause of all diseases, shame, and reproach; such an evill that nothing will heale, but the bloud of Christ: looke upon sinne thus cloathed, and it will appeare the greatest evill: Make conscience therefore of little sinnes, for they bring great evils; though the sands of the Seas be but little, yet a many heaped together, make a great burthen; so sinne though but in an idle word, thought, or behaviour, seeme to be but a little sinne, yet lay many of them together, and they will breake the soule, and make it barren, and unfit to good; if a man owe but little debts, yet if they bee many, if hee looke and cast them up in the totall, hee will find himselfe presently to bee but a bankrupt; so it is with sinne: what though the sinne be but a little sinne, yet give this a little vent, put it to action, and this sinne will prove a great sinne; give once consent, and in time it will bee a raigning sinne: and when it is thus, then it turnes the soule into evill, sets it on a rage, imprisons it, makes it to obey, and to bee a slave to Satan; now what greater evill can there bee then sinne: thus much for the first meanes to get the judgement rectified, which will see sinne, so as to humble it.

2. *Meanes.*

The second meanes to bee humbled is this, you must labour to make your hearts fit to be humble, and that you may doe this, you must doe these things.

First,

First, you must labour to get some sense of holinessse, that is, you must get the heart in a frame of grace, for except a man get the Spirit, he will not be humbled, but when there is holinessse bred in the heart, then hee will see sinne to be humble, he will see sinne out of his place. Take any heavy thing, especially water, and in its place, it is not heavy, but let it bee remooved out of its place and it will be a heavy burthen; even so will sinne bee unto you; when you have once gotten the Spirit, you will then see sinne out of its place, and to be a heavy burthen, that you will not willingly beare it, but you will stoope under it, and therefore the more holinessse that any man gets, the more will be his sight of sinne; and where there is most sight of sinne, there will be most griefe for sinne, and this griefe is alwaies accompanied with this humiliation that I speake of; and where there is the greatest humiliation for sinne, there is the greatest doore of mercy opened; where there is most sense of sinne, there the heart is best fitted for grace, and in this case, the more tender of conscience, the better Christian.

Secondly, if you would be fit to bee humble, consider another thing, *which is the punishment of sinne*, if you continue in sinne, you shall be damned, deprived of glory: you were once good, consider now, wherein your happpinessse consists, consider that you have an immortall soule, and that you must be called to an account; the serious considerations of these things, will make you to bee hum-

humble: *Nebuchadnezzar* when hee is brought to be like a beast, then he confesseth that the Lord is God, and humbles himselfe, even so should wee. Againe, doe but consider that all things are in the hands of God, and that every one of you in particular are; and that he is able presently to dispose of you, as he will. Againe, consider that God is alwaies every where, that hee sees all things, and that he will judge all men, and that a day of judgement, a day of departure to judgement is appointed unto all: consider also the severitie of the Iudge; the sentence that hee will pronounce, the punishment that he will inflict, the eternitie of the time; I say if men would but consider these things wishly, they would not goe on in sinne, as they doe: but the want of consideration of these things keepes men from Christ. For if the adulterer would but consider what the Scripture saith: that no adulterer shall be saved, or if the covetous man, or drunkard, &c. that wholly devotes themselves unto evill would but consider that in *1 Cor. 6.9.* that none of these should *inherit the Kingdome of God*, they would not goe on in sinne as they doe. Againe, if they did but consider that all sinne ends in paine; that every act sinne wounds the soule, it would surely make them humble; this is that which the Lord complaines of in *Deut. 32. to 29. verse*: *O that my people were wise*, that they would but consider with themselves, viz. their sinnes, their afflictions, my love in their deliverances; that is, O that they would but looke backe unto

1 Cor. 6.9.

*Deut. 32. to
29. verse.*

unto the former account and see what they have done; for my love, it would cause them to be humble: Dolour is the reluctancy of the will, now the Will will not strive till there bee a change wrought, neither will a man be humbled truly, till there be a thorow change in the soule; therefore labour after holinesse, and get both a sence of holinesse, and a sence of sinne, and this will humble you.

The third meanes to get humiliation is application, you must apply both what you have received, and what you have paid together, and then cast up the account: first consider what you have received from God, and what you doe presently enjoy; and then consider what have I paid, what have I done, how have I demeaned my selfe, what obedience have I yeilded, what thankses have I returned? Againe consider the excellency that is in grace, and then consider sinne, that it is evill by nature, that it is evill to me, that it brings forth evill effects, except you thus wisely apply it, it will not humble you, you will not feele sinne, or esteeme it as a burthen, because you will not see it out of its place. It will bee as a heavy burthen at the foote, which though never so heavy, yet it is not felt, it will not hurt a man so long, as it lyeth there; even so sinne will not be a burthen unto the soule, till it be applyed unto the soule by the spirit, but when it is applyed, then it will be like a burthen upon the backe, which a man will quickly be weary of, sinne will then clogge a regenerate

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soule,

3. Meanes.

soule, and humble him, and this wisedome wee may learne of the diuell himselfe, when hee will bring a man unto despaire, hee will still hold out before a man his finnes, and that with aggravation of them, that so he may come unto the sight of them: and then he will hold out the Iustice, and purity of God, that he will not let sinne goe unpunished, that he shall not be saved, that so a Christian may be out of measure dejected: and thus a Christian should doe if he will be humbled, let him still set sinne before him, and that not only in the generall, but also to apply it in particular unto the conscience; and especially, in cases of relapse, for as figures added to Ciphers doe make the totall the more, so relapse in sinne is a great sinne, and a particular notice of them, will cause great humiliation.

Againe, let man set before him finnes against knowledge, or great sins; and this will be a meanes to humble you, for what is the sinne against the holy Ghost, but sinning against knowledge upon an obstinate will in despight of God and the Spirit: and that the sinne of knowledge is a great sinne appeares in *Acts 17.30.* *At the time of their ignorance God wincked;* that is, so long as you wanted the meanes of knowledge, both of knowing mee and my Spirit, I little regarded it, I wincked at it, that is, I esteemed it not so great, but past it over; but now the cause is altered, since I came in my owne person, and preacht unto you: now I will not wincke at your sinne as before, I will not passe

Act. 17.30.

passe it over as I did before; but I will behold
 you in another manner. After the knowledge of
 sinne to fall into it, and then not to bee humbled,
 is to slight a sinne, and to slight a sinne after the
 committing of it, is more dangerous then the sinne
 it selfe, wound the soule more, provokes Gods
 wrath against a man the more; as a servant after a
 fault committed, when his Master tels him of it,
 if he shall then slight it, as not regarding it, the
 slighting of it, incenses his Master more against
 him then the fault it selfe; therefore if you would
 be humbled, apply sinne unto the soule, and come
 from the generall, unto particular sinnes, especial-
 ly fasten your hearts upon great sinnes: that rule
 in Logicke holds true, that generals worke not,
 but particulars are prevalent: As I said before,
 when sinne lyeth like a burthen at the foote, it
 hurts not, but when it is laid upon the shoulders,
 then it hurteth: saving knowledge breakes the
 heart, and humbles the soule: on the contrary ig-
 norance hardens more and more: this we see in
Ioh. 4. in the woman of *Canaan*, the reason where-
 fore she received not Christ, was, because she wan-
 ted knowledge, to know her owne estate, generall
 conference, and exhortations to receive Christ will
 not serve till Christ comes in particular unto her,
 and tels her in plaine words, that she is an harlot;
 untill then, shee little regarded him, then shee can
 bestirre her selfe, then shee can confesse, and be
 humbled: and thus hee dealt with *Paul* in this
 place, *Paul why persecutest thou mee*, and thus he

Ioh. 4.

Act. 9.4.

Gen. 3. 11.

Ioh. 21. 15.

dealt with *Adam*, what hast thou done, hast thou eaten, &c? thus he dealt with *Peter*, *Iohn* 21. 15. &c. *Lovest thou mee, feed, feed, feed, &c.* the remembrance of particular finnes wrought a generall change in them, and mightily humbled them: therefore, if you would be humbled, apply particular failings, and exclude none, and God will not exclude thee: you know that which will take a great staine out of a garment, will surely take out a lesser: even so feare not, but if God hath given thee a heart to see some great sinne, and the assurance of the pardon of that sinne, hee will forgive thee all finnes: thus much for the third meanes.

4. *Meanes.*

The fourth meanes, to get humiliation, is this, we must labour to bring things unto a propinquity, that is, let us looke upon sinne past, as present, and so neere at hand: for this is our folly, wee looke upon sinne, a great way off, and that is the reason, that sinne is so little regarded of us, because we cannot, as we might, see how odious it is: the Philosopher saith, that things a great way off, are as if they were not, they doe not hurt us, and this is the cause why men are not humbled: experience proves this, you know death is the terriblest thing in the world, but yet because we looke upon it a farre off: therefore it is, that it doth not affright us now: to helpe you to bring things to a propinquity, that you may be humbled, you must observe these two rules.

1.

First, I say, you must looke upon things that
are

are past as present : consider that the sinne that is past is as great a sinne as ever it was , though it seeme as farre off, that is, committed long agoe : it is mans weakenesse to thinke otherwise of sinne ; a malefactor that hath committed a foule fact a long while agoe, if his pardon be not sued out, hee may be condemned for that fact, though there hath beene along time betweene the fact and the execution : so, what if thou hast not committed a sinne a great while, yet if thou sue not out thy pardon, God will judge thee for that sinne, as presently committed : looke then upon sinne as present, and it will humble thee ; this *Iob* did, *I possessed the sinnes of my youth* ; that is, though they were a long time agoe committed, yet he lookt upon them as present ; and this wrought humiliation in him : and thus it was with *David Psal. 51. My sinnes are ever before me* : that is, they are all seene of me as fresh, though never so old, as if I had now presently committed them.

Secondly, you must looke upon things to come as present, bring things within the compasse of a spirituall understanding, or else you will not bee humbled ; looke upon the wrath of God as present, looke upon death as present, look upon the brittle-nesse of thy nature, that thou art in the hand of the potter : consider how soone the bubble may be blowne out, looke upon salvation and damnation with an equall eye, consider your selves now as if you were to appeare and make up your accounts before God. Consider what you would do if you

Psal. 51.

2.

should now go into eternity, consider the presence of God amongst you, which one day you shall see in another manner: Doe as Saylors doe, when they see a storme a farre off, they prepare and esteeme of it as present: Thus should every Christian doe, looke upon every thing as present; for what is the reason that sin is not avoided of many, that they sin and remaine as stones without sence, but because they doe not apprehend sinne and the punishment thereof as present; they looke not upon the wrath of God as present, nor on death and hell as present: *Belshazzar*, so long as he looked upon sinne a far off, it never mooved him, but when he saw the present hand writing, that humbled him: Things apprehended as present make a deepe impressiion in the heart, either of joy if good, or of feare if evil, and therefore if men would but looke upon sinne, and the wrath of God, and death, and eternall life, as present, they would be humbled.

5. *Meanes.*

The fifth meanes to get humiliation is this, you must labour to remoove these excuses, by which men labour to keepe of this blow of the Gospel, they are loth to be hit, and therefore they labour to shelter and hide themselves, because they would not see themselves in such a case as they are in, lest they should be humbled, which, on the contrary, if they would but let the Gospell have his full force at their consciences, it would work this effect to humble them: But, I say, it is a hard matter to perswade men to see sinnes as present, and a hard matter to perswade men to be humble, and consequently

sequently, a difficult a thing it is, to make them to beare this blow of the Gospell, and to perswade them, that humiliation is a necessary condition to salvation, and the right receiving of Christ: therefore you must labour to remoove the excuses that men make for themselves, before they will bee humbled; which excuses, or rather deceits, are these following.

1. The first pretence is this, We do good aswell as the best, we ballance our sinnes, we heare, we receive, we give almes, we pray; in a word, wee doe all things that Christians ought to doe: therefore we are truly humbled, what need wee more to humble our selves.

*1. Deceit.
Object.*

To this I answer, Well, what if you doe pray, what if you doe give almes, and heare the Word, and receive the Sacrament: though these actions simply in themselves are good, yet they may bee nothing worth unto thee, unlesse thy heart bee right: yea unlesse thine heart be right, these actions, as they are thine, and proceed from thee, will be found sinnes before God, and so in stead of a blessing may bring a curse upon thee: viz. because thou usest holy things in an unholy manner to a wrong end. For if thy heart be bad, that is, estranged from God, through infidelitie and unbelief, whatsoever thy heart meets withall, it makes it unrighteous, and so puts the tincture of poyson upon it, because it is not Gods end, that thou aymeest at, in the doing of these, but thy owne end: Now it is not only the action, but the end of the action

Answer.

action that makes it acceptable and dischargeth a Christian in the performance of it. Wee know Silver will not goe current, though it bee never so good, except the Kings stampe bee upon it: now the end of the action puts the stampe on the action, and makes it goe current with God for a holy action: therefore you that brag of your actions looke unto the end of your actions; for unlesse the end be good, the actions are but as counterfeit coyne, that every man will refuse, that knowes it: and you your selves will be esteemed of God, but as counterfeiters are of men, worthy to be put to death: though the same actions in another are acceptable to God, because the sinne is taken away that poysons them. So that as a poysonsome stocke turnes the sweet drops of dew that fall upon it unto poyson, which yet causeth other trees to be fruitfull; such are unregenerate men, continuing in their old sinne without repentance. Those things that are good in themselves being performed by them, are turned into poyson unto them, though being performed by a holy man, they are as a sweet odor that makes him more acceptable unto God: besides, if you doe but examine, you shall find that it is not so much you that doe them but some noble quality in you: it is either some naturall parts of learning or policy, or else some naturall disposition to be kind and loving, and mecke, &c. nature without sanctifying, or renewing grace will bring forth such fruit: many things you know for a time will hold sent, that rather hurt then good:

good: so these actions that are performed without the Spirit, though they may carry a sent, and smell well, yet they hurt the soule, because they make you to rest onely in the outward action: but if you would doe good, and have your actions acceptable unto God, then labour to get regenerate hearts, because otherwise you will not please God.

Iehu, performed a good action, but yet he is branded for it; if the end be not good, the action is not good to you: and therefore let no man rest in the outward action, but remember what the Lord accounts of the actions of wicked men. *Hee that killeth and Oxe as if he slue a man, hee that sacrificeth a lambe, as if he cut off a dogs head, hee that offereth an oblation, as if he offered swines bloud, hee that burneth Incence, as if he blessed an Idoll, &c.* There was nothing so contrary and odious unto God in his worship under the Law, as these were by which he sets forth the actions of wicked men; therefore let not this excuse hinder you from being humble, because you doe good.

Isa. 66. 3.

Secondly, the second deceit or pretence is this, they say they have as good meanings as the best whatsoever they may speake; and they have as good hearts as the best, whatsoever they doe: and therefore they are humble enough, that is, they need no more humiliation.

*2. Deceit.
Object.*

To this I answer briefly, you lye; for if your actions be naught, your heart is worse, and if your speeches bee rotten, your meaning is farre worse then either thy action or thy speech: if your

Answer.

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speeches

speeches bee rotten and smell of hell, and yet say that you mean better, or that your meaning is better then you outwardly expresse, it is false: for we say, that if wee see sparkes of fire come out of the chimney, we conclude that the fire within is farre greater; so if thy speeches and actions be bad, thy meaning is worse, there is a greater fire within: actions are but the fruits of the heart, or branches that proceed from it. Now in a naturall plant wee say, that if the fruit bee bitter, the root is much more bitter, because the ^{cause} ~~change~~ is alwayes greater then the effect: even so, if thou hast naughty speeches and actions, if there bee bitterness in them, thy meaning hath much more bitterness in it, because it is the root from which these spring; therefore let not your good meaning keepe you from being humble.

3. *Deceit.*
Object.

Thirdly, the third pretence is this, they say, it is their nature to bee thus and thus; they have a naturall inclination unto some particular sinne, and therefore they thinke that God will bee mercifull unto them in that thing, and they need not to bee humbled.

Answer.

To this I answer, that this pretence of yours aggravates your sin the more, for the more inclination that there is in your nature unto any particular sinne, the greater is the sinne; for inclination with consent, is more odious unto God then a violent lust not consented unto, which may sometimes breake out in a regenerate man without full consent: the more inclination, the more cause of humili-

humiliation; this did *David*, hee addes unto his sins his inclination to sinne, to aggravate them the more, and to humble him the more, as if the inclination gave a greater stroke upon his conscience, then the action it selfe, as in *Psal. 51. I was borne in iniquitie, and in sinne did my mother conceive me*, that is, that which makes my sin the more heinous and offensive unto God, is this, because it proceeds from a naturall inclination of my corrupt nature, it was borne with him, and it grew up with him, and this was that that troubled him, and thus it is with every regenerate man.

Psal. 51. 5.

Secondly, to this I answer, that when a man hath any inclination unto any sinne, there is not such an inclination, but it is or may bee restrained by the minde; but if the mind give consent, then like woode it addes unto the colour, and makes the sin the more inexcusable, because there is no reluctance in the will against it, but yields it strength unto the inclination: therefore if you doe thus, you adde transgression unto the sinne; take heed of plucking away your strength, in resisting your natural inclinations; for know, that it is one thing to be beset with sinne, and another thing to consent unto it: therefore let your inclination of nature be, as it is, a cause to humble you, and not to keepe you from humiliation.

Ans.

The fourth deceit or pretence is from their conditions, which keepe them from being humble, especially in the younger sort, who thinke themselves in such condition that they have a kind of

*4. Deceit.
Object.*

Eccles. 11. 9.

priviledge and neede not to bee humble, therefore the wise man *Eccles. 11.* well knowing the folly of youth, and what a vaine thing it will bee to reclaime them from their sinnes, saith; *Rejoyce, O young man in thy youth,* as if he should say; for you young men it will bee a vaine thing for mee to speake unto you, you will not forgoe your pleasures and your lusts and bee humbled; therefore for your parts rejoyce, that is, take your fill, goe on in that course that you will not be reclaymed from, *But yet remember that for all these things you must come to judgement:* that is, you shall be called to an account for all your vaine and sinfull pleasures and humbled for them, if not humble.

Ans.

To this I answer, for any man to thinke that hee may have excuse for sinnes because hee is in such or such a condition, except they bee sinnes of infirmitie, he is a foole, he never knew for what end he came into the world; (as for example) Is thy condition greater then others? art thou richer or more honourable, or wise, or more beautifull or strong then others are? thou hast the greater cause to serve God, and bee humble, and that for these reasons.

1. Reason.

First, because you have more accounts to make up then others have; and againe, you have more wages then others have, and therefore you are more inexcusable, if you be negligent and carelesse: where much is given, there much shall be required: you are bound with greater bonds, and therefore your

your forfeits are much greater if you breake with God: if a Master give great wages unto his servant, it will be but a vaine excuse, a false reasoning, if he should thence conclude, that therefore hee may be more carelesse then others; nay rather he should conclude the contrary, that because my Master doth thus and thus for mee, therefore I ought to be more careful and diligent then others: and if it be thus before men, how can you imagine that this will excuse you before God.

Secondly, you had more need to bee humble, because your knowledge is, or should be the more: and therefore in *Ier. 5. 5.* saith God, *I will goe into the house of the great men, for they know my name*; that is, they have more time to get knowledge then others have that are in meaner conditions; they have not such meanes, such time, such opportunities to get knowledge as you have; they have many outward hinderances which you have not; but these have broken the yoke, wherefore a Lyon shall slay them, and that is, because they be ignorant I will not excuse them, I will take a strict account of them, because they ought to know me better then others that have not the like meanes; that are not freed from the distracting cares of the world as they were: therefore let all in high places labour to excell in grace, and abound above others in spirituall knowledge, and take an example from the Nobles of *Berea*; as they were more honourable then others in regard of place, so they were above others in regard of grace; they searcht

2. Reason.

Ier. 5. 5.

the Scripture, they abounded in spirituall knowledge.

3. Reason.

Thirdly, consider that as your wages are more, and your talents are more, and your accounts are more, so likewise your judgements shall be more, if you be an example either of evill to others, or evill to your selfe: I say the greater you are in place, the greater should be your care, because the greater is your sinne: Inferiors depend upon superiors; consider I pray, if you bee eminent in place, what a good example from you will doe unto others that are under you; and on the contrary, what evill wil follow from being carelesse and prophane: they will marke you for an example to evill: therefore you see that the greater conditions that you are in, the more cause you have to be humble.

6. Meanes.

Joh. 6. 3.

The sixt meanes to get humiliation is this, you must be earnest with God to get the Spirit; for this makes the Law effectuell: *the flesh profiteth nothing, it is the spirit that quickneth*; the Law and the letter of the Law will not worke grace in you no more then the flesh will, except the Spirit goe with it: It is the Spirit that alwaies enlighteneth the mind, and workes a change in the whole man, and puts new habits on the faculties, and objects fit for those habits: and here now appeare the difference betweene the Law and the Gospel; nothing will make a man truly humble without the Spirit. If the Lord should speake unto you this day as hee spake here to *Paul*, yet if the spirit did not shine into your hearts, it would not bee effectuell to humble

humble you : it is not the Word, but the Spirit in the word that is able to change you, and make you new creatures , I say, if *Eliab* should preach unto you, or one in the spirit of *Eliab*, hee would never humble you; except the spirit accompany it, it will be but like the shaking of the earth unto the Iayler, *Acts* 16. but it must bee the Spirit that changes your hearts : but when the Spirit comes and gives but a glympse of that light in the soule, then hee can cry to *Paul*, *Sirs, what shall wee doe to bee saved ?* *Fælix* at the preaching of Iudgement can tremble, but it is the Spirit that opened *Lydias* heart to beleeve; I say, if you had *Paul*, and *Eliab*, and *Iohn Baptist* that came in the Spirit of *Eliab*, yet it were nothing worth if you get not the Spirit: therefore be ye earnest with God to get the Spirit, and never rest till you find him in your soule: and remember that there was a time when the Angel stirred the water at the Poole of *Bethesda*, that they that first stepped in were healed of what disease soever they had: So there is a time when the Lord turnes , and when the Spirit mooves the heart to good: let us make use of this opportunitie, and strike while the Iron is hott , and grinde while the windes blow , and watch every opportunitie because the spirit will come and moove the heart , as the Angel did the water; that so we may first step in and be healed: therefore if you would get humiliation, be earnest for the spirit; and you may have him for asking, it.

Luk. 11. 13.

it is Christs promise to give him, if you want him, it is because you do not aske him; aske therefore that you may have him, and be humbled.

7. Meanes.

The 7th. meanes is this, that as we must get the spirit, so we must adde the word: it is true that the spirit is the onely meanes to make us humble, it is the efficient meanes, without which nothing will humble us, it is as true also of the Word: because the Spirit makes the Word, as the instrumentall meanes to humble us, and therefore if you would be humble, you must joyne with the Spirit the Word, and that you may have the Word effectually to humble you, you must doe these things.

1.

First, you must labour to get the saving knowledge of the Word, because it is the meanes to humble you, that is, the Word with the Spirit enlightens the soule: for as a man that is in the darke, cannot see any thing till hee have a candle, so hee that is ignorant of the Word, he is in darkenes and cannot see his sinnes in such a manner, as to humble him: or as a man cannot see the moles that are in the house, till the Sunne shine into the house, though they were in the house before; so hee that hath not the saving knowledge of the Word in his heart, cannot see the severall windings and twinings, and corners, and corruptions of his heart, till by the Spirit he come unto the saving knowledge of the Word. *Ahab* saw not the chariots and Horsemen of Israel which *Micha* saw, because he was ignorant of the Word; and therefore the Lord saith, *Jerem. 31. 34. They shall know mee from*

Jer. 31. 34.

the

the greatest unto the least, they thinke they do know me, but indeed they doe not, but then they shall know me; that is, when I have given them my spirit, and by the spirit they have attained unto the true knowledge of the word, then they shall know me; they knew me before, and they knew sinne before, but now they shall know sinne by the word in another manner then they did: so *Paul, Rom. 7.* saith, *I knew sinne by the law*, that is, I knew sinne before, but now I know sinne by the word in another manner then I did; I saw it, but not with that hew as I did, before the law had made mee to see things in another colour then afore: Labour, as to get the spirit so to get the saving knowledge of the word: The Apostle saith, *1 Cor. 2. 10.* that *the spirit searcheth the deepe things of God*; now these things are showne unto us by the word, they are plainly discovered unto the soule in another manner then before: Knowledge workes a deepe impression unto the soule of a Christian, and searcheth into the corruptions of the heart, into the divers lusts of the flesh, finds them poysonable and hence is humbled, for where there is the greatest knowledge, there is the greatest light, and where there is the greatest light, there is most filth scene; and where there is most corruption scene, there is greatest cause of humiliation; therefore that the word may humble you, labour to abound in knowledge.

Secondly, as you must know the word, so you must receive the word as the word of God; if you

Rom. 7. 7.

1 Cor. 2. 10.

2 Thes. 2. 18.

Micah. 5. 4.

will have the word to humble you, you must receive it as Gods Word and from God; for if it doe come unto you, and be not received of you as the Word of God, but as the word of man, it will neither enlighten you nor humble you: this is the difference betweene the word that is received, as from God; and the Word, that is received as from men: if you receive it as from God, it will worke effectually in you, it will make you to renounce the world, it will worke feare and humiliation in you; but if it come as the word of man, it will bee slighred by you, it will take no solide roote in you, it will wither and bring forth no fruit in you: and therefore the Apostle rejoyces in the Thessalonians 2. *Thessalonians 2. vers. 18.* that they received the word of God from him, not as the word of man, but as it was indeed the Word of God; and therefore it was, that it wrought those gracious effects in them as it did, so that no Church was so commended of *Paul*, no Church so eminent in grace, as this Church of the *Thessalonians* was. And so *Adam* in the garden when hee heard the voyce of God, then hee feared; because when the Word comes as from God, then it comes with a force upon the conscience, then it humbles and casts downe a sinner, in *Micah 5. vers. 4.* the Spirit saith, *And hee shall stand and feed in the strength of the Lord, and in the Majestie of the name of God*, that is, hee shall speake so as if God spake himselfe, and with such a Majestie, that hee shall convince

vince the conscience, this was spoken of Christ, and Christ did fulfill the propheticie; and therefore the Iewes confesse, that no man spake as this man spake; and in another place, it is said, that *Hee spake as one having Authoritie*, *Matthew 7. vers. 28, 29.* Now no man speakes with authoritie, whether hee bee an Embassadour or Constable or any other officer, but onely when hee speakes in the name of the King, and uses his name; then hee comes with authoritie, his words take effect: so doth the Word, when it comes and is received by us as from God, then it workes upon us. Let us now examine our selves how wee have received the Word, whether it hath come unto us with authoritie or no; if it hath, then wee shall bee humbled by it, but if otherwayes, it will not humble us.

Thirdly, if you would have the Word effectual, to humble you, you must apply it, bring it home unto the conscience; otherwise it will not humble you, as the preciouslest medicine will not heale till it be applyed unto the sore, so the Word will not heale the bracks and bruises of the soule, till it be applyed unto the conscience, for howsoever wee account of it, or though it bee in its owne nature, a two edged sword, yet except you strike, it will not hurt, except you apply it, it will not heale the soule, by cutting of sinne and corruption from the heart: therefore this is your worke to apply it, when wee have done our parts

Matth. 28. 29.

3.

in preaching the Word, if you will receive benefit by the Word in making it your owne, so as it may bee unto you the power of God unto your salvation, then apply it, and so doing it will make you humble, and receive Christ: now that you may attaine unto this, and that the Word by application may be effectuell to humble you, observe these three Rules which I will lay downe for your helpe herein.

1. Rule.

The first Rule is this, As you must get knowledge before you will bee humble, so now in the first place, you must not deferre or put it off, when God doth give you a sight of sinne, it will be your wisdom to apply the medicine presently whilest the wound is greene, the Word will have a greater power of working then, then it will have afterwards: if it in this case be deferred, it will gather corruption, it will put you to more paine and charge; it is good therefore not to deferre humiliation, or put off the working of the Spirit in this case, but if the Spirit give thee a sight of sinne, presently apply it unto the Soule, and that so much the rather, because the labour will bee lesse, the paine lesse, and the danger lesse. When a bone is out of joynt, it is good setting it whilest it is hot, no man will deferre it; in such a case the deferring of it will be with much more griefe: so when the heart is put out of love with sinne, if you then presently apply the Word unto it, it will humble and change you, but if you deferre, it will be a hard and difficult thing to bring the heart unto repentance,

tance: to bring it unto a good frame and soft disposition: Again, therefore consider this, and make good use of the opportunity: the Apostle gives the reason why it is so hard to bring the heart unto a fit temper again, *Heb. 3. 13. Take heed, saith he, that you be not hardened through the deceitfulnesse of sinne*: there is a deceit in every sinne, which if you looke not unto it, will beguile you; if you doe not put out the sparke, it will be a harder thing for you to put out the flame, to stop the passage of sinne; but you will be like unto those, *Rom. 2. 5.* that have hearts that cannot repent, hearts past grace; therefore take heed of quenching the spirit, and this wee doe when we put off repentance, and humiliation, when we are by the spirit brought unto a sight of our sinnes.

The second Rule is this, as in the first place, we must not put off the worke of the spirit, so in the second place, we must not make too much hast out of it: you must not thinke that a little humiliation will serve the turne, a little sorrow, a few teares, or a few sighes; but you must continue in it, and it must remaine in you: the contrary unto this, is that sorrow which the Lord reproves in the people of Israel, *Isaiah 58. 6. Is this the fast that I have chosen that men should hang downe their heads like a bulrush for a day*: they were affected with sinne, and it wrought some effect in them, but it did not continue, it was but for a time, it lasted not, and therefore it was that the Lord hated it: you must let sorrow breed in our hearts, you must let it stil continue

Heb. 3. 13.

Rom. 2. 5.

2. Rule.

Isaiah 58. 6.

continue with you, or else it will not humble you: the nature of the bulrush is, for a time to hang downe the head, when it is over-pressed with water, but when it is dry, then it lifts up it selfe againe; so there are many, that for a time will hang downe their heads, and seeme to have this true sorrow, but it is but when some judgement is upon them, then they can humble themselves, and cry and weepe: but when it is remooved, that is, when they are freed from the judgement, they are lifted up, their humiliation is gone, now that you may have this humiliation, to continue with you, you must doe as the Apostle exhorts you, *James 4. 8. you must purge your hearts*: that is, you must purge hypocrisie away that deceives you in the matter of humiliation, and if you aske how you shall keepe your hearts humble, hee tels you how, *Let, saith he, your joy be turned into mourning*: that is, keepe a taste of sinne, and the displeasure of God in your hearts, and this will humble you: therefore you must continue in sorrow: this was that which was commanded the people of *Israel, Levit. 16. 29. You shall humble your selves, and doe no worke at all*: they must separate themselves from all such workes on that day, which may bee a meanes to keepe them from humiliation: for the object, being holden long on the faculty, it will at last humble us; for our nature is like the fire, if matter be not applyed unto it, it will goe out, so if we keepe not a sense of sinne, humiliation, and sorrow in our heart, it will dye. Therefore you must take paines

Lev. 16. 29

paines with your hearts, and set sinne still before you, *David's* sinne was ever before him, and *Paul* was ever humble in remembring his finnes : therefore let this humiliation and godly sorrow bee in you, not like a land flood, but like a spring : this sorrow must still bee running and springing and flowing or else you will not remaine humble : I I confesse, it is true that they that have received the spirit, have not the spirit of bondage to feare, that is, to sorrow hopelesse, but yet they have received such a spirit that keepes them still in awe, that keepes them still in this sorrow, that keepes them still in feare ; but yet the evill that is in the sorrow and feare is taken away, because of a mixture of spirituall joy, hope, and confidence, that they have wrought in them by the spirit.

The third is this, you must proportion your humiliation according unto your finnes ; if your finnes have beene great finnes, then your humiliation must be a deepe humiliation : this wee see in *Manasses*, as his sinne was exceeding great, so his humiliation was exceeding great : it wrought in him a great measure of humiliation, and so *Peters* sinne was great, and his humiliation was great, for as the sinne is greater or lesser, so the humiliation should be greater or lesser, because the greater the finnes are, the greater shall bee the judgement for them : and therefore when you can passe over your finnes, as little finnes, it is a signe that you are not humbled, for if you were, you would then otherwise conceive of sinne : now where there is great
finnes

3. Rule.

finnes forgiven, there will bee great love, as the woman in the Gospel, *shee loved much*: that is, she had many sinnes forgiven her, therefore shee expressed much humiliation and love unto Christ. Again, let every man labour to feele their sinnes the more, that they may love Christ the more; for that which the affections are most affected with, that the understanding apprehends most, and then the bent of the will followes, and a man may, if he will, come unto this to see sinne in himselfe, in such a manner as to humble him, and make him to love God the more. As a man that hath a desire to see the Prince in a multitude, hee will ever fasten his eye unto him: so if a man would but fasten his understanding and minde upon sinne, he would at last see it to humble him, and this did *David* in the sinne of *Vriah* hee brought his sinne unto this, that it was ever before him, no sinne humbled him as this did: And thus much for the meanes of getting humiliation.

Vñ.

Is it so that humiliation is so necessary a condition on our parts, though as I said before, it is not simply necessary on Gods part, neither a simple grace because there is no promise that follows it, but the promise is made without exception of persons, or conditions generally unto all, *Whosoever will, let him come and take of the water of life freely*, that is, without any antecedent condition (faith excepted): yet as I said, except we be humble, we will not come in and receive Christ, and without Christ, there is no meanes to bee saved, and this

we

we will not doe till we be humble, therefore it be-
hoves you to examine your selves, whether you
have this condition in you or no: and now, that I
may make you willing to examine your selves (for
except you be willing you will not) consider these
three things to moove you hereunto.

The first motive is this, consider that all that
you doe till you bee humble is lost labour; you
heare in vaine, you reade in vaine, you receive in
vaine, you pray in vaine, you give almes in vaine,
till you be truly humbled. *Psal. 51. 17. the sacri-
fices of God are a broken and contrite heart*, all the
prayers that a man makes, all the almes that hee
gives, all the holy duties that he doth performe, if
they doe not proceed from a truly humbled
soule, they are unsavory things, and that for these
reasons.

I. Motive.

Psal. 51. 17.

I. Reason. The first reason is this, because a
broken heart, is the altar on which we must offer;
whatsoever we offer up to God, they are not such
as God accepts of, if they be not offered up upon
this altar, for the sacrifices of God are a broken
heart, a truly humbled soule: for as in the time of
the Law, the Priest was to offer up sacrifices for
the people in all humilitie, so Christ in the Gos-
pell on the Crosse with a broken and a contrite
spirit, offered a sacrifice for all his children, and
makes them acceptable unto God, yet except the
heart be humble, he will not accept of a sinner.

I. Reason.

II. Reason. The second reason is added in *Isaiah*
66. 2. hee will dwell in a broken and a contrite spi-
rit,

2. Reason.
Isaiah 66. 2.

rit, a humble soule is a fit habitation for the spirit, now the spirit dwels in the heart as the Sunne in a house, by communicating his grace unto the soule; where hee will come into, and where the spirit will dwell, there he doth certainly love; and no sooner doth he dwell in the heart, but he will fill the heart full of holinesse; and on the contrary, he will not come neere a proud heart: therefore if ever you would have the spirit to dwell in you, you must get humble hearts.

3. Reason.

III. Reason. The third reason is, because except a man have a broken heart, he will not be constant with Christ, he will serve him but by halves and fits, and not constantly, now and then, as passion rules him; but when a man is truly humbled, hee will keepe close unto Christ: now a man that is unstable, God doth not esteeme of as a friend, he doth not esteem him as a friend that is unstable, because he knowes not how to depend upon him, hee stands now with him, but whether hee will when he shall need, whether he will hold close to him or no he knowes not, and therefore the Apostle saith, that the unstable heart shall receive nothing of God, *James* 1. 7, 8. God will not accept of any thing that he doth, thus you see all is lost labour, till you be humbled, men are unwilling to loose their labour in any thing, but much more in this, if they had hearts to beleieve it.

James 1. 7, 8.

2. Motive.

The second motive is this, because whatsoever profession a man makes in religion, it is nothing worth, till a man be humble, for what is the reason,

son, that men doe not hold out in their profession but fall away and loose their first love, but because they were not thoroughly humbled: for pride of heart smothereth that forme of seeming grace at last, that the corruption and hollow heartednesse that was in them is made apparant unto all: now that your profession is nothing worth, without humiliation, till you be humble is cleere by these reasons.

The first reason is this, except you bee truly humbled, you will wither: you will not hold out in your profession, this was the qualitie of the first ground, the plow had not gone deepe enough: they were not thoroughly humbled, there was seed sowne, an open profession of Christ, but it lasted not, the house was builded, but the foundation was not deepe enough, that which should have kept the house from falling, was wanting, and that made it to fall; so it is with men, because they want this humiliation: therefore their profession and they doe not continue, but part willingly, one from another: they will doe somethings, but not all things, and they will forgoe somethings, but not all things: and therefore our Saviour saith, *Luke 14. He that will not forsake all for my sake, is not worthy of mee*: he is not worth the saving that prizes not mee above all things whatsoever, and a man will not prize Christ, nor forsake all things for Christ, till he be humbled.

The second reason is this, because till a man be cut off, that is, till hee bee humbled, he will not

1. Reason.

2. Reason.

grow strong in Christ, but hee will grow upon some ledgments of his owne, hee will rest upon something of his owne: but when hee is truly humbled, and so cut off and ingrafted into Christ, hee will grow peremptory in the profession of Christ, depend wholly upon Christ for grace and salvation and every thing else; hee will apply strong resolutions unto himselfe to doe good; he will not forsake Christ and loose the sweetnesse that he hath in Christ, for all the profits, pleasures, and delights in the world: and hence hee will draw such vertue from Christ that will make him withstand all losses, and crosses, reproches, and disgrace that hee shall meete withall, that will seeke to disioyne him from Christ; but this vertue none can draw from Christ till he be humbled; you will not grow strong til you be humbled: for felt weaknesse to good, is the way to strengthen grace.

3. Reason.

The third reason is this, till a man be humbled, hee sowes his seed amongst thornes, hee sowes amongst his lusts, that chokes and destroyes whatever good dutie he doth performe; you know men will not sow their seed among thornes, because as the place is unfruitfull, so it is unseasonable; men would be accounted unwise men in doing so: so it is with men that are not humbled, they sow many holy actions amongst their lusts, and therefore it is that they remaine poore in grace; till a man bee truly humbled, sinne is not mortified, and every unmortified lust is a thorne to every seede of grace in the heart, hinders the growth of it, burdeneth

neth the heart and weakneth grace, and therefore the Prophet saith, in *Ier. 4. 3.* *that they sowed their seed amongst thornes*, and therefore it was, that it prospered not, it tooke away all the goodnesse of their actions, because they were mingled with their lusts; mingle lusts and grace together, and you will never grow fruitfull in good.

The third Motive is this, because except a man be humbled, hee cannot have any sound comfort; for howsoever, as I said, it is not a simple grace, yet it is so necessary a condition, that except wee bee humbled, we will not receive Christ, nor come unto him; now all joy and comfort lyeth in the receiving of Christ, and Christs accepting of you: Consider what comfort *Cain* and *Judas* and others had, that did not receive Christ; and againe, consider the comfort that *Peter* and *Paul*, and *Mary Magdalen* had in receiving of Christ, and then consider whether they had not this condition, and were not thoroughly humbled or no; it is true, the other were humbled, but it was not the humiliati-on of the spirit, which is a worke of the Spirit, but it was a worke of the flesh: now if our comfort stands in receiving of Christ, and if wee will not receive Christ, till wee bee humbled, then it stands us upon to examine our selves, whether this condition be in us or no, or whether wee have received Christ with this condition or no, if you have not, you may suspect your selves, that you are neither Christs, nor Christ yours, for this is the first steppe unto Christ,

Jerc. 4. 3.

3. *Motive.*

he that is truly humbled is in the right way to salvation: now if a man were to goe a journey, and were directed to goe by such a hedge, or such a Wind-mill, it stands him upon to marke diligently, whether hee hath gone by such a place or not, that so he may know whether hee bee in the right way to his journeys end; so it should be with you. I have told you that if you be saved, you must bee humble; that is, if you would goe unto heaven, you must goe this way, you must turne at humiliation; if you misse this crooke, the further you goe on in this way of yours, the further you goe from the right way to salvation and happinesse.

I. Quest.

But here a question may arise, that is, you may demand what sorrow or humiliation this is, that is so necessary to the right receiving of Christ.

Answ.

To this I answer, consider that there is a turbulent kind of sorrow, which is not this sorrow which is required for the receiving of Christ: I call that a turbulent sorrow which ends in despaire, that the children of wrath are possesse withall, such as *Iudas*, and *Cain*, and *Achitophel*; but this is not the sorrow, that I would have to be in you, but there is another kind of sorrow, which is a sad and deepe apprehension of sin, when a man sees sinne in such a hue, with such a wadde, so contrary unto God, so contrary unto his good, that hereupon he so sorroweth for sinne, that hee seekes unto Christ, both as a father to helpe, and a Physician to heale:

yet

yet we say not, that this alone is proper unto the godly, for many times they are both; sometimes the best of Gods children have horrors of conscience, and are affrighted with hell, so that for the present, they apprehend not Christ, but thinke themselves to bee vessels of wrath: againe many have them not, and yet are truly humbled, and therefore wee may say of these, as the father said unto his two sonnes in the Gospell: those that have this first kind of sorrow, say in their passion, they will doe thus and thus, and yet will not; againe, others that have it not, though for the present, they will not doe thus and thus, that is, though they be not humble as others are, yet they will goe and continue with Christ, and doe what he commands them.

And here another question ariseth, whether this turbulent kind of sorrow bee of absolute necessity, that is, whether to the right receiving of Christ, it is necessary that Christians have this kind of sorrow.

To this I answer; first, that it is not the greatest turbulent sorrow that breakes the heart and mollifies and softens it, but there is another sorrow, which I call a tempered sorrow, and that sorrow hath in it both a sight of hell, and a sight of heaven, a sight of sinne, and a sight of grace in Christ which farre exceeds this sorrow; for as it is with joy, the greatest joy is not expressed by laughter, for that is the greatest joy that is the joy of the inward man, so it is not the
greatest

2. *Quest.*

Ans.

greatest griefe that is expressed by teares, and as it is not the greatest fire that make the most crackling and noyse, nor that the deepest water that makes the most roaring, so is it not the greatest griefe or sorrow that expresseth it selfe by this turbulent passion of the mind; but the greatest griefe is nothing when a sinner apprehends sione within, and sees it in its owne colour, then it humbles him.

2. *Ans.*

Secondly, to this I answer, that there are degrees of this sorrow, and this ariseth from the nature of men, some men are of a more hardier nature then others; and againe some are of a more softer and tenderer disposition: for example, some mens flesh will heale sooner then others, though the wound be the same; so some have more softer and gentle natures, and therefore sooner wrought upon: againe some God intends to build a greater worke upon, and therefore hee humbles them the more: againe, some hee will season above others, and therefore will humble them the more, that so they may bee fit for it.

3. *Ans.*

Thirdly, to this I answer, that although all have not the like measure of sorrow, neither the same apprehension of sin that others have, (& therefore are not so much cast downe in such a manner as others are) yet it is not because they are not humble at all; but because the condition followes it so close, that it hath not power to worke that effect in them, which it doth in others, that
see

see the same condition a farre off, or not at all; they apprehend Christ by faith, and so reconciliation through him, and therefore are not so dejected as others that see him not thus: and therefore bee not discouraged, though thou finde that thy humiliation bee not so great as others, the things may bee the same; and the apprehension the same, but Christ, the condition of thy peace is apprehended neere thee by faith; and this qualifies the tempest of the soule, but Christ is not seene of the other as a Saviour: and this makes the difference; as for example, there are two men set upon by robbers, the one sees no helpe, or no way to escape; and hereupon hee is marvelously afflicted and astonished because hee findes himselfe vnable to resist or make his partie good with them: but the other man beset with robbers, sees another neere hand that will stand close to him; and thereupon hee trusts, hopes, and depends upon the man to helpe him, this man sees the danger as well as the other and feares, but his feare is not distracted feare, neither is it so great as the other, because it is mixed with joy and confidence, in that he sees a way to escape, yet he feares the same that others feare, and is truly humbled, and thankfull unto him that saves him from the danger: thus it is with many Christians, they that have a turbulent kinde of sorrow, see death, and hell, and sinne, and damnation; but hee sees Christ so farre off, that hee cannot depend upon Christ as a Saviour, and hence for the

Present is marvellously cast downe, but hee that hath the mixed sorrow spoken of, sees the same in the same manner, but withall hee apprehends Christ as a helper, as a Saviour; and hereupon is not so much dejected and cast downe, as the other, and yet notwithstanding is as truly humbled and thankfull as the other: therefore labour to get a heart sensible of sinne, that is, labour to know sinne, and the evill of it, and withall labour to see Christ, or else you will bee over-frighted with them: as a man that is in prison for treason, or a great fact, hee knowes before what sentence the Iudge and Iury will passe upon him, but hee cares not, if before hee have got the Kings pardon: so if you know sinne, and know the punishment of sinne, but know not Christ, you will have no comfort in your knowledge: labour therefore to get the holy Ghost, for it is the worke of the holy Ghost to convince the world of sinne. *John 16. 9.*

John 16. 9.

A man is no sooner convicted, but there will be a change wrought in him: for a man is then convict, when hee is overcome every way, and thus the holy Ghost will convince you of sinne: seeke what way you will to keepe off the stroke of the Spirit, yet you shall not be able, and this stroke shall humble you, if you belong unto God, as it did *Paul* in this place.

But you will say, how shall I know whether I am truly humbled or no? For your better helpe, I will lay downe some signes by which you may examine your selves, & then accordingly you may judge of your estates.

The

The first signe whereby you shall know whether you be thorowly humbled or no, is this, if you love much, it is a signe that you are thorowly humbled: this we see in the woman in the Gospel, and it is Christs commendations of her, that shee loved much, that is, she was sensible of that which Christ had done for her; therefore her love to Christ was exceeding great, no labour too great, nothing too precious for Christ, and this we see in *Paul* also, Christ did much for *Paul*, and *Paul* thought nothing too good for Christ: therefore peremptorily he concludes that hee is ready, not onely to suffer, but to die for Christ: seeing Christ saved my soule from hell, and that by such a price of so much worth, as his owne blood was, how can I then thinke that my life is too much for Christ? therefore examine your selves, examine your humiliation by your love, if you love him not above all things, if you prize him not above all things, you were not as yet truly humbled: and that I may perswade you to love Christ, and grace, and holinesse above all things consider these two motives.

I. *Signe.*

The first motive is this, consider the goodnesse of the thing that I perswade you unto: the goodnesse and excellency, that is in the things of the world, makes men to love them: men will not love any thing, except they see some excellency in it, or at leastwise esteeme it so, but if it bee excellent, then it winnes their love: so it will bee with you in this, if you see into the excellency that is

I. *Motive.*

in Christ, and grace, it will winne your love, you will prize him above all things: no man will prize a Jewell till hee know the worth of it, so no man will prize Christ as excellent till hee know him: therefore labour to bring your hearts unto such a frame, that you may see that excellencie that is in Christ, which you cannot see in any thing else, and then you will love him above all things.

2. *Motive.*

The second motive to perswade you, is this, that this good you see in Christ is yours, if you be his: now that which makes a man to love any thing that hee hath property and right in, is this, because it is his owne, and if you aske him wherefore hee loves his wife, or his child, or his goods, hee will answer, because they are mine owne: so till a man make Christ his owne, hee will not love him above all things, but when hee is once come to this, that Christ is his owne, then hee will prize Christ above all things, and love him above all things; (mine owne) hath a great force, that is a part of my selfe; so when Christ is your owne, when you have made Christ a part of your selves, then you will love him, and prize, and esteeme of him, as you doe of your selves: and you will as unwillingly part with him, as with the noblest member of your body; therefore examine your humiliation by your love: I say, not so much by the greatnesse of your humiliation, as by your love, the effect of it: examine your love by your prizing of Christ, and grace, and goe through all the workes of love, 1 *Cor.* 13. it is patient, it suffereth

fereth much, it envyeth not, it seekes not his owne: thus examine, whether you can patiently endure reproach, and shame, and disgrace for Christ; examine whether you can rather loose your right, then by getting of it, dishonour the Gospell: examine whether you doe not murmure or repine at the prosperitty of others, when your selves are in a meaner condition; examine whether you bee gentle, meeke, and easie to bee intreated of your inferiours, or equals; if you can doe these things, and that from this ground, because the love of God in Christ constraines you, it is a signe that you are truly humbled.

The second signe whereby you shall know whether you bee truely humbled or no, is this: examine whether you tremble at the Word, when it is preached: it is the signe that God himselfe gives, *Isaiah 66.2. I will be with him that trembleth at my Word*: hee whom the Word hath humbled, in whom it hath wrought this effect, even to make conscience of all his wayes, that labours to see every turning of his heart, and feares his corruptions, that they will master the worke of grace in him; this man is truely humbled. *Eccles. 9. 1. I considered in my heart, that the righteous, and the wise, and their workes are in the hands of God, &c.* That is, his heart is taken up with a solid care or offending God: hee will not trust himselfe, or his heart with any thing, hee sees and feares God, both in his power and holinesse: hee feares the threatening of the Word, and hee is affected with the

2. Signe.

Isaiah 66.2.

Eccles. 9.1.

promises of the Gospel. Onely by the way take this caveat with you: it may bee you feare the Word, but take heed that it bee a right feare, for in this feare there are two things. First, there is the fire of the coale; and then secondly, there is the filth of the coale. Now it is a great fault of many men, they are more affrighted with the fire of the coale, then with the filth of the coale; sinne troubles them more, because of the wrath of God, and hell, and damnation, which by the Word they apprehend, then because of the defilement that comes by sinne, that defiles the beauty of the soule: therefore by this you shall certainly know whether you bee thoroughly humbled or no; examine, what is your carriage towards the Word, when it convinceth you of sinne, are you then stricken with an astonishment, and amazement, and doth this sorrow continue upon your hearts, or else when you are reprov'd of sinne, and you find your selves guilty, doe you onely sigh and sob, and grieve a little, but anone your hearts begins to slight them: is it thus with you, then it is a sure signe, that you were never thorowly humbled; for as it is with a disease, wee say a man is not healed, till he bee healed at the roote: so a man is not truely humbled till the Word worke this effect in him; namely, to make sinne a burthen unto him; howsoever there may bee a salve made that will cure the wound, skin it over, yet it will not continue, but breake out againe; so though men oftentimes may seeme to bee humbled

bled by the Word, yet the truth is, they deceive themselves; the disease of their soules was never throughly healed, it may be some mercy skin'd it over, and he thought hee had beene healed, but it breakes out againe; hee respects not the threatnings of the Word, but hee goes unto evill company againe, hee will prophane the Sabbath, and sweare, and be drunke againe; if it bee thus with you, you were never truely humbled, for if you were, you would tremble at the Word: what shall we say, doe you tremble at the Word, when you are no more mooved at it, then the seates you sit on? wee may preach the Law, and damnation, and spend our selves, and yet it will not worke upon you this effect, as to humble you: but till then, never say that you are humbled, and by this therefore examine your selves.

The third Signe, whereby a man may know whether he be truely humbled or no, is this, examine how you stand affected to the Word, when it comes in the evidence of the Spirit, for as you are affected to the Word, so you are more or lesse humbled, if you feele a sweetnesse in the Word, a saving power in it, it is a signe, that you are truely humbled; and on the contrary, if the Word be an unfavoury thing unto you, if you cannot love it alone for it selfe, it is a signe that you are not humbled: now in the Word, there are two things; *Meate*, and *Medicine*.

First, I say, there is *meate*, a man that is not humble, never loves nor affects Christ nor the Word;

3. *Signe.*

1.

Word; because hee is full, and wee know that a man that hath a full stomacke will set light by the daintiest dish, when as hee that is hungry will feed upon courser fare. So it is with a man that is humble, hee hungers and thirsts after Christ, prizeth the Word at a high rate, because it reveales Christ unto him, hee esteemes the Word not with eloquence, but alone, the best; when it comes in the demonstration and evidence of the Spirit, when it is purely Preached, when it comes as pure milke without mixture, then it is sweet unto him: but a man that is not humble, hee will not prize Christ, neither relish the Word when it comes in the evidence of the Spirit, when it is purely preached, but hee must have something joyned with it: as a man that is full, who cares not for eating Grapes, and therefore stands looking and gazing on them; or as a man that is not a thirst, hee will gaze more on the graving of the cup, then hee will desire to drinke that which is in the cup, when as the hungry, or thirsty man, he will not so much gaze on the Grape, or respect the out-side of the cup, as to eate and to drinke: so a truly humbled man, hee will not regard eloquence and wit in the Word, this is unto him but as a graven cup, that will not satisfie him, but the pure word alone, is that which will satisfie him, and nourish him up in grace: A man that is not humble, is like a sieve that looseth thorow it all that is good, but keepes nothing but motes and durt: when he comes unto the word, if there be any thing that may fit his humour

humour, that hee will hold; which is nothing but vanitie and nourisheth not: but for that which is able to feed the soule, and make him wise in all spirituall wisdom, which is the application, both of the threatnings, and the promises unto the soule, this he lets goe as not worth the keeping: and this is the reason, why men remaine so barren and fruitlesse, because they doe not retaine that, or love that which would make them fruitfull in holinesse: these men are like children that cry for bookes, not because they have a desire to learne, but because they may turne over some gaudy or gilded letters; so these men, they come to Church, and they heare, and they receive the Sacraments, and they read the Word, but not to learne to bee edified by them, but to play with some golden letters, to heare the folly and foolishnesse of him that preacheth himselfe and not Christ, or for fashion sake, or for some other by-respect, but not to this end, that they may bee builded up in grace.

The second part of the Word, is the *Medicine* part, the healing part; for as there is power in the Word to fill the soule full of grace, so there is another power in the Word to heale the breaches and wounds in the Soule: now he that would find this saving power in the Word, he must bee humble, he must finde and feele himselfe sicke of sinne unto death, then the Word hath this power to save and to heale, but if a man doe not finde himselfe spirituallly sicke, the Word will never

heale him; but it will be a quite contrary medicine, rather a destroying medicine then a healing medicine, it will be unto him, like as the Sun is to him that hath sore eyes, the more the Sun shines, the more offensive it is unto him, and the greater paine it puts him unto. So it is with a man that is not humble and sicke of sinne, the more the Word lights upon his sinne, the more hee stormes and strives against it: it is with him, as it is with a man that is sicke; when men are sicke, then every thing troubles them, then they will be humble; so when men are spiritually sicke, then sinne troubles them: it is with them, as it is with *Abolon* and *David*, there was a rumour of war, before there was true warre: so it is with men in this case, they have a kinde of warre in themselves, they feeble sione, and are affrighted with it, but the warre is not true, it is but a counterfeite warre, a feigned warre, because it is betweene the conscience and hell, and not betweene the flesh and the spirit, therefore examine your selves by this, whether you bee truely humbled or no.

4. Signe.

Ezek. 36. 37.

The fourth signe whereby you shall know whether you bee thoroughly humbled or no, is this; when a man is little in his owne eyes, when hee thinkes himselfe worthy to be destroyed, this wee see to bee the true propertie of a humbled soule, in *Eze. 36. Then shall you remember your owne evill waies, and you doings that were not good, and shall loath your selves in your owne sight for your iniquities, they shall so remember them, that they shall thinke*

think themselves worthy to be destroyed; for them, and not till then, is a man truly humbled. *Lam.*

Lam. 3. 22.

3. 22. saith the Church, *It is thy mercy that wee are not consumed*; as if shee should say, I am worthy to be destroyed, and therefore it is a great mercy in thee to save me: now if a man bee humbled; he will be patient, mild, and gentle, and loving, he will patiently undergoe reproach and shame for Christ, and love them that shew no true love unto him; on the contrary, you may see if a man bee not humbled, then he is proud and impatient, collierike and angry: *David* was humble in the matter of *Vriah*, and *Eli* was humbled when hee heard the judgement that was threatned against his house, *It is the Lord*, saith he, *1 Sam. 3.* Let him doe what is good in his owne eyes; that is, I am worthy of it, let come what will come: but if your hearts rise with pride and impatience, your hearts are not truly humbled and broken, for he that is the humblest man, is least in his owne eyes: sinne will breake the heart of a holy man, and humble him; but if you be not humbled, your hearts will remaine stiffe and stubborne, that is, they will not yield: therefore the more humility that a man gets, the more is his heart broken with sinne, the lesse he esteemes of himselfe: therefore examine your selves whether you be little or great in your owne eyes, and accordingly judge of your selves.

1 Sam. 3. 13.

The fift Signe, whereby you may know, whether you be thoroughly humbled or no, is this, examine your obedience to Christ, if the soule bee

5. Signe.

humbled, it will yield generall obedience unto God. True humiliation will breed obedience in you: now if you find that you yield no obedience unto God, but you will notwithstanding prophane the Sabbath, and be drunke, and game, it is because you were never truly humbled, for if you were, you would yield obedience: humiliation fits the soule for obedience, makes it of a plyable disposition, and that for these reasons.

1. Reason.

The first reason is, because humiliation makes a man to see God, in his holinesse and power: he that before respected not God, when he comes to this to see the power of God will submit himselfe: an example of this wee have in *Belshazar*, that feared the Lord after he was throughly humbled: but when a holy man with the power of God, sees the purity and perfection that is in God, this humbles him more, and that also in regard of his owne basenesse, and vilenesse, and hence properly the obedience of a holy man proceeds. Obedience depends upon humiliation. As with men when a man or woman sees the power of a superiour, and that he is under his power, then hee becomes humble and obedient.

2. Reason.

The second reason is, because humiliation makes a man to desire the favour of God: now you know, a man that desires the favour of any man, hee will doe any thing that may please him, he will yield obedience unto all things, to all his demands, to all his requests, no labour and paine is too great for to take for him, because he seekes his
favour,

favour, so it is with a Christian, hee will doe any thing, or suffer any thing for Christ, that may please him, because hee seekes his favour, to have familiaritie, and inward acquaintance with God.

The third reason is, because humiliation makes a man to choose God to be his Master, to be ruled by his lawes, to live under his commands, and to obey him in all things: and this is true obedience when a Christian chooseth God, and grace, above all things in the world, otherwise it will not be free obedience; as a servant that serves a wicked master, he obeyes him, but it is forc't obedience, because hee cannot otherwise choose, for if hee could have his will, he would not serve him: but when a Christian chooseth God to be his Master, he will thinke nothing too much for him, hee will doe his will freely in all things.

The fourth reason is, because humiliation breakes, and tames the stubbornnesse of our nature, and makes it gentle and plyable (I speake all this while of the humiliation of the spirit) unto good: as a young horse, or a young heifer, when they are broken become tame, and gentle; so a man that is truly humbled, that hath the stubbornnesse and perversnesse of nature broken in him, hee will then yield obedience unto God. For example, take a man that is troubled in conscience; who more humble, who more willing to be reconciled, who more willing to obey then he? or take a man that is broken in estate, though hee was proud and high minded before, yet now hee

3. Reason.

4. Reason.

ACT 21. 13.

will be humble, and labour by all obedience, and submission to raise his estate; for humiliation will breake the heart of all, but withall it softens the heart of a holy Man: this we see in *Paul*, *Acts 21. 13.* When the Iewes would have perswaded him from going to Ierusalem: hee answers them, *What doe you meane to breake my heart?* Wherefore doe you weaken my desire? *Pauls* heart was set in him to suffer many things for Christ; and therefore whatsoever hee meets withall that sought to perswade him to the contrary, it pierc'd him unto the heart: if you then bee truly humbled, the stubbornesse of your nature is tamed.

5. Reason.

The fift Reason is, because where there is true humiliation, there is willingnesse of mind, and you know a willing mind will suffer any thing for Christ, and till then no man will: when a man is willing to doe a thing, that which hinders him pinches him; but a man that is humble is willing to doe any thing, or suffer any thing for Christ; he wil obey Christ in every thing, because hee sees and feelles the burthen of sione; and againe, hee knowes the vertue and excellencie of Christ, and prizeth him above all things, sets him at a high rate, and lightly esteemes and sets by, either profit or pleasure: What is the reason that men will not obey? but because they value their lusts at a higher rate then they doe Christ; and this is because they are not humbled, they are not able to fadome the length and the breadth, the height and the depth of the excellencies that are in Christ; but it is otherwise

therwise with a regenerate man ; nothing so deere and precious unto him as Christ is, hee will loose all things, and part with all things, before he will part with Christ, hee will yeeld free obedience unto Christ, because he is thoroughly humbled.

The sixt signe whereby you shall know whether you be truely humbled or no, is this, examine how you stand affected with worldly pleasures, worldly profits, and worldly joyes: are these delightfome to you, doe you make these your onely delight and joy ; then it is a signe that you were never as yet thoroughly humbled, because sinne as yet is not a burthen unto you ; for if a man apprehend sinne deeply, if he sees sinne as it is sinne, contrary unto the nature, puritie, and holinesse of God, he will not minde earthly things so highly or principally as to rejoyce in them only ; therefore examine your hearts how you stand affected with the things of the world : and therefore the Apostle saith, *Let him that is great in the world be low in his owne eyes* : he that is truely humble, he will prize Christ, and grace, and holinesse, as the greatest and most precious and excellent things in the world : as for example, a man that is sicke, when he is sicke then he will take no pleasure in any earthly thing, because hee is humble ; but if you tell him that Christ is mercifull, that he will receive humble sinners unto favour, he delights in nothing so much, nothing is so excellent unto him as this : but when he is well againe, then hee delights in the world againe, and the reason is because he was never truely humbled, but

6. Signe.

James. i.

but prizes the world, and takes more pleasure in the things of the world, then he doth in grace: but it is other wise with an humbled soule, that is truly humbled; and it will delight more in Christ, and grace, and holinesse, then in all the pleasures and profits in the world: therefore examine your selves whether you are more affected with the world or with grace, and accordingly you may judge of your estates, whether you bee truly humbled or no: and thus much for this meanes, and for this point, we now proceed unto that which followes.

And hee said, Lord, what wilt thou have mee to doe?

Doctrinē.

The point is this, *That sin is in it selfe full of griefe and bitternesse, and men shall find it so, sooner or latter.* I gather it thus. *Paul* was affrighted with his sinne and trembled at it, it appeared unto him in an ugly shape; hence he cries out, *Lord what wilt thou have mee to doe?* that is, I am in a streight, I cannot tell how to be freed from sin, and I will do any thing, or suffer any thing for thee so I may bee freed from sinne: now I see sinne with griefe to bee a bitter thing: And so *Adam* saw the bitternesse of sinne when hee hid himselfe from God in the Garden; and so *David* saw the bitternesse of sinne when he made the 51. *Psal.* How earnestly prayes he to be freed from it, to have the sting of it taken away, to feele the favour of God againe, which then he felt not? Now that sinne is thus, wee will prove it unto you.

First, I say, that sinne is full of griefe and bitternesse,

terneſſe, the Prophet calles it bitter, in *Iere. 2. 19.* Know, ſaith he, *that which thou haſt done is bitter and evill,* that is, you ſhall find it bitter: nay it is bitter now, if you taſt it; and it is alwayes ſo, though you doe not alwayes feele it ſo; as the Serpent alwayes hath a ſting, though hee doe not alwayes uſe it, ſo though ſinne doth not alwayes appeare bitter unto you, yet it is, and it appeares not bitter oftentimes to ſome, becauſe it doth not uſe its ſting alwayes; but ſinne is bitter, becauſe it is the cauſe of all afflictions: I ſay, ſinne is the ſting and edge of every affliction, take ſinne from the affliction, and affliction will be but a bulke without a burthen, or as a Serpent without a ſting, or a ſword without an edge: and on the contrary, nothing is bitter, nor hurts, if ſinne bee remooved: *Paul* had a good conſcience, becauſe ſinne was not joyned with it, and therefore the afflictions, imprisonment, and reproaches, that he met withall did not hurt him, they had no ſting in them, in *1. Cor. 15. 56.* ſaith the Apoſtle, *The ſting of death is ſinne, and the ſtrength of ſinne is the Law.* That which gives a ſting unto death is ſinne, and that which gives a ſting unto ſinne is the Law; for if it were not for the Law, there would be no ſinne, and if it were not for ſin, there would not be any ſting or bitterneſſe in death. Therefore ſinne cannot chooſe, but in its owne nature bee exceeding bitter and evill: and therefore eſteeme how you will of ſinne, now; but if once you come to know God in his power and greatneſſe, then you ſhall

Ierem. 3. 19.

1 Cor. 15. 56.

know sinne to be bitter and evill: and the reason is, because sinne makes us to see God, as a Iudge ready to cast us into hell, out of his presence, and utterly to destroy us: What was the reason that *Paul* was so affrighted and astonished in this place? but because hee saw God in his power, and holinesse; and sinne contrary unto the pure nature of God: And what was the reason that the Iaylor was so affrighted? was it because the prison doores were opened? no, but because hee apprehended a wonderfull power in God; there was a glimpse of the power of God, that shone into his heart, and this was that which so affrighted him: so you see that the more that any man sees into the power and Majestie of God, the more bitter will sinne be unto the soule: as wee see in *Iudas*, hee saw the wrath of God, and then sinne became bitter unto him: now there is a time when God beares the burthen of his children, and keepes it off from them; else with *Iudas* they would sinke under them: againe, sometimes hee doth not lay it upon them, but they lay it upon themselves; but if God lay it on, they shall see sinne to be a bitter thing.

2.

Secondly, as sinne is bitter, so it shall appeare to be so, unto all men sooner or later, and that for these reasons.

I. Reason.

The first Reason, is, because otherwise God should loose his glory; I do not say, that this glory shall be taken away: for nothing neither sinne nor Sathan shall take away Gods glory; because all things worke for his glory: neither can any
thing

thing adde unto his glory, but I say, if God should not make sinne bitter unto men, sooner or later, his glory should be suspended for a time; and therefore it is usuall with the Lord to prefixe unto many threatnings his owne name: the Prophets use it frequently after that they have pronounced Iudgement against rebellious sinners, then they adde *Thus saith the Lord, and you shall know that I am the Lord*, that is, because you will rebell against mee therefore you shall know that sinne is a bitter and terrible thing, because I will not have my glory suspended, therefore you shall bee punished, that you may know sinne to bee a bitter thing.

The second reason is, because every sinne is the breach of a just law: now God will have the obedience of every creature framed according to his law, and all their actions must bee squared by this rule. And the law is this, Doe this and live, if thou doe it not, thou shalt dye: So that the Law is an Injunctive Law, that injoynes either a man to doe or to suffer the penalty: that is, injoynes punishment to follow the breach of it: so that if a man breake the Law, then hee shall bee sure to bee punished. For God is zealous of his Law, and hee will not passe a sinner in the breach of it without satisfaction, because every injunctive Law, as it binds to obedience, so it binds the disobedience unto punishment.

The third reason is, because of the Iustice of God: if he should not punish sinners when they

2. Reason.

3. Reason.

sinne, if hee should not make them to feele that sinne is bitter, sooner or latter, he should not be God: therefore saith *Abraham*, *shall not the God of all the earth doe right?* *Gen. 18.* that is, spare the good but punish the wicked: it is equity that hee should doe so. And indeed if men punish offenders that breake the just Lawes of their Prince, (and it is equity for men to doe so, otherwise there would be no order in the world, nor no rectitude amongst men:) how much more shall God? For all the rectitude that is in the creature, comes from God: and therefore this being equity with men to punish offenders, surely it is justice in God to punish sinners: it is his nature, for Iustice in God is God himselve.

Object.

But you will say, it doth not appeare so, that God doth punish offenders, for we see wicked men prosper in their wickednesse, and they have no bonds in their death, as *Iob* saith; they feele sinne not so bitter as you say it is, when on the contrary the godly suffer much.

Ans.

To this I answer, that mens Iudgement is contrary to the wisdom of God in this thing; God knowes better how, and when, and where to take offenders then men can; therefore though God doth suspend execution a while; yet it is not because they shall escape unpunished, but for these reasons.

I. Reason.

The first reason is this, hee suspends the execution of punishment for a time, because the time of punishment is not as yet come. You know the
Crowne

Crowne is not wonne till the race be runne out to the end, so in this the full time is not come; sinne is not ripe enough, but when it is full ripe, then he will lance them, and this was the cause that the Lord did not punish the *Amorites*, because their finnes was not full: it was not come unto the full pitch, sinne is growing all the time of a mans life: it is like fruit, it is sooner ripe in some then in others, and that is the reason that some goe a long time in sinne, and yet are not punished; when others are taken in the very fact: there is a bound and stint set unto every mans sinne, thither hee shall goe, and no further: and therefore the Apostle saith, *Rom. 2. 5.* that some are kept *till the revelation of Gods just Iudgement*, till he reveale himselfe in his just Iudgement; this time is not yet come, and therefore it is, that they are not cut off. Againe the Apostle saith in another place: *What if God will suffer with great patience, the vessels of wrath fitted for destruction?* that is, what if God will beare with some a great while, and punish some presently? What doth it advantage them, have they cause to boast themselves, or rather were it not farre better for them to bee cut off presently, then to bee spared a while, and then to have the judgement the greater? therefore when God will make his power knowne to men, hee will suffer them with great patience, that hee may give the greater stroke: it is true, men cannot conceive how God can beare, and be so patient towards wicked men: but you must know that Hee is full of pa-

Gen. 15.

Rom. 2. 5.

Rom. 9. 22.

ence: it is his nature, he is patience it selfe, though patience be a quality in us, yet it is not so in God, it is his essence.

2. Reason.

The second reason is this, hee beares long with wicked men, for the propagation, and increase of mankind: for if hee should punish men as fast as they offend, and deserve death, how should the Church increase, how should the Church stand, this were to overthrow and weaken his owne power; but God is wise and knowes better how to turne the evill intentions and deeds of men, for the good of his Church: as for example, if a Captaine upon some generall fault committed by his souldiers, if hee should execute all offenders, this were the way to destroy his Army, and so expose himselfe unto the hands of his enemies, therefore he takes but a few, here one, and there one, to make the rest to take heede they fall not againe: thus doth God, hee doth not inflict punishment, that is, present death upon all sinners; but takes here and there one, to make them palpable examples unto the rest; as wee see daily, how the Lord meets with the sins of men, then when they least thinke of sinne or God.

3. Reason.

The third reason, why God doth patiently beare with offenders, is this, *He doth it for the good of some that are yet to be called*, and therefore you know what the Lord said unto the husbandman in the Gospel, when he would have pluckt up the tares, *let them alone*, saith hee, *untill the harvest*: yet howsoever this comparison doth not alwayes hold true,

true, for he did not forbear the plucking of them up, expecting any change, but only least in plucking up them, hee should hurt the good seed; for tares will never be wheate, so they that are reprobated, will never convert: yet it holds good in this, hee lets tares grow, that is, he beares patiently with wicked men, even with those that as yet seeme to bee so, because as yet they have not expressed the fruits of their conversion; and therefore for this reason doth God forbear long to punish the wicked, lest hee should destroy the seed of the righteous.

The fourth Reason, Why God suffereth long, is this, *that he may try the heart*, how it will carry it selfe towards him; not that hee knowes not the heart before, but that the heart may now know, that the Lord is patient, when hee shall consider how patiently God hath dealt with him, and how long he hath borne with him; for this makes men more inexcusable before God, and more ashamed of themselves, when they shall call to minde, what time, what opportunitie, what occasion they have had to good, how they might have stored themselves with grace, and made their peace with him, and then how many sinnes they have committed time after time, and then what checks of conscience after, to reclaime them; I say, if men did but consider this, they could not but say, that God is patient.

The fift Reason, is this, although they bee not afflicted as other men are, yet it is not, because they

4. Reason.

5. Reason.

they are therefore not afflicted at all, for indeed they are afflicted with the greatest afflictions that can be; other mens afflictions may seeme to bee greater, but yet not so, but are lesser, whatsoever they may seeme to bee, and that in these respects.

1. *Respect.*

1. *Respect*, Because wicked men, they loose the spirit, God denies them grace, and that is the greatest affliction that God can lay upon any sinner, namely, to deny grace; this was the affliction that God laid upon *Saul*, it had beene better for *Saul* that a thousand judgements had befallen him, then to have lost the spirit, the favour of God. Now wicked men they loose the favour of God, they loose the obtaining of saving grace, therefore whatsoever they seeme to be, yet the truth is, they are more afflicted then other men.

2. *Respect.*

PROV. 1. 32.

2. *Respect*, The prosperitie of wicked men, is a punishment; for that which slayes men, is a punishment; but this the prosperity of wicked men doth, fit them for destruction, and therefore the Wise man saith, *Proverb. 1. 32. that prosperitie and ease slaies the wicked*, that is, the more they prosper and thrive, and rejoyce in their lusts, the greater stab doth sinne give them at the heart, and the more irrecoverably are they smitten; there they have no cause to brag of their prosperitie.

3. *Respect.*

3. *Respect*, Is this because they may wither and die in their sinnes, and that is a great punishment; for because they are not afflicted as other men are, therefore it is, that their superfluous branches of lust,

lust, and covetousnesse, and pride, are not lopt off, for afflictions lop these off, which hinder the growth of saving grace, as you know the superfluous branches of any tree, hinder the growth of the other branches, if they be not cut off they will make them to wither and die; thus it is with wicked men, because they are not afflicted, they begin to wither and grow cold unto good. The body doth not so much wither with age, as the inward man doth by these lusts, they breed a consumption in the soule, that will not be recovered.

4. *Respect*, Again, though we see them not afflicted, yet they have many afflictions which wee know not: even as the godly have many inward joyes and comforts in their hearts, which wicked men never felt, so wicked men have many strong feares in their hearts, and many sudden flashes of the fire of hell in their soules, much hollownesse in their hearts, much sorrow mingled with their carnall joyes, and often affrighted with the jawes of death, and arrested with horrors of conscience, though outwardly they seeme to the world, to be the joyfullest and happiest men in the world, yet the truth is, they are the most miserable and sorrowfull men in the world, for as the inward joy is farre greater then the outward joy, so the inward sorrow is farre greater then the outward sorrow alone: thus you see the point proved.

The use of this should teach us not to delude our selves in the matter of afflictions; in afflictions we are ready to conclude, because our afflictions

4. *Respect.*

Viz.

Luke 13. 2, 3.

Acts 5.

ons are greater then others, that therefore wee are greater sinners ; but here you see the contrary, the greatest sinners are not alwayes outwardly the greatest afflicted, for God uses a great deale of difference in afflictions, some hee afflicts young, he takes them when they are greene; others he lets them goe a long on the score, till they bee old, yet he will meete with all at last, either sooner, or latter; therefore thinke not that thou art a greater sinner, or that thy sinnes are greater then other mens are, or that God loves thee lesse, because of thy outward afflictions: remember what the Lord said unto the Iewes. *Luk. 13. 2, 3. Thinke not, saith hee, that the Galileans on whom the Tower of Shiloim fell, were greater sinners then you, or others sinners: thinke not because judgement was in that manner inflicted upon them, that they were greater sinners: or that their sinnes were greater, and did exceed others: but except you repent, yee shall all likewise perish;* I will meete with you, and you shall know that your sinnes are as great as theirs was; and so looke upon every sinne that God hath punished, presently, and the sinne is as great still, as ever it was: as for example the sinne of lying. *Acts 5. Ananias and Saphira* they lyed, and you see what a judgement was inflicted upon them, because they had lyed to the holy Ghost: even against that light which the holy Ghost had revealed unto them, and yet you must know that a lye is not the sinne of the holy Ghost; for any regenerate man, that is in the covenant, may through
infr-

infirmities speake an untruth, and yet not sinne the sinne against the holy Ghost; but I say, the sinne of lying is now as great as ever it was, and he that inflicted that judgement upon them, may inflict the like upon thee: yet you must know that this sinne is not greater then other sinnes; but because men might take heed of this sinne for the time to come, he made them examples. Againe in *Levit. 10. 1, 2, 3.* they that offered strange fire in the time of the law they were stricken with death, not that this was a greater sinne then any now, but to teach men reverently to draw neere unto God; when we have to doe with any of the ordinances of God to use them reverently, and to come with reverent hearts unto them. Againe, let us consider what judgements have befallen lyers, and theeves, and prophaners of the Sabbath, and drunkards, and luxurious persons, and cozeners, and gamesters, that if wee bee the like, the same judgements may befall us, as hath befallen them; let us set these as examples, to take heed of the like sinnes; as the Apostle saith, *1 Cor. 10. 11. These things fell upon them for our example, &c. That wee should not lust as some of them lusted, &c.* Now if sinne bee as dangerous unto the soule as ever it was, it should teach us to take heed of committing the least evill: And that I may the better prevaile with you to forsake sinne; consider these motives.

The first motive to move you to forsake sinne, is this, because sinne will make you ashamed; *Rom.*

Levit. 10. 1, 2, 3.

1 Cor. 10. 11.

1. Motive.

Rom. 6. 21.
Sinne maketh
ashamed.

Iere. 2. 19.

2. Motive.

Heb. 12. 6.

1. Reason.

Revel. 3. 19.

2 Pet. 1. 4.

5. 21. *What fruit had you then in those things where of you are now ashamed: what will it availe you to doe that thing, that afterwards will shame you? for though the roote of every sinne seeme to bee sweet, yet the fruit of it is bitter, that is, both shame, and sorrow, and death: and againe, on the other side, though the roote of every act of godlinesse be a little hard, and bitter to the flesh, yet the fruit of it, is, honour and glory: And therefore the Prophet saith, Iere. 2. 19. that to sinner against God, is an evill thing and bitter, how sweet soever it may seeme unto you: let this therefore move you to hate sinne, because it will make you ashamed.*

The second motive, to move you to forsake sin, is this, because if you sinne, God will beate you: though election be sure, yet you shall not escape correction, which shall be more bitter unto you, then the sweetest sinne, Heb. 12. 6. *Hee scourgeth every sonne whom hee receiveth: if thou bee Gods sonne, thou must make account to feelee Gods rod. The Lord correcteth his children, when they sinne, for these two reasons.*

The first reason is, because sinne is sinne with God, in whomsoever it is, and he will be sure to scourge him in whom it is; if thou runne out hee will fetch thee in, with his crooke; and the sweeter the sinne was, the bitter will the scourging bee. Rev. 3. 19. *Whom I love I rebuke and chasten; that is, I will doe it without exception of persons.* 2 Pet. 1. 4. *Judgement must begin at the house of God.*

Prov.

Prov. 11. 31. Behold the righteous shall be recompensed, or rewarded in this life, how much more the sinner; if a holy man sinne hee shall bee afflicted, then much more a wicked man. And againe, hee that soweth iniquity, shall reape affliction: hee that sinneth, must expect the rodde, and it must needs be so, because Gods children draw the neereſt unto him, and he hath ſaid, that hee will bee ſanctified of thoſe that draw neere unto him, Levit. 10. 3. therefore for the keeping of them cleane, they muſt be ſcowred, when they grow foule and ruſty; they muſt bee caſt into the furnace, when they gather droſſe.

The ſecond reaſon is, becauſe his children are the Temples of the holy Ghoſt, wherein God delights to dwell; and therefore he will not ſuffer any uncleaneſſe to abide in them long, but will quickly ſweepe it out, with the beeuſome of affliction, as in *Revel. 2. 5. Remember therefore from whence thou art ſalne, and repent, and doe thy firſt workes, or elſe I will come unto thee quickly.*

I, but I feele nothing for the preſent.

I anſwer; yet after, though not now, thou ſhalt ſurely feele it, and in that thing that thou loveſt moſt, which of all other, thou wouldeſt not bee croſt in, as *David* in his *Absolon*, and *Moses* in his going into *Canaan*: for that is Gods manner; if *Iſrael* loath *Manna*, God will make it to come out at their noſtrils. And ſo thou ſhalt ſurely feele thy ſinne, what ever it be, in the end: for as in the miſdemeanor of youth, we ſow the ſeeds of after-

Pro. 11. 31.

Levit. 10. 3.

2. Reaſon.

Revel. 2. 5.

1. Object.

Anſw.

diseases, though not presently felt. So godly men in their runnings out, sow the seeds of after-afflictions, though for a while that harvest appeareth not above ground: see it in *David*, in *Salomon*, in *Asa*, in *Vzziah*, whether all they smarted not for it in the end; and the longer it is deferred, the more will come together: as those that are sicke seldome, are sicke to purpose when it commeth, because many humors lye heaped together, and lye insensible a while, and then breake forth at once; so when thou hast heaped a great many of sinnes together, the judgements of God will break out to purpose against thee, so that thou shalt feelee the weight of them all.

2. Object.

I, but I am healthfull, and rich, and strong; and mee thinkes, afflictions are not neere me.

Answ.

2 Cor. 10. 12.

This is answered in 2. *Corinth.* 10. 12. saith the Apostle, *Wee are not of the number of them, that compare themselves with themselves, and commend themselves; for they that doe thus are unwise: for as the hiding of the Sunne, brings darkenesse in a moment, so in an instant, God can turne all upside downe, and will doe it on a sudden, when you thinke your selves safest.*

3. Object.

I will commit it but once, if I might but commit it but once, I could desire to commit it no more.

Answ.

Remember, *David* numbred the people but once, and committed adultery but once, *Sichem* and *Dinah* committed fornication but once, *Ammon* committed adultery but once, *Reuben* went up to

to

to his fathers bed but once, *Saul* offered sacrifice against the Commandement of God but once, *Moses* feared but once at the waters of strife. *Isaiah* disobeyed God, in going to warre without a warrant but once; *Nadab* and *Abihu* offered strange fire but once: those two thousand three hundred which were slaine for committing fornication, the same day they were destroyed; (it is likely therefore they did it but once) yet upon them and upon all these, the Iudgements of God were very heavy, for once falling; therefore sinne not once.

I, but I am a regenerate man, and in the state of grace; and therefore God will deale tenderly with me.

So, first, were most of these named before, yet God spared them not: secondly, againe thou shalt the rather be sharplier dealt withall, because one that draweth neere unto him in profession, must be more cleane then others: thirdly, *Iob* was in the state of grace, yet quickly mooved, for hee knew he could not escape, as it is in *Iob* 31. 2. to the 23. verse, in which hee concludes, that the wrath of God was a terror to him, and by reason of his Highnesse, hee could not indure: so also in 1. Pet. 1. 17. though hee bee a Father, yet without respects hee judgeth all men, therefore thinke not to escape, if thou sinne, because thou art a sonne, but rather expect to be beaten the more.

But I may recover by repentance.

I answer, It is more then thou knowest, and that for this reason, because repentance is Gods gift, e-
very

Num. 25.3.

4. Obiect.

Ans.

1 Pet. 1. 17.

5. Obiect.
Ans.

very time when it is renewed; if it be then his gift, and in his power, then it is not thine, nor in thy power to repent: in *Iob. 3. 8. the wind bloweth where it listeth*; and it is certaine, when wee have once past *limites modestia*, wee are in *precipitio*: wee cannot stay our selves till wee come unto the bottome of the hill, except God stayes us: *David* and *Salomon*, thought they could have gone so farre, that they might have reclaymed themselves, but they were deceived; if thou cannot keepe thy soule pure before thou hast committed sinne, how wilt thou doe to cast it out, when it is once in? every sinne hardneth the heart, and weakeneth the strength of the inward man.

6. *Object.*

But many have escaped punishment; and so shall I.

Answer.

Heb. 12. 29.

I answer, never any escaped, but they had it either inward or outward, sooner or later, though they have beene Gods dearest children: *Heb. 12. 29. even our God is a consuming fire*, that is, hee is zealous of his glory, to burne up and purge out by afflictions, the corruptions of his children: and in *1 Pet. 1. 17.* every one to whom he is a Father, shall be judged, that is, afflicted without respect of persons, according unto their workes: so *Iob 34. 11.* hee rewards men according to their workes: only this must be added, the more we judge our selves, and the deeper wee goe in humiliation, the lesser God will afflict us. *David* humbled himselfe so farre that God sent him word, that all his sins were pardoned. Yet what measure of affliction

1 Pet. 1. 17.

Iob 34. 11.

David

David did neede, that his heart might bee more broken, that he shall have ; and every one else that belongs unto God : so *Ahabs* fained humiliation did deferre, and lessen his punishment ; I say, lessen it onely, for notwithstanding he was slaine. *Ezechiah* tasted of some afflictions, yet because hee humbled himselfe, a great showre of Gods vengeance fell not upon him; humiliation is a meanes to break the shower, and still the winde, and calme the waves of the wrath of God.

The third motive to move you to hate sinne, is this; because sinne will take away your excellency; even as a starre that falleth to the earth looserth his brightnesse, so when one that hath beene forward in religion, falleth to earthly and carnall delights, then all his beauty, dignity, and excellency vanissheth: *Gen. 49. 4.* it is *Iacobs* last speech unto *Ruben*, *Thou hast lost thy excellency, thou art become as weake as water*, because he had defiled his fathers bed: nothing will take away a mans excellency but sinne; afflictions, disgrace, inprisonment, or the like doe not hurt a man; nay he may shine the more for these: as the torch apeareth the brighter, the darker the night is: so if a Christian keeps his uprightness he will shine still bright, let men doe or say what they can; but it is sinne that blemissheth, and taketh away our dignity, and excellency; when a man keeps his uprightness, hee walkes in his strength, but when he descends unto any vanity, or folly; it is his impotency and weaknesse: therefore if you would not loose your excellency

3. Motive.

Gen. 49. 4.

cellency, you must loose your finnes.

4. *Motive.*

The fourth Motive to move you to hate sinne, is this, because the least sinne violateth the peace of conscience, which is as tender as the apple of the eye; and you know the least mote that is, troubles it: sinne will fret and grieve the conscience, it will inrage and disquiet it: if a good conscience be a continuall feast, what a losse is it to want it in time of health; but in time of sicknesse and afflictions how bitter will it bee to want it? If a man admits but of the least evill thing, though but an occasion of evill, *reluctate Conscientia*, that is, against his conscience, it doth not onely take away a mans peace, but it galleth and vexeth him exceedingly: for finnes in a mans conscience are like thornes in a mans feet, though all were pluckt out but one, yet that one is enough to trouble and grieve him: on the contrary, see what comfort *Paul* had from a good conscience when hee was in prison: and what sorrow *Adam* had in Paradise from an evill conscience: let this moove you to hate sinne.

5. *Motive.*

The fifth Motive to moove you to hate sinne, is, because sinne will bring upon you all manner of miseries: all the miseries and afflictions that wee taste of here, are measured out to us for finnes committed; and on the contrary, all the comforts, peace of conscience, prosperity, and inward joy, are all continued to us according unto the purenesse of our hearts and wayes: as in *Psal. 18. 23,*

Psal. 18. 23, 24

24. I was also upright, saith David, before him, and I kept

kept my selfe from mine iniquitie, therefore hath the Lord recompensed mee according to my uprightnesse: according to the cleannesse of my hands in his eyes sight: and then in the 25, and 26. verses, both parts are clearely exprest, that he wil walke more frowardly with you, as you walke more frowardly with him: and againe, as you walke more purely with him, so hee will shew himselfe more gracious and loving unto you: as for example, go thorrow all the Iudges of *Israel*, and you shall see this true; looke to *Gedon*, one sinne was the destruction of him and his house: looke to *Sampson*, that sinne of fornication, brought upon him shame, imprisonment, and death.

Againe, goe through all the Kings of *Iudah*, and you shall see that they prospered so long, as they prospered in grace, and when they fell into sinne, then presently they fell into misery, looke to *David*, to *Salomon*, to *Rehoboam*, *Ahab*, to *Asa*, *Manasses*, &c. Againe, looke amongst the *Corinthians*, some were sicke, and weake, amongst them for not receiving the Sacrament worthily, so all sicknesses in body, breaches in estate, ill handfells in busineses, troubles from enemies, griefes from wives, children, and friends, they all even now in our daies proceed from the sinnes, which you have committed. Againe, as I said, all the prosperity, whether it bee outward in riches, or honour, or wife, or children, or friends; or inward, the saving graces of the spirit, they all proceed from your uprightnesse of heart. And needs

it must be so, because if God be the Governour of all the world; then it must needs bee best with them that serve him best, and worst with them that offend him worst: this rule must bee understood of the Saints to comfort them, and not of wicked men; for they want afflictions, and enjoy prosperitie in Iudgement: but with the godly it is not so, therefore they are like to taste of both in this life, according to their thriving in sinne, and going backward in holinesse; let this moove you to hate sinne, that you may escape these miseries.

6. Motive.

Job 31.2.

The sixt Motive, to moove you to hate sinne, is, because sinne is a vaine thing, it can yeeld us no true comfort or content, and this wee may see in the vanitie and changeablenesse of earthly things, when we make them our onely joy, how soone are wee deprived of them: for indeed, what is our portion, or what can yeeld us any sound and solid joy and comfort, but God and Christ: and so *Iob* reasoneth in *Iob 31.2.* *what portion shall I have with God Almighty?* it is no small portion, but a great portion to have communion with Him, to bee sure of Him for a refuge in all troubles, a Counsellor in all duties, a helper in all wants to stand by us, when all else forsake us: hee that knoweth the sweet consolations of the spirit, will account sinne and the world but a vaine thing; I say, no man that knowes the sweetnesse there is in the Communion with God, will loose it for all the pleasures of sinne. *Iob 14.* hee sheweth

eth the vanity of earthly things; some conceive the comforts of the Spirit but a vaine thing, but this is, because they never tasted of the sweetnesse of the Spirit: there is no man but he hath something that he resteth his heart upon, as the Psalmist saith, *Some trust in Princes*, some in riches, others in their friends, but it is God that is the strength and prop of every sanctified mans heart, on which every holy man and woman resteth; now take from any man that which is his prop and stay, and his heart sinketh and dyeth in him like a stone: so will the heart of a child of God, when the assurance of the favour of God is taken away by sinne: therefore as the favour of God is sweeter then life it selfe unto him, so the very interruption and suspending of it, is as bitter as death: and therefore in this regard, sinne is to be hated.

The seventh Motive, to moove you to hate sinne, is, *because sinne is restless*, if you doe but truly consider the restlesnesse of the heart, till it be sanctified, it will make you to hate sinne: the heart is restless, till it bee set in a good frame of grace. Sinne is unto the soule, as a disease is unto the body; a man that is bodily sicke will never bee at rest, till hee be well: so a regenerate man is never at rest till sinne be healed in him; wickednesse is of a restless nature, according unto that measure it is found in any, as the Prophet saith, in *Isaiah* 57. 20. 21. where he compares the heart of wicked men unto the *raging Sea*, that still is in motion, purging and cleansing it selfe; so a holy

7. Motive.
Sin. restless.

Isa. 57. 20, 21.

man is not at rest, whilest his heart is not cleansed from his finnes: let this therefore moove you to hate sinne, because it is restlesse.

8. *Motive.*

The eighth Motive, to moove you to hate sinne, is, because sinne is not acquainted with God, it hath no familiaritie with him, it is not accustomed to stand, or be in his presence; it stands in such termes with him, that the sinner dares not looke upon God, or draw neere him without shame and feare: no wicked man dares doe thus, so long as any uncleannesse cleaveth unto him in any degree. But grace breeds an holy acquaintance with God, and doth beget in the heart a kinde of noble friendship and familiaritie with God, which will make a holy man to abhorre sinne as a base thing, which becometh not that purenesse of that friendship which hee hath with Christ: hence is that speech of *Ezra*, in *Ezra* 9. 6. *O my God, I blush and am ashamed to lift up my face to thee, my God; for my iniquities are gone, &c.* that is, because of my sinne, I am ashamed to have any familiaritie with thee.

Ezra 9. 6.

9. *Motive.*

The ninth motive, to move you to hate sinne, is, because if you live in sinne God will shew you no mercy: you shall find him not as a father, but as a Iudge. The mercy and kindnesse of God is a great and effectuall motive which God often uses in Scripture, to move us from sinne; thus the Lord dealt with *David*, in *2 Sam.* 12. 7, 8. I gave thee thy Masters daughter, and I made thee King in his steed, and if this had beene too little, I could have

2 Sam. 12. 7, 8.

have done much more, wherefore then hast thou done thus and thus, &c. Againe, in *Micah 6.4,5,6,7.* O my people, what have I done unto you, remember what I did for you, when I brought you out of the land of Egypt; remember what Balack King of Moab consulted, and what Balaam the sonne of Beor answered him, from Sittim unto Gilgall, &c. Againe, in *Deut. 32.6.* Doe you thus requite the Lord, O foolish people and unwise: is not hee thy father that hath made thee, and fashioned thee; that hath bought and established thee, &c. Gods dealing with us, being soundly considered, how often hee hath spared us, and borne with us, how much hee hath loved us, and done for us, is enough to breake the heart of a regenerate man, and make him to hate sinne.

Micah. 6.4,5,6,7.

Deut. 32.6.

The tenth Motive, to move you to hate sinne, is, because sinne makes you to breake your covenants with God: and therefore the remembrance of our covenants with God, is enough to confound us, and give an edge unto our sorrowes for sinnes past, and confirme us in our resolutions exceedingly for the time to come: what shall wee mocke God, saith the holy Man? will hee hold him guiltlesse that taketh his name in vaine? and will hee not surely require our vowes at our hands? Yes, certainly hee will, and that speedily: if wee use to breake our covenants often, and begin to forget them, and the Genealogy of them: therefore let this move you to hate sinne; that you may keepe your covenants with God,
and

10. Motive.

II. *Motive.*
Sin is a thiefe.

and so escape those judgements which otherwise will light upon you.

The eleventh motive, to move you to hate *sinne*, is, because *sinne is a thiefe*: it will rob you of your preciousst Jewell, and best thing you have in the world, which is your assurance of election: for what is the reason that many have such heart-qualmes, and pinches, and doubts, and feares, whether they be Gods or no, but because they let some lust or other enter into their hearts, which stirres up the musty corners of the heart, and so makes a foule smell in the soule, which if they had beene carefull before, they might have prevented. Now how great a comfort is it to bee assured, that hee is one of Gods Elect, hee that hath felt knowes what it is, though hee cannot expresse it; but if you have not felt it, you will not believe it, though you should be told it: to bee assured of the love of God, and that all the priviledges in Christ, and that all the promises in Scripture belong unto a man; it is such a joy as will raise the heart, basely to esteeme of all earthly things, and to walke in Paradise as it were, and to rejoyce continually in the meditation, and assurance of those things, which are appointed unto the Elect in the Booke of God; besides, not to feare death, not to be moved with any Tyranny, or evill tidings, but to bee like a square stone that stands even upon his owne bottome, in whatsoever estate hee is cast. But all his assurance, joy, and comfort is lost, if the

the heart bee but impure, and unholy towards God. Wherefore let this moove you to hate sinne.

The twelfth motive, to move you to hate sinne, is, because sinne is the greatest tyrant that God hath. The consideration what a tyrant lust is, would make you affraid of sinne, if you did but know what vexation it would put you unto: from which tyranny you shall never bee freed, till you come to give peremptory denials unto it in every thing: for when strong lusts possesse your hearts, they lead you about, distract you, and weary you. Now what greater enemy can any man have then hee, that drawes away the heart of his spouse after him, from her owne husband? What greater enemy can any chaste woman have, then hee that entises her to folly, and to make her his whoore: beloved, sinne drawes away your hearts and affections from God: you are, or you ought to bee Christs Spouse, then thinke with your selves, whether sinne be not an enemy both unto Christ, and unto your selves: It is true, it may bee it will promise you to make satisfaction, but performe nothing; for while they are yet living and quicke in us, wee are in this straight; either wee resist them, or not resist them: if we resist them, they paine us, and weary us out with importunitie: but if we resist them not, then we put sewell unto the fire, and so make it the greater: and when the lust hath gotten more strength, then it must have more satisfaction, and

12. Mo-
tive.

when that is done, yet more will be desired; as the fire the bigger it growes, the more fewell it requires to feed it, and so there will bee no end: but it will grow *in infinitum*; and infinitely, till it hath drawne you into perdition: therefore there is no way, but to put it cleane out, and to quench every sparke; to give no fewell to it at all, nor so much as to gaze upon unmeete objects, else shall you never bee free from the vexation and tyranny of it: but rather sinke deeper and deeper, like a man in a quicke sand. Let this moove you to hate sinne.

13. *Motive.*

The thirteenth Motive, to move you to hate sinne, is, because sinne will make you to come weeping home, if ever you come; but if you do not come home, then, as the Apostle saith, *your damnation sleepeth not*; the longer you goe, the nearer you are to hell, and further from God. And therefore it is better for you to come weeping at last, then not at all; and who went ever out from God, that sometimes had injoyed fellowship with him, but they have come home by the weeping crosse: for in this case God commonly drives them home with stormes, if they bee such as belong unto him. Hence the wayes of the Saints are said to bee hedged in with thornes; if they keepe the right way, it is smooth and plaine, but if they step aside, they will meete with thornes that will pricke and gall them: the Scripture is full of examples: in *David*, in *Salomon*, in *Manasses*, in *Paul*, in *Peter*. Let this moove you to hate sinne.

The

The fourteenth Motive, to move you to hate sinne, is, because you can never have any true content, so long as you love sinne and live in it: as for example; Let a man but looke backe unto former times before he was called, and see whether he ever found so much contentment in any thing, as hee doth now, if his heart be perfect towards God, when hee walkes more exactly with him. Again, whether it hath not beene wearisome and restless, to have his heart drawne forth to vanitie, and led up and downe with divers lusts: This was *Dauids* practice, I remembred my sorrowings in the night, and in the times of old, what joy I was wont to finde in thee: every man would live a contented life, and it is wearisome unto nature to live in discontent; now that you may have true content, hate sinne.

The fifteenth Motive, to moove you to hate sinne, is, because sinne will at the last, whether you will or no, make you to confesse, and say, that you have done very foolishly; I say, never any man committed sinne, but it brought him in the end to say, as *David* said, in 2 Sam. 24. 10. *I have done very foolishly*: and, to expresse this, that speeche of *Salomon* is most excellent, Eccles. 7. 15. *I set my selfe to know the wickednesse of folly, and the foolishnesse of madnesse*; as it hee could not sufficiently, or easily expresse it, that sinne will make a man to see, that there is nothing but folly in sinne at last: and in 1 Tim. 6. 9. sinne is called, *foolishnesse*: hence then, it is extreame folly to

14. Motive.

15. Motive.

2 Sam. 24. 10.

Eccles. 7. 25.

1 Tim. 6. 9.

commit the least sinne ; it is good to oppose this conclusion against all the reasons of Satan, That wee will not sinne, because it will bee our folly : and if wee cannot answer in particulars, let us answer him in the generall, that wee will not yeild to any. It may bee, hee will tell you, that you shall gaine some profit, or pleasure, or sweetnesse, or commodity by sinning: but if you can bring your hearts, not to beleeeve this, you will never doe it; and say, the Scripture tels us, that it is extreame folly to doe so, and wee shall find it to be so, therefore we will not: Let this move you to hate sinne.

16. Motive.

The sixteenth motive, to move you to hate sinne, is, because sinne will take you away from God, and God from you; and therefore that must needs bee an evill thing, and worthy to bee hated of you, that will deprive you of God; it is the terriblest thing in the world, to have God taken away from a man: that which makes a man to loose any thing that he loves, is hated of him; as for example, a man that loves and respects his credit, hee had rather loose any thing then that; it is a great griefe unto him, to be disgraced: to a rich man that loves his riches, it is a griefe to part with them, and therefore hee doth hate a theife: so it is the slaying of the soule to part with God; a holy man had rather part with wife and children, riches, pleasures, and friends, and life it selfe, then part with God; and therefore it is, that in every regenerate man, there is bred by the spirit a loathing

thing of all sinne: if you would not then part with God, hate sinne; God and Mammon cannot abide together no more then light and darkness.

Now if these will not move you to hate sinne, then consider some motives to move you to hate it in regard of God.

First, consider that God doth take notice of all that you doe, hee sees into the secret corners of your hearts, and makes a diligent search: I know thy thoughts a farre off, (saith God) and hee knowes the intent of your hearts. *Revel. 3. 8. I know your workes, and patience,* and so forth, I take notice of them, I knew them before you did act them; therefore in every action that thou goest about, say, now God sees me what I am doing, and hee knowes what I intend to doe: it stands me upon to carry my selfe uprightly in this action, least hee meete with me: for he is a God of pure eyes, and cannot beare with evill in his owne. You know what hee said unto *Nathaniel, Iohn 1. 48. I knew thee, before I saw thee:* that is, thou marvellest how I came to know thee, but marvell not for I did not onely know thee, but I also know thy heart; therefore consider this, that God sees you, and takes notice of your actions and thoughts. Again, consider that so much siane, so much seed, and the more seed, the greater harvest; the more sinne, the more punishment: therefore labour to hate sinne.

Secondly, consider that when God doth strike

Q q 3

for

1. Motive.

Revel. 3. 8.

1 Ioh. 48.

2. Motive.

Revel. 2. 10.

for sinne, his wrath is exceeding bitter and terrible: for if it were not for the wrath of God that followeth sinne, afflictions would not bee so bitter: and therefore the Lord saith unto the Church. *Rev. 2. 10. Feare none of those things which thou shalt suffer: that is, feare them not, for that which makes them terrible, shall not be mingled with them, which is my wrath: for it is not afflictions that are bitter, but sinne in the afflictions that makes them bitter, therefore let this make you to hate sinne, that you may escape the wrath, and vengeance of God.*

3. Motive.

Thirdly, consider that the longer God stayes from afflicting of sinners; the greater and terrible shall the stroke be when it comes, and therefore it were better for thee, that hast no interest in Christ, that hee would strike presently, then deferre it longer, that so thy punishment may bee the lesser: in *Amos 5.* saith God, *I will strike at once, and I will not strike the second time,* that is, when I doe strike I will strike so that I shall not need to strike the second time, and thus the Lord said unto *Eli*: in *1 Sam. 3. vers. 12.* *When I begin I will make an end,* and this is the greatest punishment that the Lord can inflict against any sinner; it is as if he should have said, I will not begin to afflict them and then cease, and give them space of repentance, but I will make an end, that is, I will doe it in a moment, on a sudden; I will but make one worke of it, I will begin, and I will finish it in an instant, and this wee see

see the Lord did upon *Hophni* and *Phineas* : therefore let this moove you to hate sinne. Thus much for this point.

And hee said, Arise, and goe into the Citie, and it shall bee told thee, what thou shalt doe.

The point is this, that Christ is exceeding mercifull, and exceeding ready to speake mercy unto those that are truly humbled.

Doctrine.

I gather it thus, *Paul* was here stricken downe with an apprehension of sinne, and being thus exceedingly humbled in the sight of his sinnes, Christ meets him upon the plyablenesse of his will, with a word of comfort, (*Arise*) : this word is full of comfort, for it is as if hee should have said, *Paul* bee not too much deject and cast downe at the apprehension of thy sinnes, as if there were not abundant mercie in mee to pardon it, but arise, that is, goe, and I will shew thee what thou shalt doe, to save thine owne soule; and it shall be told thee, what thou shalt doe for mee, but feare not, bee of good comfort: now that Christ is full of mercy, wee will proove it by Scripture, *Matth. 11.28. Come unto mee all that are weary and heavy laden, and I will ease you*: in these words, there are three things. First, the conditions of the persons that must come, and those are such as are weary and heavy laden. The second thing is the qualification of the persons that are truly weary, and heavy laden: first, they must be meeke: secondly, they must be lowly: the third thing is, the pasterne or teacher of them, and that

is

is Christ; the best, the holiest, and wisest Teacher in the world: learne of *Mee*, I am ready to teach all, and to upbraid no man: and then in the last place, the thing that they must doe; they must take Christs yoke, and so they shall be rid of their burthen; the summe of it is this, if you bee weary and heavy laden with your sinnes, and have a desire to be eased, it is no more, but come unto Christ, and hee will ease you: that is, if you be heavy laden with sinne, Christ is ready to take off your burthen, and to put upon them the easie yoke of obedience and holinesse. Againe, in *Esa.* 57. *I dwell in the high and mightie place, with him also, that is of a contrite and broken spirit,* that is, there is but two places that God delights to dwell in, the one is in heaven, and the other place is, in a humbled heart: now surely, hee will not dwell there where he loves not: for to dwell notes a speciall presence with them, that is, hee will not onely dwell in the heart, but hee will make his presence to comfort the heart; and againe, in *Esa.* 66. *I will bee neere unto them that are humble, and that tremble at my words;* that is, I will take a speciall care of them that are humble: this readinesse of Christ to receive sinners, is excellently set forth in the parable of the Prodigall: How readily did the father receive a rebellious childe; even so ready, and much more ready is Christ to receive sinners that are humbled: an example we have in *David*, how ready was God to pardon *David*s great sinne, when he had humbled himselfe;

himselfe; and the same we see in *Peter*, and so here in *Paul*. The reasons of this point are these.

The first reason is, because mercy pleaseth him, as it is in *Micha*: I will pardon your transgressions, because mercy pleaseth mee, that is, he delights to shew mercy to sinners, and what man will not willingly doe any thing that pleaseth him.

The second reason, because mercy is naturall unto God, that is, it is his nature, for although mercy be a qualitie in us, yet it is a nature in God, and what man will not willingly doe any thing that is agreeable unto his nature.

The 3^d. reason is, because God is rich in mercy; a man that is rich, he will not respect the giving of a small gift; but he will give liberally & bountifully, and it is for his credit to doe thus: now if it bee thus with men, then how much more with God, because he is the Store-house, & hath the fountain in himself, and therefore it stands with his honor to give liberally, to be rich in mercy to his children.

The fourth reason is, because God is our Father, and you know a father hath a tender affection over his children, and if it be thus with men, then it is much more with God towards his children; thou needst not to feare the missing of his mercy, if thou be one of Gods children.

The consideration of this, that God is exceeding mercifull, should draw us close unto God, that is, is God mercifull, then let us run unto him; this hoping of mercy, should winne us to come unto him; for what is that which makes a Traytor,

1. Reason.

2. Reason.

3. Reason.

4. Reason.

I. Use.

or a Malefactor after Hue and cry, to come in and lay downe the armes of Rebellion, but the Proclamation of mercy: and in hope of this he comes in; Therefore when you heare that Christ is exceeding mercifull, then come in: only lay downe the armes of rebellion, and you shall finde mercy.

Object.

Object. Oh but saith some, I would willingly come unto Christ, but alas, my finnes are so many, and so great, that I feare Christ will not receive mee.

Ans.

Ans. To this I answer; what if thy finnes be exceeding great and many, yet they are not Infinite, that is, they doe not exceed the price payed for them. But God is Infinite in mercy, and therefore exceeds all thy finnes. Againe, consider the abilitye and power of God, hee is able to make thee cleane, and purge thee from all iniquitie; and therefore feare not the greatnesse of thy finnes: onely labour to find the condition, saith, in thee: and then come and take of Christ freely.

2. Use.

Secondly, if God be exceeding mercifull, then let men take heed, that they wrong not themselves in regard of salvation by the neglect of those meanes, whereby grace is got: that is, let men be humble, and then let them know, that Christ is mercifull: And that you may not put off repentance, and the getting of grace, consider these particulars.

1. Helpe.

The first thing is this, take the time and opportunitye when grace is offered, that is, it will be good for you to strike while the Iron is hott, and

and grinde while the winde blowes, and saile when there is a faire gale; so it is good to follow the spirit in its motion: for as there is a time when the spirit is offered, so there is a time when the spirit may bee got, and therefore it is, that this time is so insisted upon so often in *Hebrews 3*. *To day if yee will heare his voice, &c.* that is, there is a time when God wil not be found of us, though wee would give a world to have but one motion of the spirit againe, one moment of repentance, one offer of grace, but you shall not: well then, now you have the time and oportunitie, that is, the day of salvation; I offer you Christ and salvation, and you may have him if you will but receive him, that is, if you will but suffer him to rule in your hearts, if you will but acknowledge him to bee your Lord and King; you shall have him whatsoever thou art, or hast beene for the time past; onely if you will be a new man for the time to come: but if you will not receive Christ now, but refuse him, there shall a time come, when thou wouldest receive him, but then thou shalt not. Remember the five foolish Virgins, *Matth. 25*. They were shut out of the marriage chamber, and so maist thou, if thou now refuse him.

Secondly, consider that repentance is not in thine owne power, that is, it is a turning of the heart and casting of a man into a new mould, the setting of the heart in a right way, and withall know, that there is a false repentance: *Cain*, and *Esan*, and *Iudas* repented, as well as *Paul* and *Peter*

2. *Helpe.*

and *David*, but the one proceeded from the Spirit, and the other from the flesh: it must bee sound repentance, if it bee acceptable: now this no man can doe of his owne power or strength, except there bee a supernaturall worke of grace in the soule. There are two causes why God doth afflict his children; First, God afflicts his children, because of some scandall, I speake now of Gods children, and thus *David* was afflicted, because he gave a just occasion of scandall in the matter of *Vriah*; therefore God afflicts him: Secondly, to weane them from the world, because God knowes till they bee humble, and basely esteeme of themselves, and the world, they will not prize Christ, or grace; but when they are thoroughly humbled then they will come in and take Christ; and therefore it is, that wee preach Christ generally unto all, that whosoever will come and take him, may have him: and therefore this is the question that wee move and propound unto all men, whether they will receive Christ, that is, whether they will take him above all things for better or worse, to be their Lord, Master, and King: if they will thus receive him, they shall have him: it is no matter, as I said, what a man is, or what a man was, onely if he will be another man for the time to come; and therefore it is false preaching, to say, they must come thus and thus, as if Christ were purchast with our owne gift; but we preach Christ freely, without any condition, without any exceptions of persons, Whosoever will let him

him come and take of the Water of life freely, as in *Revel. 22*. And that Christ is thus ready to receive humbled sinners, you may see in his readinesse to receive all manner of people, whilest hee was on the earth, with severall diseases: he put none away that came unto him. Againe, consider that if Christ should not bee mercitull, then the end of his Redemption should be lost: for wherefore came he but to shew mercy unto sinners? Againe, consider how ready he is to receive sinners, from the mouth of his Ministers, *2 Corinth. 5. 20*. Now then we are Embassadors for Christ; as though God did beseech you by us, wee pray you in Christs stead, bee yee reconciled to God: that is, wee use all the perswasions, and motives that we can; we exhort, rebuke, instruct you, and all to this end to make you willing to receive Christ; nay wee doe not onely beseech you, but with those in the Gospel wee compell you to come in, that is, wee perswade you often against your wils, to receive Christ. Now the things that keepe men from Christ is this; they say, that they are not fit to come to Christ, and therefore they will not come: but men are deceived, for there is no other fitting condition required of us by God; onely believe, and you shall be saved, that is, if you have but a desire to come to Christ, you may have him: as for example, if there should be a generall proclamation made by the King, for all offenders let their crimes bee what they will; that whosoever will come in, and lay downe his armes of re-

bellion and acknowledge him to bee Supreme, shall have pardon; it may bee there is some offenders that have greater crimes then others, and others lesse, whatsoever difference there be, it matters not if they will but come in, they shall have pardon: so I say unto you, if you will come in, it matters not what your finnes were, or are; Christ here hath made a generall proclamation, that whosoever will come in, shall have mercy; therefore feare not what your finnes bee, onely get a wiling heart to part with sinne, and cleave fast unto Christ, and Christ will not forsake you. In the time of the law every seventh yeare, there was a Iubilee, wherein every servant was made free from his Master; but if any refused then, then he was to be bored thorow the eares, and to serve his Master for ever: beloved, now is the yeare of Iubilee, you may now bee free men in Christ, if you will but receive Christ; but if you will not then you shall bee markt for the divell, and serve him for ever: therefore, as *Pyrrhus* said unto his servants, he that will freely goe with me unto the battell, let him come; so I say unto you, if you will freely come in unto Christ, come, and Christ will receive you; but if you will not, Christ will not have you to goe with him, that is, you shall not: but this you will not doe rill you be humbled; and therefore labour to get humiliation, and then whatsoever your finnes are, you shall be saved, if you will but receive Christ. Therefore examine your selves in what a frame your hearts stand

stand in : if so bee you finde that your hearts are hardned (as the Apostle saith) that is, such as cannot repent, it will bee a difficult thing for you to receive Christ ; that is, if you have put the spirit by his proper worke, and have hardned your hearts from his feare, it will be a hard matter for you to get the spirit of repentance ; the Apostle cals men in this estate, like *Trees twice pluckt up by the rootes*, *Iude verse 12.* that is, it will bee a hard matter to make them to grow againe, and be fruitfull : but if you be thorowly humbled, Christ is exceeding mercifull and ready to receive you unto favour.

Imprimatur,
Rob. Austine. Iuly 30. 1633.

FINIS.

I have been thinking of you very much lately
 and wondering how you are getting on.
 I hope you are well and happy.
 I have been very busy lately
 but I will write to you as soon as I can.
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FIN

SINNES OVERTHROW:
OR,
A GODLY AND
LEARNED TREATISE
OF
MORTIFICATION;

WHEREIN
Is excellently handled; First, the generall
Doctrin of MORTIFICATION:

*And then particularly,
how to Mortifie* {
FORNICATION.
UNCLEANNESSE.
Evill CONCUISCENCE.
Inordinate AFFECTION.
And COVETOUSNESSE.

All being the substance of severall Sermons upon
COLOS. 3. 5.

Mortifie therefore your Members, &c.

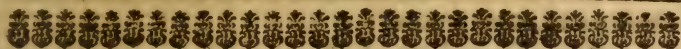
DELIVERED

By that late faithfull Preacher, and worthie Instrument of Gods
glorie, JOHN PRESTON, D^r. in Divinitie, Chaplin
in Ordinarie to his Majestie, Master of *Emmanuel*
Colledge in Cambridge, and sometimes
Preacher of *Lincolns-Inne*.

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L O N D O N,

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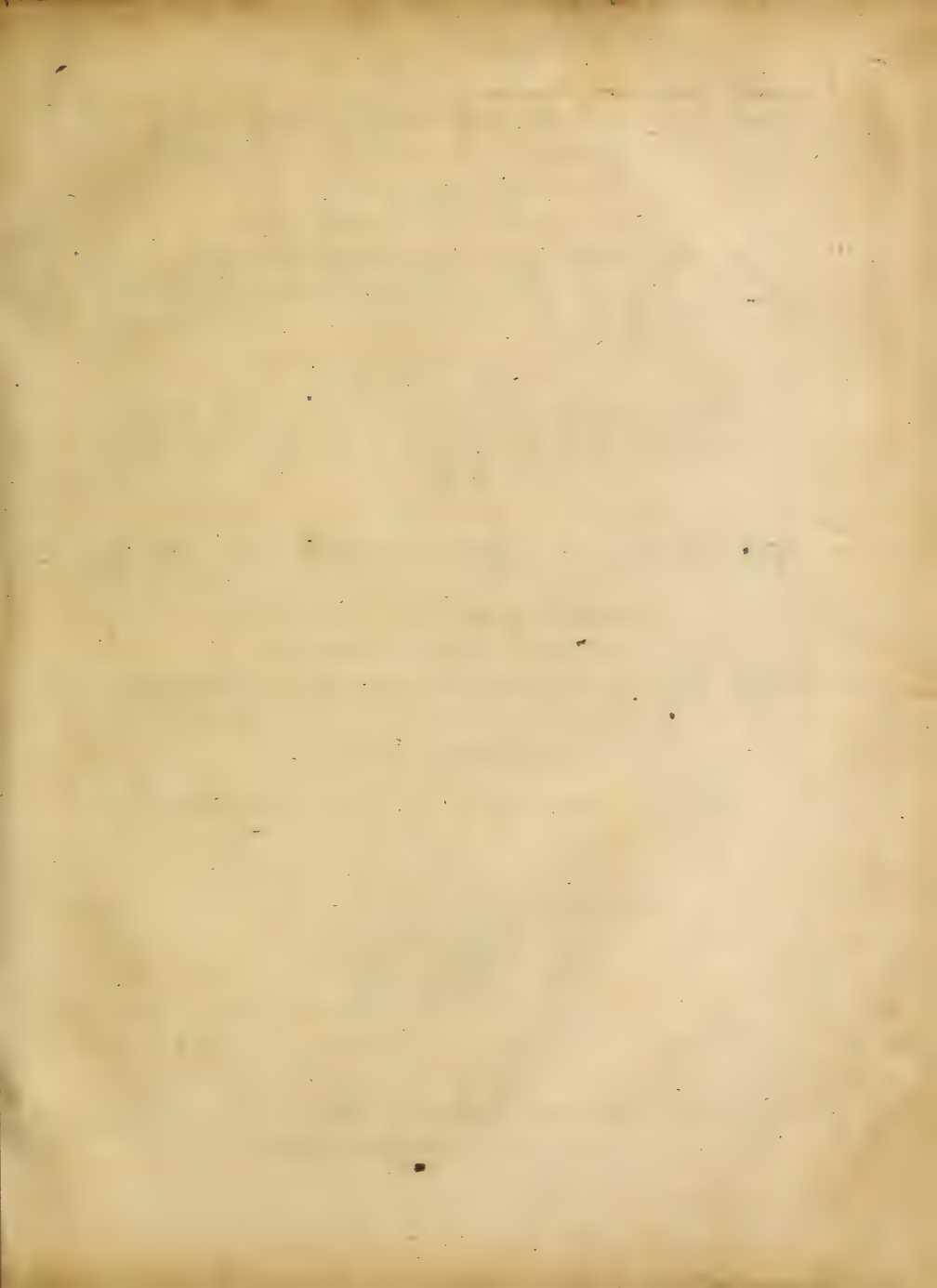
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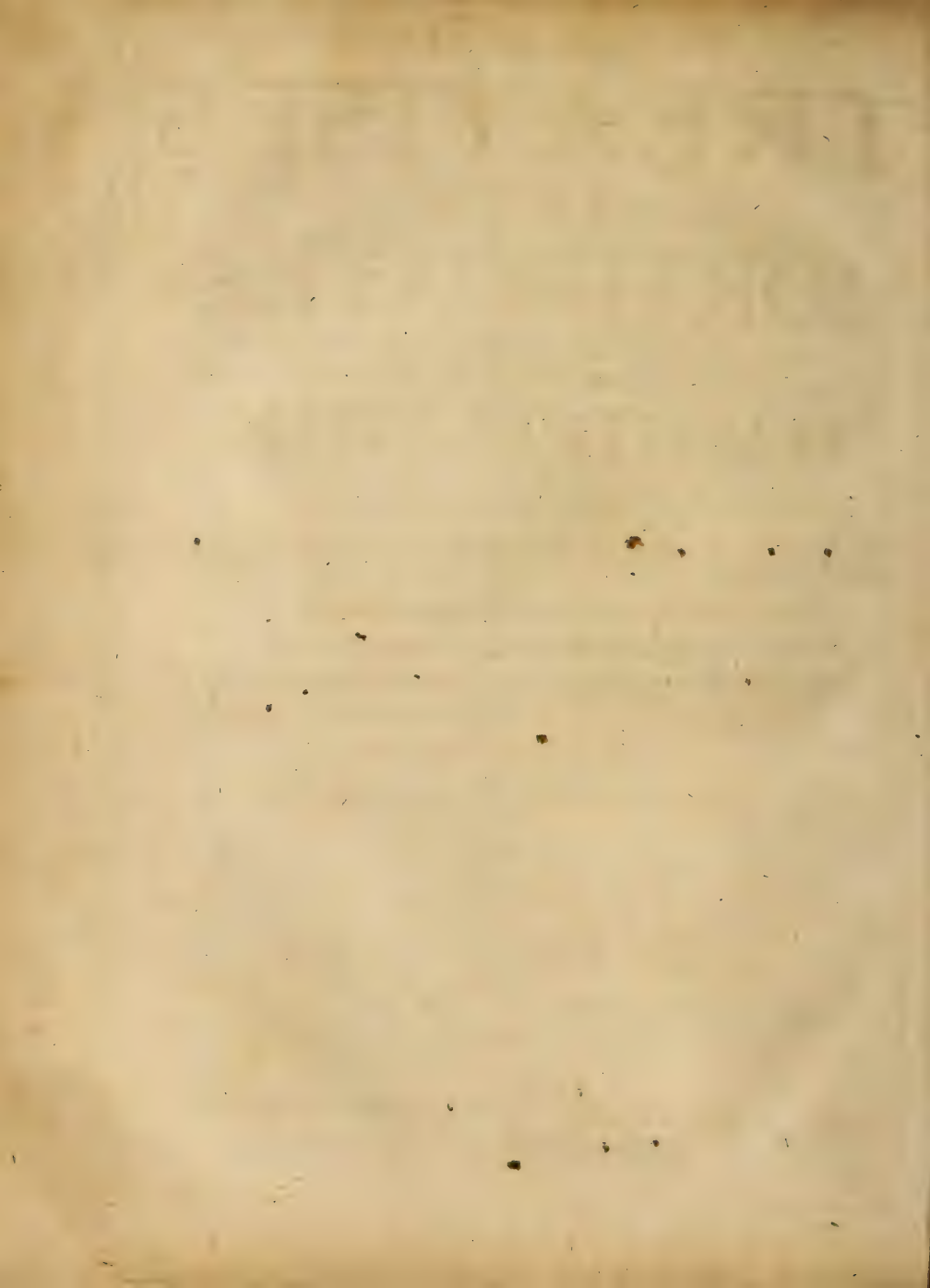
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Two Godly and Learned

TREATISES UPON MORTIFICATION *A N D* HUMILIATION.

B Y

That late faithfull Minister, and worthy
Instrument of Gods Glory,

IOHN PRESTON,

D^r. in Divinitie, Chaplaine in Ordinary to his Majesty, Master
of *Emanuel Colledge in Cambridge*, and sometime
Preacher of *Lincolnes-Inne*.



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THE DOCTRINE OF MORTIFICATION.

COLOSSIANS 3.5.

*Mortifie therefore your members which are upon the earth ;
fornication, uncleannesse, inordinate affection, evil con-
cupiscence, and covetousnesse, which is idolatry.*

His Chapter containeth divers exhortations unto heavenly mindednesse, by which the Apostle labors to dissuade the *Colossians* from corruptible things, unto things not corruptible, but everlasting ; not earthly, but heavenly ; in the which the life of a Christian, and true holinesse standeth.

In the first *verse* he begins with an exhortation to seeke heavenly things ; *If yee be risen with Christ , seeke those things that are above :* that is, if you be risen with Christ, and dead unto the fashions of men, then there is an alteration and change in your soules wrought, by
C which

which you are brought to affect that which is heavenly, and basely to esteeme of earthly things: therefore *if you bee risen*; that is, if this heavenly life, and disposition, and change be in you, then let the same appeare by your heavenly-mindednesse; that is, by seeking of heavenly things.

In the second *Vers* he joynes another exhortation grounded on the first, to bee wise and to understand them; *Set your affections on things above*: that is, let them bee specially minded of you; let all your faculties bee filled with a knowledge of spirituall things; and this is so joyned with the former, that there can be no seeking without knowing; for how can a man seeke that which hee knoweth not? and if thou hast no knowledge of heaven and heavenly things, how canst thou desire them? seeing where there is no desire, there is no seeking: And therefore if thou wouldest seeke heavenly things, as Christ, and Grace, and Salvation, then know them first.

Afterwards in the third *Vers* he goeth on, and presseth this exhortation with divers arguments; first, because *You are dead*: that is, seeing you are dead unto earthly things, therefore strive not now to be earthly minded. Secondly, *Your life is hid with Christ*: that is, your happinesse is not scene with the eye of the body by looking on these earthly things, but your happinesse and joy is by Faith beholding Christ, therefore set your heart and eye on him where your life is; that is, you looke for a perfection of glory with Christ, which you cannot have by minding earthly things: therefore be heavenly minded.

In the fourth *Verse* the Apostle answereth unto a demand: for they might thus object, You tell us that we shall have a perfection of glory, and that it is hid with Christ, but when shall we have it; that is, when shall it be made manifest unto us: Unto this the Apostle answers, *When Christ, who is our life, shall appeare, then shall we also appeare with him in glory.* And hereupon he groundeth another exhortation in the *Verse* I have read: as if he should say, Seeing you expect such a perfection of glory to bee revealed unto you at Christs second comming, then it stands you upon to set upon your corruptions, to kill, and to slay them that seeke to deprive you of that glory. *Mortifie therefore your earthly members*; that is, slay every foule affection, inordinate desire of earthly things, rid your hearts of them by slaying of them; and although it may seeme a hard worke, yet fight still, or else you shall never attaine unto that Life you hope for: So that the first generall point hence, is this;

That the height of glory, which wee expect by Christ, should cause every man to mortifie sinne. Doct. I.

This the Apostle makes the ground of our Mortification; *If you be risen with Christ, seeke the things that are above, mortifie therefore your earthly members*; that is, except you slay sin, that hath slaine Christ, you cannot get life with Christ: Surely then, Mortification is not as men thinke it, a needlesse worke which matters not much whether it bee set upon or no, but this is mens sickness; for, as a man that is sick thinkes Physicke is not needfull, because hee is not sensible of his disease, when as the Physician knowes that it is a matter

of necessity, and that except he purge out that corruption and humor of the body, it will grow incurable: even so, except this corruption of nature be purged out, it will grow incurable; that is, we cannot be saved: therefore we know to mortifie sin is a work of necessity, whereupon standeth every mans life and salvation.

Doct. 3.

The second thing which we note, is this:

That the frame of our hearts ought to suit with those conditions that we receive by our union with Christ.

And this also the Apostle makes another ground of Mortification; if you be risen with Christ, seeke heavenly things, and therefore labour to mortifie your inordinate affections, and sinful lusts, that so the frame of your hearts, and disposition thereof, may suit with heavenly things: as if hee should say, You professe your selves to be *risen with Christ*; that is, that you are in a more excellent estate than you were in by nature, and you expect a perfection of glory; then it must needs follow, that the frame of your heart must suit with your conditions; that is, you must bee such as you professe your selves to be; and this cannot be, except you mortifie sinne, all inordinate affections, all worldly lusts, all immoderate care for earthly things: thinke not to get grace, salvation, and eternall life, except first you slay your corruptions and lusts; for Mortification is a turning of the heart from euill to good, from sinne to grace: or, it is a working a new disposition in the heart, turning it quite contrary; Or else it may be said to be the slaying of that euill disposition of nature in us.

Mortification what it is.

Now we must know, that howsoever Mortification

tion is a deadly wound given unto sinne, whereby it is disabled to beare any rule or commanding power in the heart of a regenerate man, yet we say, Mortification is not perfect; that is, it doth not so slay sinne that we have no sinne at all in us, or that wee cease to sinne, for in the most regenerate and holiest man that lives, there is still the sap of sinne in his heart: A tree may have withered branches by reason of some deadly wound given unto the root, and yet there **may** remaine some sap in the root, which will in time bring forth other branches; so it is with a regenerate man, there may a deadly wound be given unto sinne, which may cause inordinate affections to wither, and yet notwithstanding some sap of sinne may remaine, which had need still to bee mortified, lest otherwise it bring forth other branches. Mortification is not for a day only, but it must be a continuall worke; when thou hast slaine sinne to day, thou must slay it to morrow; for sinne is of a quickning nature, it will revive if it be not deadly wounded, and there is seed in every sin which is of a spreading nature, and will fructifie much; therefore when thou hast given a deadly wound unto some speciall corruption, rest not there, but then set upon the lesser; mortifie the branches of that corruption; and so much the rather, because it will bee an easie worke to overcome the common souldiers, and to put them to flight, when the Generall is slaine.

Wee call Mortification a *turning of the heart*; the heart by nature is backward from God; that is, it mindes and affects nothing but that which is contrary to God; it is wholly disposed to earthly things; now

Simile.

Mortification, why a turning of the heart.

Mortification alters and changes the heart, turning it from earthly to heavenly things; even as a River that is stopt in its usuall course is now turned another way; so Mortification stops the passage of sin in the soule; turning the faculties, the streame of the soule, another way: the soule was earthly disposed, the minde, the will, and affections were wholly carried after earthly things, but now there is a new disposition wrought in the soule, the minde and affections are wholly set upon heavenly things; before, he was for the world how he might satisfie his lusts, but now, his heart is for grace, justification, remission of sinnes, and reconciliation. Here then, seeing Mortification is a slaying of sinne, and that many doe deceive themselves in the matter of Mortification, who thinke that sinne is mortified when it is not; and contrariwise others thinke they have not mortified sin, that is, they have not given a deadly wound unto sinne, because they still feele rebellious lusts in their hearts; therefore for the better explaining of this point of Mortification, I will propound two Questions; the first shall be for the discovering of Hypocrites; and the second shall be for the comforting of weake Christians.

Quest. I.

The first Question is, Whether sin may not seeme to be mortified when it is not mortified, but onely asleepe?

Answer.

When sin
seemes to
be mortified,
and is
not.

To this I answer, That sinne may seeme to be mortified when it is not, and that in these particulars.

First, sin may seeme to be mortified when the occasion is removed: As the covetous man may not be so covetous after the world as he was, because he hath

I

not

not so good an opportunity, and thereupon hee may grow remisse, and yet the sinne of Covetousnesse is not mortified; for let there be occasion, or an opportunity offered, and you shall finde this sinne as quicke and as lively in him as ever it was before; and so for Drunkennesse, or any other vice in this kinde: when the occasion is removed, the sinne may bee removed, and yet not mortified.

Secondly, sinne may be mortified seemingly, when it is not violent, but quiet; that is, when an unruly affection troubles them not, they thinke that now that sin is mortified; but they are deceived, for it is with sinne, as with a disease; A man that is sicke of a Feaver, so long as he is asleepe he feesles no paine, because sleepe takes away the sense of it, but when he is awake, then presently hee feesles his paine afresh: Even so, when sinne doth awake them out of sleepe, then they shall finde it was not mortified, but they only asleepe.

Sampson, Iudg. 16. so long as he was asleepe in his sin, thought all was well, and that his strength was not gone; but when hee awakes out of sleepe, his sinne awakes, and then with much sorrow hee findes that his sinne was not mortified, especially when hee fell into his enemies hands.

Thirdly, sinne may seeme to be mortified when it is but removed from one sinne unto another, when it is removed from a lesse to a greater, or from a greater to a lesse. As for example, A man may not be so covetous as hee was, and thinke with himselfe that this his sinne is mortified, when as indeed it is not mortified, but onely removed unto another; for now it may be

2

Simile.

3

be hee is growne ambitious, and seekes after honour, and therefore it stands not now with his reputation and credit to be covetous: hereupon hee may grow bountifull, and neverthelesse his sinne of covetousnesse be unmortified: And so for drunkennesse, and such as desire pleasure, their mindes and delights may bee changed, and the sinne of the soule bee not yet mortified. Sinne is to the soule as diseases are to the body: now we know, that diseases of the body usually remove from one place to another, or at the least grow from a lesse to a greater: so it is with sinne in the soule, it will remove from one faculty to another.

4

Fourthly, sin may seeme to be mortified when the conscience is affrighted with the Iudgements of God either present upon him, or threatned against him: now by the power of restraining grace a man may be kept from sinne; that is, he may so bridle his affections, that he may keepe sinne from the action, he may forsake drunkennesse, covetousnesse, pride and the like, and yet his sinne bee not mortified: for here is the difference betweene a man that hath his sinne mortified, and one that hath not; The first is alway carefull that his sinne come not to action, he is carefull and watchfull over his wayes and heart, as well when the Iudgement is removed, as when hee feelles it: but the other hinders not sinne longer than the hand of God is upon him; remove that, and then his care is removed.

5

Simile.

Fifthly, sinne may seeme to be removed and mortified when the sap and strength of sinne is dead, that is, when the strength of Nature is spent. As the Lamp goes

goes out when oyle is either not supplied or taken away; and yet the Lampe is still a Lampe, for let oyle be supplied, and fire put unto it, and it will burne; so there may be not the action, and yet sinne is not mortified in the heart: for hee is as well affected to sinne as ever hee was, onely the sap and strength of nature is gone: but if oyle were supplied, that is, if strength of nature would but returne, sin would bee as quicke and vigorous as ever it was.

Sixthly, good Education; when a man is brought up under good parents, or masters, he may be so kept under, that sinne may seeme to bee mortified, but let those be once at their owne ruling, then it will appeare that sinne is not mortified in them; that is, that they have not lost their Swinish disposition, only they are kept from fouling of themselves: As a Swine so long as she is kept in a faire meadow cannot soule herselfe, but if you give her liberty to goe whither shee list, she will presently be wallowing in the mire; even so, these are ashamed to defile themselves whilest they are under good Education; but opportunity being offered, it will soone appeare, sinne is not mortified.

The Use of this, breifly, is for Examination unto every one to enter into his owne heart, and examine himselfe by these Rules, whether his sinne be mortified, or no; and accordingly to judge of himselfe.

The second Question is for the comforting of weake Christians: Seeing there is corruption in the heart, how shall I know that the lusts and stirrings of the heart proceed from a wounded Corruption, or else is the Action of an unmortified lust?

6

Simile.

Use.

Quest. 2

D

To

*Answ.*How to
know
when lust
is mortified.

I

To this I answer, You shall know them by these Rules:

First, you shall know whether the lust in the heart be mortified, and proceed from a wounded heart or no, by the ground of it; that is, if it proceed from the right root, or arise from a deepe humiliation wrought upon the soule, either by the Law, or by the Iudgements of God, whereby the Conscience is awakened to see sinne in its owne nature; and then a raising up of the soule by the apprehension of the love of God in Christ, and out of a love unto God to beginne to mortifie sinne: if the heart in this case doe fight against the Spirit, that is, the lust of the heart, it is because it hath received the deadly wound; but if it be not out of love unto God that thou mortifiest sinne, if thy heart, in this case, have much rebellion in it, whatso-ever thou thinkest of thy selfe, sinne is not mortified in thee: Every thing proceeds from some Cause; if the Cause bee good, the Effect must needs bee good likewise: as (for instance) if the Tree bee good, the fruit must be good; but if the Tree be evill, the fruit cannot be good: Let every man therefore examine himselfe upon this ground.

2

Secondly, you shall know it by the generality of it: For Mortification is generall, and as death is unto the members of the body, so is Mortification unto the members of sinne: now you know that the nature of death is to seize upon all the members of the body, it leaves life in none; so, where true Mortification is, it leaves life in no sinne; that is, it takes away the commanding power of sinne: For what is the life of
sinne,

sinne, but the power of sinne: take away this power, and you take away this life. Therefore it is not sufficient to mortifie one sin, but you must mortifie all sins: to which purpose the holy Apostle here bids them *Mortifie*; when he had exhorted them unto the generall of Mortification, then he subjoynes divers particulars, as, Fornication, Uncleannesse; of which hereafter, (God assisting) you shall heare. Hence then you learne it will not bee sufficient for you to leave your covetousnesse, but you must leave your pride, your vaine glory: So also when thou hast slaine sinne in thy understanding, thou must mortifie it in thy will and affections; slay sinne first in thy soule, and then slay it in the parts of thy body; and so examine your selves whether you finde this worke of Mortification to be generall:

Thirdly, you shall know whether your lust be mortified by this; Looke if there be an equality betweene the life of Grace, and the death of corruption; that is, if you find grace in measure answerable unto the measure of corruption which is mortified in thee, it is a signe thy sinne is mortified, for as there is a dying unto sinne, so there will be a quickening unto holinesse; seeing the new man will beginne to revive, when the old man beginnes to dye; Grace will grow strong, when Corruption growes weake; and therefore the Apostle saith, *Grow in Grace, and in the knowledge of our Lord Iesus Christ, 2 Pet. 3.18.* As if he should say, you shall find by this whether the corruption of nature be slaine in you, if you *stand fast*, (as in the former Verse) which you cannot do unles grace grow, except there

3

bee a proportion betwixt the life of Grace, and the death of corruption : Therefore examine your selves by this, whether you doe finde that you are quickened in Grace, to pray, or heare, which is an excellent signe that sinne is mortified.

Simile.

Fourthly, you shall know whether your lusts are mortified by the continuance of them : For if sinne be mortified, and have received her deadly wound, it will bee but for the present, it will not continue ; it may well rage and trouble thee for a time, but it is only now and then by fits, whereas an unmortified lust ever rageth. It is with sinne in this case, as it is with a man that hath received his deadly wound from his enemy, hee will not presently flye away, but will rather runne more violently upon him that hath wounded him ; yet let him bee never so violent, in the middle of the action hee sinkes downe ; when hee thinkes to doe the most harme, then hee is the most unable, because hee hath received his deadly wound, whereby hee hath lost the strength and power of nature which otherwise might have prevailed : so it will bee with sinne, and with a mortified lust, it may rage in the heart, and seeme to beare sway and rule over thee as lord, but the power and strength of sinne is mortified, and sinkes downe, wanting ability to prevaile : and why? because it hath received its deadly wound : Indeed the most honest man, and the most sanctified that is, may have lust in his heart, and this lust may many times for the present be violent : yet though it rage, it cannot rule, it may strive, but it cannot prevaile : therefore you may try
your

your selves by this, whether the corruptions and stirrings of your hearts proceed from a mortified lust, or no.

Now seeing Mortification is so hard a worke, and yet a worke that of necessitie must be done: Men also be so hardly drawne to mortifie their lusts, which they account as a part of themselves, not to be parted withall; for Nature her selfe hath implanted this principle in them, Every man ought to love himselfe, what then should move any man to mortifie his lusts? Therefore for the better perswading of men unto this worke, we will lay downe some motives to move every man to mortifie his corruptions.

The first motive to move all men to mortifie sinne, is, Because *there is no pleasure in sinne*: Sinne cannot content the soule; for this is the nature of sinne, the further a man goes on in sinne, the further he goes on in sorrow, for in every degree of sin there is a degree of sorrow: As on the contrary, unto every degree of grace, there is a degree of joy: I say, the more thou gettest of grace and holinesse, of Faith and Regeneration, the more peace of Conscience and spirituall joy thou gettest; for, grace, as naturally produceth joy, as sinne sorrow. Now if men did but consider this, that is, if they had any spirituall understanding to know that degrees of sinne did bring degrees of sorrow, they would not so run unto sinne as they doe.

But they will object unto me, You are deceived, for there is pleasure in sinne: we have found pleasure in sinne, and what will you perswade us against our knowledge? Have we not reason to distinguish be-

Five Motives to Mortification.

I
Motive.

Object.

twixt things which we know are of a contrary nature; Will you perswade men that honey is not sweete, who have tasted of it? If you should bring a thousand arguments, they will not prevaile: even so we have felt sweetnesse in sinne, therefore we cannot be perswaded to the contrary.

Answer.

Simile.

To this I answer, That the pleasure that is in sinne, (if there be any pleasure) is no true solid pleasure, but a sicke pleasure; such a pleasure as a man that is sicke of a Feaver hath, a pleasure to drinke; not because he hath a love to drinke excessively, but because it is pleasing to his disease: even so, when men finde pleasure in sinne, it is not because it is true pleasure, but because it suits with their disease; that is, with their sinne. Now that this is no true pleasure, appeares, because that which gives true content unto the soule is Grace, which ever is accompanied with Faith in Christ; and this works that *peace* in the soule *which passeth all understanding*, Phil. 4. 7. whereas sinne makes not peace but warre in the soule; and where there is warre in the soule, that is, where the faculties of the soule are in a combustion amongst themselves, there can bee no pleasure. A man that is sicke of a dropsie may have pleasure to drinke, but his pleasure depends upon his disease; if the disease were removed, the pleasure would cease.

²
Motive.

The second Motive, is, Because *when men goe about to satisfie their lusts, they goe about an endlesse worke*: Now men in outward things would not set themselves about a work if they did but know before that it would be endlesse; that is, that they could never finish it;
for

for every one loves to goe about things of a finite nature, which may be accomplished: even so, if men did but know the nature of sinne, they would not give themselves to satisfie their lusts, because they goe about a worke that is endlesse: for the nature of sinne is like the Horseleech which the Wise-man speaks of, *Prov. 30. 15.* that the more it is given, the more it craves, but is never satisfied; so the more you seeke to satisfie sin, the more it desires; like the fire, the more you cast into it, the more it burnes: but if you will quench it, then detract from it; so, if thou wouldest have sinne to dye, then detract from thy pleasure, from thy covetousnesse, from thy pride. A man that is sicke of a Feaver, if you would not increase his heate, then keepe him from cold drinke, and other things that are contrary to it; but if you doe satisfie the disease in these things, you doe increase it: so, if you would not goe about an endlesse worke, give your lusts a peremptory deniall, please not sinne; for if you doe, you will displease God: let this therefore move men to mortifie their lusts.

The third Motive to move all men to mortifie sin, is, because of *the great danger it brings a man unto*; it makes a man liable unto all the judgements of God, it takes Gods speciall protection from a man, it fills the heart full of slavish feare; it is like a quagmire which may seeme to be firme and solid, but being once in it, the more you strive to get out, the greater danger you are in: Like a bird that is taken with a gin, the more shee seekes to escape, the faster shee is holden by it; so it is with sinne, it carrieth a faire shew, it will pretend

3
Motive.

Simile.

tend much good, but take heed of falling into it; for if you be once in it, it will be a hard matter to escape. The Understanding is the Porter of the soule, so long as there is spirituall life in the soule, the rest of the faculties doe partake of it, and so the whole is preserved; now sinne blinds the understanding, and when the understanding is mis-informed, it mis-informs the will and affections; that is, it breeds a disorder in the soule: and when once there is a disorder in the soule: and among the faculties, then the meanes of grace becomes unprofitable: To this effect the Apostle saith, They became *blinde in their understanding*, and then they fell into noysome lusts, giving themselves unto a customary sinning, they became blinde in their understandings; that is, it put out their eyes, it made them blinde as beetles; and when a man is blinde, he will run upon any danger, because he sees it not: even so, when sinne hath put out the eye of the minde, the soule is in marvellous great danger of falling irrecoverably: therefore let this move men to mortifie sinne.

4
Motive.

The fourth Motive to move all men to mortifie sinne, is, Because *sinne will deceive men*: Now there is no man that would willingly be couzened, every man would be plainely dealt withall; therefore if men did but know this, that if they gave way unto their lusts, they would befoole them, surely men would not bee so easily led away by them. But men will not beleieve this, they cannot conceive how there should be such deceit in sinne, seeing they are of so neere a conjunction, as to be a part of themselves: and therefore I will shew

shew you how sinne doth couzen them, and that in these particulars :

First, it makes a man a foole, by blinding the understanding : and when he is thus blinded, he is led away to the committing of every sinne: and therefore it is said, *1 Pet. 1. 14. Not fashioning your selves according to the former lusts in your ignorance;* that is, before you were inlightned, your lusts had made you fooles by taking away your understandings, and putting out the eye of your mindes, but now fashion not your selves, suffer not sinne to blinde you againe, seeing you now see.

Secondly, it doth cozen you by making large promises : if thou wilt be a wanton person, it will promise thee much pleasure ; if ambitious, much honor ; if covetous, much riches : nay, if thou wilt be secure, carelesse, and remisse for spirituall things, as grace, and justification, and remission of sinnes, it will make thee as large a proffer as the divell sometime made unto Christ, *Matth. 4. 4. All these things will I give thee, if thou wilt fall downe and worship me.* So, it may be he will promise thee salvation and life everlasting, but he will deceive thee, for it is none of his to bestow ; if he give thee any thing, it shall be that which he promised not, and that is, in the end, horror of conscience and destruction.

Thirdly, by promising to depart whensoever thou wilt have it : Oh, saith sinne, but give me entertainment for this once, be but a little covetous, a little proud or ambitious, and I will depart whensoever thou wilt have me: But give way unto sin in this case,

How sinne
cozens.

I

1 Pet. 1. 14.

2

Mat. 4. 4.

3

E

anc

Heb. 3. 23.

and thou shalt find it will deceive thee; for sin hardens the heart, duls the senses, and makes dead the conscience, so that now it will not be an easie matter to dispossesse sin when it hath taken possession of the soule. It is not good to let a theefe enter into the house upon such conditions, therefore the Apostle saith, *Heb. 3. 23. Take heed lest any of you be hardened through the deceitfulness of sinne*; that is, sinne will promise you this and that, but belceve it not, it will deceive you.

Fourthly, in the end when we thinke it should be our friend, it will be our greatest enemy: for instead of life, it will give us death; it will witnesse against us, that we are worthy of death, because we have neglected the meanes of grace, neglected to heare, to pray, and to confer; and what was the cause of this remission but sinne, and yet it accuseth us of what it selfe was the cause. Now what greater enemy can a man possibly have than hee that shall provoke him to a wicked fact, and then after accuse him for it: therefore let this moue men to mortifie their lusts.

Motive.

Rom. 6. 19.

The fifth Motive to move all men to hate sinne, is, *Because it makes us Rebels against God*; and who would bee a Rebelle, and Traytour against God and Christ, who was the cause of his being? The Apostle saith, *Being servants unto sinne, wee become servants of unrighteousnesse, Rom. 6. 19.* that is, if wee suffer sinne to reigne in us, then we become servants of unrighteousnesse, Rebels unto God, and enemies unto Christ, who love righteousness: now he that is a friend unto God, loves that which God loves, and hates that which God hates; but he that is not, loves the contrary,

trary, for unrighteousnesse is contrary to God, and he that loves it, is a rebell against God: Every lust hath the seed of rebellion in it, and as it increaseth, so rebellion increaseth: therefore let this move men to mortifie sinne.

The sixth Motive to move men to mortifie sinne, is, Because *sinne will make us slaves to Satan*: The Apostle saith, That *to whomsoever you yeeld your selves servants to obey, his servants you are to whom you obey, Rom. 6.16.* that is, if you doe not mortifie your lusts, you will be slaves to your lusts, they will beare rule over you; and miserable will be your captivity under such a treacherous lord as sinne is: therefore if you would have Christ to be your Lord and Master, if you would be free from the slavery of Satan, then fall a slaying of your lusts, otherwise you cannot bee the servants of God: let this move men also to mortifie sinne.

Now to make some ule of it to our selves: The first consecratory or use stands thus; Seeing the Apostle saith, *If you be risen with Christ, then mortifie your earthly members*, therefore Mortification is a signe whereby you may trie your selves whether you belong unto God or no: if you be risen with Christ, that is, if the life of grace be in you, it will not be idle, but it will be employed in the slaying of sinne. Now if Mortification be not in you, you can then claime no interest in Christ, or in his promises; for he that findes not Mortification wrought in him, hee hath neither interest unto Christ, nor to any thing that appertaines unto Christ: and seeing this is so, let us be taught by it, that every one should enter into examination of his owne

Motive.

Rom. 6.16.

Use 1.

heart, to finde out the truth of this grace of Mortification, especially before he come unto the Sacrament; for if wee finde not Mortification wrought in us, wee have no right to partake of the outward signes.

Vse. 2.

The second Use or Confectary, is, That seeing the Apostle saith, *Mortifie*; hereby ascribing some power unto the *Colossians* to mortifie their Corruptions; as if hee should say, You professe your selves to be risen with Christ, then let that life which you have received, slay your corruptions. Hence we note, that there was and is in every regenerate man, a certaine free will to doe good. Now when we speake of free will, I doe not meane that Free-will which is in controversie now adayes, as though there were such a thing inherent in us; but this which I speake of, is that freedome of will that is wrought in us after Regeneration; that is, when a man is once begotten againe, there is a new life and power put into him, whereby hee is able to doe more than hee could possibly doe by nature: and therefore the Apostle saith unto *Timothy*, *Stirre up the grace that is in thee*, 2 *Tim. i. 6.* that is, thou hast given thee the gift of instruction, the life of grace is in thee, therefore stirre it up, set it on worke, use the power of grace to doe good: which shewes that there is a certaine power in the regenerate man to doe good: for although by nature we are dead, yet grace puts life into us; As it is with fire, if there bee but a sparke, by blowing, in time it will come to a flame; so where there is but a sparke of the fire of grace in the heart, the spirit doth so accompany it that in time it is quickned up unto every Christian duty.

2 *Tim. i. 6*

Simile.

But

But you will say unto me, Wherein is the Regenerate man able to doe more than another man, or more than he could doe?

Object.

To this I answer, that the Regenerate man is able to doe more than hee could doe, in these two Particulars:

Ans. 1.

First, he is able to performe any duty, or any thing God commands, according to the proportion of Grace that he hath received; but if the duty or thing exceed the Grace that he hath received, then hee is to pray for an extraordinary helpe of the Spirit: but he could not doe this before, neither is it in the power of an unregenerate man to doe it.

I
The power
of a Rege-
nerate
man.

Secondly, he is able to resist any temptation or sin, if it be not greater, or above the measure of grace that he hath received; if it be a temptation of distrust, or impatience, or presumption, if it exceed not the measure of Grace that he hath received, he is able to put it to flight; but if it doe exceed, then he is to pray for an extraordinary helpe of the Spirit: now the unregenerate man hath no power to resist sinne or temptation in this case.

2

But you will say again, that there is no such power in the regenerate man, for the Apostle saith, *Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, so that you cannot doe the things that you would.*

Object. 2
Gal. 5. 17.

To this I answer; It is true, that in the most sanctified man that is, there is corruption, and this corruption will fight against the spirit, and may sometimes hinder good; but it is then when it exceeds the mea-

Ans. 2.

sure of Grace hee hath received ; neither is it alway prevailing in this kinde, for when it exceeds not the grace, the Spirit overcomes it: neither doth it alwaies continue; it may be in the heart, but it cannot reigne in the heart; it may be in the heart, as a Theefe in a house, not to have residence and a dwelling place, but for a night and bee gone; so this lust in the heart of a Regenerate man dwels not there; that is, it doth not alwayes hinder him from good, but for a time, and then departs: but it is not thus with an unregenerate man, sinne takes possession and keepes possession of his heart.

vse 3.

It is not enough to abstaine from sin in the action, but it must be in the heart.

The third consuetary or use stands thus; seeing the Apostle saith, *Mortifie*; that is, doe not onely abstaine from the outward actions of sin, but from the thought of the heart; for Mortification is a slaying of the evill disposition of the heart, as well as the slaying of the actions of the body; Mortification is first inward, and then outward: Hence we gather this point, That it is not sufficient for a man to abstaine from the actions of sinne, but he must abstaine from sinne in his heart, if he would prove his Mortification to be true: 2 Pet. 2. 14. the Apostle saith, that their *Eyes were full of adultery*: Now lust is not in the eye, but in the heart: but by this he shewes, that it is the fulnesse of sinne in the heart, that fills the eyes; therefore looke unto the heart, for the actions are but the branches, but the root is in the heart; that is, whatsoever evill action is in the hand, it hath its first breeding in the heart; if therefore you would remove the Effect, you must first remove the Cause: now the Cause if it bring forth

forth an evill Effect, is the greater evill ; as the Cause of good is greater than the Effect it produceth : even so the sin of the heart, because it is the Cause of evill actions, is greater than the evill that it produceth. Then thinke not with your selves, that if you abstain from the outward grosse actions of sin, that sin is mortified in you; but goe first unto the Cause and see whether that evill disposition of the heart be mortified, whether there bee wrought in you a new disposition to good, and a withering of all inordinate affections.

But you will say unto me, Our Saviour saith, that *Every man shall bee judged by his workes* : and the Apostle saith, that *Every man shall receive according to the workes done in the body* : by which it appeares, that a man shall not be judged by the thoughts of his heart, but by his actions.

To this I answer ; It is true, that men shall bee judged by their workes, because actions declare either that good that is in the heart, or the evill that is in the heart; so that he will judge the heart first as the Cause, and then the actions as the Effects. *Rom. 8. 27.* it is said, *He that searcheth the heart knoweth the mind of the spirit* : so it is as true, that he knowes the minde of the flesh; that is, the actions of the unregenerate part. Now as the sap is greater in the root than in the branches, so the greater sinne is in the heart, and therefore it shall receive greater punishment. Therefore if the root be not purged, notwithstanding thou abstaine from the outward actions, thou hast not as yet mortified sinne, because thy heart is impure; and seeing God will judge us by our hearts, if we have any care of our sal-

vari-

Object.

Answer.

Use 4.

No man so
holy but
needs
Mortifica-
tion.

Meanes
how to
come to
Mortifica-
tion.

Meanes
to get a
willing
heart.

vation, let us labour to cut off the buds of sinne that spring from the heart.

The fourth Consecratory, or Use, stands thus; seeing the Apostle exhorts the *Colossians* to mortifie their lusts, who had set upon this worke already: hence we note this point, That no man is so holy or sanctified, but he had need still to be exhorted to Mortification: For howsoever it be true, that in the Regenerate, sin hath received a deadly wound, yet it is not so killed but there is still sap in the root, from whence springs many branches; and therefore had need of continuall Mortification, because the flesh will still lust against the spirit; and although there is such corruption in them, yet are they not under the power of it, neither doth it beare rule in them: let them therefore that have not set upon this worke of Mortification, now beginne to mortifie their lust; and let all those that have already begunne, continue in this worke. Thus much for the Uses.

But you will say unto mee, How shall wee attaine this worke of Mortification? and therefore here will I lay downe some meanes how a man may come to this worke of Mortification.

The first meanes is to endeavour to get a willing heart to have your sinnes mortified; that is, a holy dislike, and a holy loathing of them, with a desire of the contrary grace: if men did but see what an excellent estate Regeneration is, it would breed in them a holy desire of Mortification; therefore our Saviour saith, when his Disciples came to him and complained of the weakenesse of their Faith, *Mat. 17. If ye have Faith*

Faith as a graine of Mustard-seed, yee shall say unto this mountaine, Remove, and it shall be removed. By setting forth the excellency of Faith, he take paines to worke in them a desire of it; even so, if a man once can get a desire but to have his sin mortified, hee will presently have it; for Christ hath promised it, *Math. 5. 9. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied;* that is, they which hunger in generall for any part of righteousness, they shall bee filled: therefore if we can come but to hunger, especially for Mortification, which is the principall part of righteousness; I say, if we can but come unto God in truth with a willing heart, and desire it, we shall be sure to have it: for besides his promise, we have him inviting of us to this worke; *Math. 11. 28. Come unto me, all ye that are weary and heavy laden, and I will ease you:* Now what will he ease them of, the guilt? no, (though it be not excluded) but principally of the commanding power of sinne; that hee may not onely bee free from the guilt of sinne, but from the power of sinne, that he may have his sinne mortified and subdued. Now what else is the reason that men have not their sinnes mortified, and that there is such a complaint of unmortified lusts and affections, but because they come not with a willing heart: their hearts are unstable, they are willing and unwilling; willing to leave sin, that they may be freed from the guilt: unwilling to leave the pleasure they have in sinne: therefore, saith one, I prayed often to have my sinnes forgiven, and mortified, and yet I feared the Lord would heare my prayers: so it is with many in this case, they pray for

F

Morti-

August.

Mortification, but it is but verball, it comes not from the heart; that is, from a willing minde: therefore if thou wouldest have thy sinne mortified, labour to get a willing heart.

2

Meanes, to
take paines
about it.

Simile.

The second meanes, if you would have your sinnes mortified, is this; You must take paines; Mortification is painefull and laborious, and yet pleasant withall: it will not bee done by idlenesse, a slothfull man will never mortifie sinne, for indeed it is a worke that desires labour: every thing that is of great worth, if it may be attained by industry, deserves labour; that is, the excellency of it challengeth it of men: even so, the excellency and preciousnesse of this worke of Mortification, because it is a thing of much worth, deserves labour at our hands: The knowledge of every Art requireth labour and industry, and the greater mysterie that is infolded in the Science, the greater labour it requireth: even so, Mortification requireth much paines, for it discovereth unto us a great mysterie, the mysterie of sinne, and the basenesse of our nature, and also the excellencies that are in Christ, both of justification and remission of sinnes. And this necessarily flowes from the former; for if there be a willing mind in a man to mortifie sinne, then certainly he will take any paines that he may attaine unto it, as the Apostle saith, *1 Cor. 9. 26. I runne not in vaine, as one that beates the ayre*: that is, I take paines, but it is not in vaine; I take no more paines than I must needs, for if I did take lesse, I could not come unto that I am at. The lesse labour that any man takes in the Mortification of sinne, the more will sinne increase; and the more it increaseth,

seth, the more worke it maketh a man have to mortifie it : therefore it stands men upon to take paines with their corruptions in time, that so they may prevent greater labour : and this meets with the errors of certaine men.

First, those that thinke that all finnes have the like proportion of labour in mortifying ; they thinke that a man may take no more paines for the mortifying of one sinne, than another ; but these men are deceived, for all sins are not alike in a man, but some are more, some are lesse violent ; and accordingly, Mortification must be answerable unto the sinne. It is with Mortification in this case, as it is with physicke in diseases ; all diseases require not the same physicke, for some diseases must be purged with bitter pills, others not with the like sharpenesse : againe, some physicke is for weakening, others for restoring the strength : even so there are some sins, like the divell which our Saviour speaks of, that cannot be cast out but by fasting and prayer : that is, they cannot bee mortified without much paines ; for if it be a heart-sinne, that is, a sinne that is deere unto thee, a belovedosome sinne, (as all men are marvellous subject to love some sinne above another) there must be, for the Mortification of this, a greater labour taken than for a lesse corruption : these are called in Scripture, the *right eye*, and the *right hand*, and as men are very loth to part with these members of the body, even so are they loth to part with their beloved finnes which are deere unto them.

I
Errours of
men about
Mortifica-
tion.

Simile.

2

The second error, is of those that think if they have once mortified their sins, it is sufficient, they need not

*Simile.**Simile.*

The fruit-
lesse paine
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care for any more; they have now done with this worke. But these men are deceived, for they must know that the worke of Mortification is a continuall worke, because the heart is not so mortified, but there is still sinfull corruption in it; so that if there be not a continuall worke of Mortification, it will prove filthy. The heart of man is like the ballast of a ship that leaks, though thou pumpe never so fast, yet still there is worke: even so, the heart is a fountaine of all manner of uncleannesse, there is much wickednesse in it, therefore wee had need pray for a fountaine of spirituall light; that is, of sanctification, that wee may not be drowned in our corruption: Or, it is like a brazen Candlestick, which although it be made marvellous cleane, yet it will presently soyle, and gather filth; so it is with the heart of man, if this worke of Mortification doe not continue, it will soyle and grow filthy.

Now in this worke of Mortification, the Papists seeme to take great pains for the mortifying of sinne; and indeed they might seeme to us to bee the onely men that take paines for this grace, if we did not meet with that clause, *Col. 2. 23.* where the Apostle saith, that this afflicting of the body is but formall, *will-worship*; they prescribe for the disease a quite contrary medicine; for as the disease is inward, so the medicine must be inward: Now Mortification is a turning of the heart, a change of the heart, a labour of the heart, but whipping and beating of the body is but as it were the applying of the plaister it selfe; for an outward plaister cannot possibly cure an inward disease; that is, a disease of the soule; but if the disease be inward then

then the cure must bee wrought inwardly by the Spirit. Notwithstanding, I confesse there are outward meanes to be used, which may much further the worke of Mortification, but yet we must take heed of deceit that may be in them, that wee doe not ascribe the worke unto them; for if wee doe, they will become snares unto us; and therefore to prevent all danger of deceit from thee, I will here set them downe.

The first outward meanes, is, *A moderate use of lawfull things*; that is, when men use lawfull things in a lawfull manner; as a moderation in dyet, in clothes, in recreations, and pleasures, a moderate use of a lawfull calling, and many more which may be meanes to further this Worke; but yet wee must take heed of excesse in these lawfull things; that is, wee must take heed that wee doe not goe to the utmost of them; for if wee doe, it is a thousand to one wee shall exceed. As for example, It is lawfull for a man to eate, and to drinke, and to use the Creatures of God for his nourishment; and it is lawfull for a man to cloathe his body, and use Recreations so farre forth as they may serve for the good of his body; but if hee use these inordinately, that is, if hee eate to surfer, and drinke to be drunken, and use his pleasure to satisfie his lusts by neglecting his place and Calling, they are so farre from being Meanes of Mortification, that they become utter enemies unto the Worke: therefore if you would have this outward meanes an helpe to Mortification, that is, if you would have them to bridle Nature, then looke that you use lawfull things moderately.

The outward meanes which further Mortification.

First, moderation in lawfull things.

Excesse in lawfull things is dangerous

The second outward
meanes,
vowes and
promises.

Vowes
when law-
full.

How to be
esteemed
of and
made.

3

The second outward meanes are *Vowes and Promises*, and these in themselves simply are good, and may bee a good meanes to Mortification, for they are as an Obligation to binde a man from the doing of such or such a thing; for so the proper signification of a Vow is, to binde a man, as it were, to his good behaviour, alwayes provided, that it bee of indifferent things: that is, of things that bee lawfull, else Vowes binde not a man to the doing of that which is evill: now if it be made in things lawfull, and to this end, for the brideling of our evill disposition of nature, that we will not doe this or that thing, or if we finde our nature more subject to fall, and more inclined unto one sinne than another, or more addicted unto some pleasure than another, to make a Vow in this case, it may bee a meanes to bridle our affection in this thing. But here wee must take heed, that wee make them not of absolute necessity, by ascribing any divine power to them whereby they are able to effect it, but to esteeme them things of indifferency, which may either bee made or not made, or else they become a snare unto us: Againe, if thou makest a Vow in this case, that thou wilt not doe such a thing, or such a thing, if it be for matter of good to thy soule, make conscience of it, take heed thou breake not thy Vow with God in this case; for as this tyes thee in a double bond, so the breach of it becomes a double sinne: Againe, take heed that thy Vow be not perpetuall, for then it will bee so farre from being a meanes of thy good, that it will be a snare unto evill; for when men make perpetuall vowes, at last they become a burden,
and

and men love not to beare burdens : Therefore, if you make a vow, make it but for a time ; that is, make it so that you may renew it often, either weekly, or monethly, or according as you see necessity require ; so that when time is expired, you may either renew them, or let them cease. Now if you observe this in the making of your vowes, it may be another meanes unto this Worke, otherwise it will be a snare.

The third outward meanes, is, *The avoiding of all occasions to sinne* : When a man avoids either the company of such men as formerly were a meanes to provoke him to sinne, or the doing of such actions as may provoke lust or sinne in this kinde, or places that are infectious this way ; this will be a meanes to mortification. And this we find was that command which God laid upon every *Nazarite*, *Numb. 6. 4.* they must not onely abstaine from strong drinke, but also they must cast out the huskes of the Grapes, lest they be an occasion of the breach of their vow : So in *Exod. 12. 15.* the children of Israel were not onely commanded to abstaine from the eating of unleavened bread, but it must bee put out of their houses, lest the having of it in their houses should bee an occasion to make them to breake the Commandement : Thus wee see that the avoiding of the occasion of sinne, will bee a meanes to keepe us from sinne.

But some will say, I am strong enough, I need not have such a care to avoid the occasions of sinne : it is true, it is for Babes, and such as are weake Christians, to abstaine from such and such occasions ; but as for me that have beene a Professor a long time, and have such

The third outward meanes, Avoiding occasion to sinne.

Object.

such a strength and measure of faith, I need not much to stand upon these termes.

Ans.

To this I answer, that this is mens weakenesse thus to object, for this want of feare ariseth from the want of spirituall strength; for this is the nature of spirituall strength in a man when hee feares sinne and the occasions of sinne, the more he feares in this case, the stronger he is; and the lesse he feares, the weaker he is; the lesse spirituall strength hee hath, whatsoever hee may seeme to have: therefore, doest thou finde want of spirituall feare in thee, then thou maist justly feare thine estate; for if thou hast true Grace in thee, it will be so farre from making of thee carelesse, that it will make a double hedge and ditch about thy soule. Again, know that all the strength thou boasts of, is but habituall grace, and what is habituall grace but a creature; and in relying upon it, *thou makest flesh thine arme*; that is, thou puttest more trust and confidence in a creature, than in God, which is a horrible sinne, and flat Idolatry: therefore you see this is mens weakenesse thus to object.

The fourth
outward
meanes.
Fasting
and Praier

The fourth outward meanes is, *Fasting and Prayer*, though abused by the Papists, yet very necessary, and a good outward meanes to Mortification, being used lawfully: for what is Fasting but a curbing of the flesh, and a pulling of it downe, a brideling of Nature, and a kinde of mortifying of the body? and what is Prayer, but a praying or begging of grace, or for the preservation of grace, and power against corruptions? These two things are very commendable, and much used in the Primitive Church; for the Apostle saith,

Let

Let Fasting and Prayer bee made for all the Churches: which if it had not been necessary, he would not have commended it unto the Church. And I see no reason why it should be so much neglected amongst us, especially at this time, in regard of the affliction of the Church abroad, whose necessitie requireth it; and also being a thing so acceptable to God, and commendable in the Church, I would it were in greater favour and request amongst us.

The third meanes, if you would have your sinnes mortified, is To labour to get the assistance of the Spirit; for this must of necessitie follow, or else the other two will nothing availe us; for what will it availe us though we have a willing heart to part with sinne, and what though we take paines in the mortifying of our lusts, if the Spirit doe not accompany us, all is nothing worth; therefore if thou wouldest have this worke effectually done, thou must get the Spirit.

But this may seeme a strange thing, a thing of impossibilitie to get the Spirit; for you will say, How is it in our power to get the Spirit? How can we cause the Spirit to come from heaven into our hearts, seeing our Saviour saith, *John 3.8. That the wind bloweth where it listeth*; that is, the Spirit worketh where it listeth: now if the Spirit bee the agent and worker of every grace, then how is it in our power to get him?

To this I answer, howsoever I grant that the Spirit is the agent and worker of every grace, yet I say, there may be such meanes used by us, whereby we may obtaine the Spirit; and therefore the Apostle saith, *Rom. 8. 13. If you live after the flesh, you shall dye, but if*

3
Meanes,
The assistance of
the Spirit.

Object.

Answer.

you mortifie the deeds of the flesh you shall live: which must be done by the Spirit; for the Apostle makes us the Agents, and the Spirit the Instrument; whereby he shewes us thus much, That it is possible not onely to get the Spirit, but also have the worke of the Spirit ascribed unto us.

How the
Spirit may
be won or
lost.

Now as there is a meanes to get the Spirit, so also there is a meanes to hinder the Spirit; so that the Spirit may be won or lost, either by the doing or the not doing of these three things.

1

First, if thou wouldest have the Spirit, then thou must know the Spirit; that is, so to know him as to give him the glory of the worke of every grace: for how shall we give the Spirit the glory of every grace if we know not the Spirit? And therefore our Saviour makes the want of the knowledge of the Spirit the reason that men doe not receive the Spirit: *Ioh. 14. 17. I will send unto you the Comforter, whom the world cannot receive, because they know him not: that is, the world knoweth not the pretiousnesse of the Spirit, therefore they lightly esteeme of him; but you know him, and the excellency of him, therefore you highly esteeme of him: The first meanes then to have the Spirit, is, Labour to know the Spirit, that you may give him the glory of every grace.*

2

Secondly, if thou wouldest have the Spirit, then take heed that thou nether resist the Spirit, nor grieve nor quench it.

How the
Spirit is
resisted.

First, take heed thou *resist* not the Spirit; now a man is said to resist the Spirit, when against the light of nature and grace he resisteth the truth; that is, when
by

by arguments, and reasons and ocular demonstrations laid before him, whereby he is convict of the truth of them, yet knowing that they are truth, hee will notwithstanding set downe his resolution that he will not doe it; this is to resist the Spirit: Of this resisting of the Spirit wee read in *Acts 6.10.* compared with *Acts 7.51.* it is said of Stephen, that *they were not able to resist the Wisedome, and the Spirit by which he spake*; that is, hee overthrew them by argument and reason, and they were convinced in their Consciences of the truth: and yet for all this it is said, *Acts 7.51. Ye have alwayes resisted the Spirit; as your fathers have done, so doe yee*: that is, howsoever ye were convict in your Consciences of the truth of this Doctrine which I deliver, yet you have set downe your resolution that you will not obey. Now this is a grievous sinne; for sins against God and Christ shall be forgiven, they are capable of pardon, but the resisting of the Spirit, that is, sinning against the Light of the Spirit, is desperate and dangerous.

*Acts 6.10.
& 7.51.*

Secondly, what is meant by grieving of the Spirit? Now a man is said to grieve the Spirit when hee commits any thing that makes the Spirit to loath the soule; and therefore the Apostle saith, *Grieve not the Spirit, Ephes. 4.30.* that is, by foule speeches and rotten communication; for the Apostle in the former Verse had exhorted them from naughty speeches, *Let* (saith hee) *no evill Communication proceed out of your moutbes*, and then presently adjoynes, *and grieve not the Spirit*: for if you give your selves to corrupt Communication and rotten speeches, you will grieve the

How the
Spirit is
grieved.

Spirit, it will be a meanes of the Spirits departure: the Spirit is a cleane Spirit, and he loves a cleane habitation, a heart that hath purged it selfe of these corruptions. Therefore when you heare a man that hath rotten speeches in his mouth, say, that man grieves the Spirit; for there is nothing so odious and contrary to men, as these are to the Spirit; and therefore if you would keepe the Spirit, then let your words be gracious, *powdred with salt*; that is with the grace of the Spirit proceeding from a sanctified heart: and as speeches, so all evill actions, in like manner, grieve the heart.

How the
Spirit is
quenched.

1

2

Thirdly, what is meant by quenching of the Spirit? A man is said to *quench* the Spirit, when there is a carelesnesse in the using of the meanes of grace whereby the Spirit is increased; that is, when men grow careles and remisse in the duties of Religion, either in hearing, reading, praying, or meditating. Again, when a man doth not cherish every good motion of the Spirit in his heart, either to pray, or to heare, &c. but lets them lye without practice, this is a quenching of the Spirit: therefore the Apostle saith, *2 Thes. 5. 19. Quench not the Spirit*; that is, by a neglect of the meanes.

Thirdly, if you would get the Spirit, you must use prayer; for prayer is a speciall meanes to get the Spirit; and it is the same meanes that Christ used, when hee would have the holy Ghost for his Disciples hee prayed for him, as you may see, *Joh. 14. 14. I will pray the Father, and he will send the Comforter unto you*; that is, the holy Ghost; for he can comfort indeed, and he is the true Comforter; and indeed there is no true comfort but what the Spirit brings into the heart. Now that
the

the Spirit may be obtained by prayer, is proved *Luk. 11. 13.* where our Saviour makes it plaine by way of opposition to earthly parents; *For (saith hee) if your earthly parents can give good things unto their children, then how much more will your heavenly Father give the holy Ghost unto them that aske Him:* Therefore if thou wouldest draw the holy Ghost into thy heart, then pray for Him; Prayer is a prevailing thing with God, it is restlesse, and pleasing unto God, it will have no deniall; and to this purpose, saith God to *Moses, Wherefore dost thou trouble me?* that is, wherefore art thou so restlesse with me that thou wilt have no deni- all till I grant thee thy desire? so then if you will pre- vaile with God by praier, you may obtaine the Spirit.

The fourth meanes, if you would have your sinnes mortified is, To walke in the Spirit; that is, you must doe the actions of the new man; and therefore the Apostle saith, *Gal. 5. 16. Walke in the Spirit.* Now here by the Spirit is not meant the holy Ghost, but the Re- generate part of man; that is, the new man, whose actions are the duties of holinesse, as Prayer, hearing the Word, receiving the Sacraments, workes of Cha- rity, either to the Church in generall, or to any par- ticular member of it; and there must not onely be a bare performing of them, for so an hypocrite may doe, but there must bee a delight in them; that is, it must rejoyce the soule when any opportunity is offe- red whereby any holy duty may bee performed. But on the contrary, when we grow remisse in Prayer, or in any other duty, the devill takes an occasion by this to force us to some sin; hereupon we presently yeeld,

Luk. 11. 13.

4
Meanes, to
walke in
the Spirit.

Simile.

because wee want strength of Grace, which by the neglect of that duty we are weake in. We know some physicke is for restoring, as well as for weakening, thereby to preserve the strength of the body; now this walking in the actions of the new man, is to preserve the strength of the soule, it preserves spirituall life in a man, it enables him to fight against Corruption, and lusts; for what is that which weakens the soule, but the actions of the old man? Therefore if you would mortifie your lusts, you must walke in the Spirit.

5

Meanes,
Faith.
Acts 15. 9.

The fifth meanes, if you would mortifie your lusts, is this, You must get Faith: so saith the Apostle, *Acts 15. 9. Faith purifieth the heart*; that is, it slayeth the corruption of the heart, it mortifies every inordinate desire of the heart, it purgeth out the filthinesse of our nature, it makes it a new heart in quality; that is, it makes it fit to receive grace, and who would not have a heart thus fitted to good? Againe, It is said, *Ephes. 3. 17. that Christ may dwell in your hearts by Faith*: as if hee should say, Faith will purge the heart; for where Faith is, Christ is, and Christ will not dwell in a rotten heart, that is impure, and not in some measure sanctified by the Spirit.

Ephes. 3. 17

Object. I.

But you will say, there are divers kindes of Faith, What Faith is this then that thus purifieth the heart?

Answer. I.

By Faith in this place is meant a justifying Faith; Faith that applyeth Christ and his righteousness in particular unto a mans selfe for his justification, and hereupon he is raised up to holinesse, and enabled, out of love unto Christ to mortifie sinne.

Now

Now the order of this grace in a Regenerate man, is wonderfull; for first, the Spirit, which is the holy Ghost, comes and enlightens the mind, then it works Faith, and then Faith drawes downe Christ, and when once Christ comes, he takes possession of it, never resting till hee hath rid the heart of the evill disposition of nature with a loathing of it; then the Regenerate man hereupon out of love unto Christ, and hatred unto sinne, beginnes to mortifie his corruptions.

But you will say, How can the Spirit of Christ, which is the holy Ghost, dwell in the heart, seeing he is in heaven?

To this I answer, that the Spirit dwels in the heart as the Sunne in a house; now we know that the proper place of the Sunne is in the Firmament, yet wee say the Sunne is in the house, not that wee meane that the body of the Sunne is there, but the beames of the Sunne are there in the house: so we say, that the proper place of the holy Ghost is in heaven; and when we say hee is in the heart of a Regenerate man, we doe not meane essentially, but by a divine power and nature; that is, by sending his Spirit into the heart, not onely to worke Grace in the heart, but to dwell therein. Now when the Spirit hath taken possession of the heart, it drawes and expels away all the darkenesse of the minde, and makes it to looke and to see Christ in a more excellent manner than before, assuring him of perfect Iustification, and remission of his finnes.

And here the error of many is met withall, in the matter of Mortification; they will have Mortificati-

The order of Faith in the Regenerate.

Object. 2

Ans. 2.

How Christ dwels in the heart.

Simile.

Error about Mortification confuted.

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on first wrought, and then they will lay hold upon Christ for remission of sinnes. Oh, say they, if I could but finde this sin, or that sin mortified, then I would lay hold upon Christ, then I would beleeve; for alas, how can I looke for remission of sinnes, how dare I lay hold, or how can I lay hold upon Christ, when I finde that my corruptions have such hold on me? But these are deceived, for this is contrary to the Worke of the Spirit: for first, Faith assureth of pardon, and then followes Mortification; that is, when a man is once assured of pardon of sinne, then he beginnes to mortifie, and to slay his corruption; for Mortification is a fruit of Faith; and therefore the Apostle saith, *Phil. 3. 10. That I may feele the power of his death, and the vertue of his Resurrection*: Now what is meant by this but the two parts of Repentance, Mortification and Vivification? The Apostle beleeved before, and now hee would have his Faith appeare in the Grace of Mortification, that hee might sensibly feele it. And therefore, if you would have your sinnes mortified, you must by Faith draw Christ into your hearts.

6

Meanes,
spirituall
joy.

The sixth meanes, if you would have your sinnes mortified, is, to get spirituall Ioy. But this may seeme a strange thing to mortifie corruption by; a man or a woman would rather thinke that this were a meanes to encrease sin: but it is not so; for spirituall Ioy is a speciall meanes to mortifie sin, if we doe but consider the nature of Mortification; for as I said before, what is Mortification but a turning of the heart, a working in it a new disposition? Now we know when the heart is not regenerate it is full of sorrow, and joy

joy in this estate encreaseth sin : But when the heart is turned from sinne to Grace, that is, heavenly disposed, there is a pleasant Object represented unto the eie of the Soule, as Christ, Iustification, Remission of sinnes, and Reconciliation : and hence ariseth a spirituall Ioy in the soule, which rejoycing is a Mortification of sinne ; for when a man or woman sees such excellencies in Christ, (as before) he so rejoiceth in them, that he loatheth whatsoever is contrary to them. As a man that hath gotten a faire Inheritance which formerly was content with a small Cottage, but now the right that hee hath to the other, makes him dispise that : so it is with a Regenerate man, this spirituall Ioy makes him basely to esteeme of sinne, and his naturall estate : and therefore saith the Apostle, 1 Cor. 15. 3 *I protest that by the rejoycing I have in Christ Iesus, I dye daily* : that is, that spirituall Ioy which hee had in Christ, of Iustification and Remission of sins, and that sight of glory which he saw by Faith, mortified sinne in him, made him basely to esteeme of his corruptions. We see, by example, a man that is wrought upon by the Law, or the Iudgements of God, may for a time leave some sinne, and rejoyce in good, as *Herod heard Iohn gladly* ; and yet this his Ioy doth not mortifie sinne, because it is not wrought by the Spirit upon an apprehension of the love of God ; that is, it doth not proceed from the right Root ; for spirituall Ioy that mortifies sinne, ariseth from an assurance of Remission of sinnes ; but this ariseth from some other sinister respect, or else for feare of hell. Now that spirituall Ioy mortifies sinne, the Wise-man proves,

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Prov.

Simile.

Pro. 2. 10. compared with the 16. Verse, *When Wisdome entereth into thy heart, and Knowledge is pleasant to thy Soule, &c. it shall keepe thee from the strange woman. When Wisdome entereth into thy heart;* that is, when the Spirit enlightens thy minde to see, grace and knowledge is pleasant unto thee, when thou doest rejoyce in the knowledge of Christ, and graces of the Spirit, then it shall keepe thee from the strange woman; that is, from inordinate affections, which otherwise would bring thee to destruction. Thus you see that spirituall Ioy is an excellent meanes to Mortification.

7
Meanes,
Humility.

Humble-
nesse of
minde
what it is.

The seventh meanes, if you would have your sins mortified, is, Humbleness of minde: this is an excellent meanes to Mortification; for when the heart is proud, it will not yeeld; that is, it is unfit for grace; for there is nothing so contrary unto the nature of the Spirit, as a proud heart; and therefore the Apostle saith, *1 Pet. 5. 5. God resisteth the proud, but he gives grace to the humble. Hee resisteth the proud;* that is, hee doth stand in opposition against him as one most contrary unto him; he rejecteth his prayers and his actions, because they proceed from a proud heart: but *hee gives grace unto the humble;* that is, the humble heart is fit to receive grace, therefore hee shall have every grace necessary to salvation, as Faith, Repentance, Mortification, Peace of Conscience, and Remission of sins: Now this humbleness of minde is a base esteeming of a mans selfe in an acknowledgement of his unworthinesse to receive any grace with an high esteeme of Gods love; which indeed may seeme to be contrary to spirituall Ioy, but it is not so; for the more humble

ble any man or woman is, the more spirituall Ioy they have: it is encreased by humility, it is decreased by pride; the humble heart is alwaies the joyfullest heart; for the more grace the more humbleness, and the more humility the more spirituall Ioy, for where there is a want of grace, there must needs be a want of spirituall Ioy. Now dejection and humility are of a contrary nature; a man may be cast downe, and yet not be humble; humbleness of minde is more inward than outward, but the other may be outward but not inward; therefore if you would have your sins mortified, get an humble heart: for it is said, *Psal. 34. 18. The Lord is nigh unto them that are of a broken heart*: a broken heart is an humble heart: and, *Ezek. 36. 26. A new heart, and a new spirit will I give you*: that is, when I have throughly humbled you, and cleansed you from your rebelliousnesse against me, then I will doe this and this for you: well then, labour for humbleness of minde, if you would have your sinnes mortified. Thus much of the word *Mortifie*.

Ezek. 36. 26

We now come to a third point, and that is, what are those things that are to be mortified? and these the Apostle calls in generall, *Earthly Members*: Hence we note,

That all earthly Members are to be mortified.

Doct.

For the better explaining of this point, we will first speake of the generall, and then of the particulars: but first of all, because the words are hard, we will shew you by way of explanation, first, what is meant by *members*; and secondly, what is meant by *earthly members*.

For the first, What is meant by *Members*? By *Members*

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What is
here
meant by
Members.

bers is meant sinne, or any soule affection of the heart, when the heart is set upon a wrong object, or else upon a good object, yet exceeding either in the manner or the measure, makes it a sinne: as first, when a mans heart is set upon a base object, as the satisfying of his eyes according to the lust of his heart, or set upon his pleasure inordinatly to the satisfying of his lusts; now these are base objects. Againe, there are other objects which in themselves are good and may bee used, as care of the world, and the things of the world: a man may lawfully care for the things of this life that hath a charge, or a man may use his pleasure for recreation, or may seeke after his profit, thereby to provide for his family; but if the care for the world, and the things of this world, exceed either in the manner or the measure, that is, if they be gotten unlawfully, and if the heart lust after them, if they breed a disorder in the soule, and a neglect of grace, then they become sinne:

Why cal-
led Mem-
bers.

Reas. 1.

2 Pet. 1. 3.

Now they are called *members* for these reasons:
The first reason is, because these base affections fill up the heart; that is, they make the heart fit for all manner of sinne, even as the members of the body make the body fit for action: now we know that the body is not perfect, if the members bee not perfect, so when the heart is not filled with these members, it may bee fit for sinne but not for every sinne, but this filling of it makes it fit for all sinne, and therefore the Apostle saith, 2 Pet. 1. 3. *According to his divine power he hath given us all things*; that is, by divine nature we all come to the knowledge of the Faith: now that
which

which is contrary to the Spirit, and the knowledge of him, is made up by these base affections, even as the body is made up and complete by its members.

Secondly, they are called *Members*, because these base affections doe the actions of the unregenerate part, even as the members of the body doe the actions of the body; for they receive into the heart all manner of sinne, and thence they send base affections into all the rest of the faculties.

Reas. 2.

Thirdly, they are called *Members*, because they are *weapons of unrighteousnesse*, for so the Apostle calls them even as the actions of the new man are called the *weapons of righteousness*; that is, the care for the actions of the new man. Now we know that it is the property of one member to fight for the good of another; as wee see, one member will suffer it selfe to bee cut off, and seperated from the body for the good of the rest; and so it is in like manner with these, for all will joyn together for the mortifying of sinne one in another. On the other side, these weapons of unrighteousnesse, they fight for one another against Grace, they are carefull to performe the actions of the old man, and to fulfill every lust of the flesh.

Reas. 3.

Fourthly, they are called *Members*, because they are as deare unto the heart, as any member is unto the body, and therefore in Scripture they are called the *right hand*, and the *right eye*, Mat. 5. 29. that is, they are as deare, and sticke as close unto the heart, and will as hardly be separated from it as the nearest and dearest member of the body: thus much of the word *member*.

Reas. 4.

Secondly, what is meant by *Earthly Members*? By

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Earthly

What is
meant by
earthly
Members.

Earthly Members is meant all earthly affections; as immoderate cares, inordinate lusts; or it is a depraved disposition of the soule, whereby it is drawne from heavenly things to earthly; that is, it is drawne from a high valuing of heavenly things to a base esteeme of them, and from a base esteeming of earthly things, unto an high esteeme of them; this is earthly mindednesse. But for the better explaining of this Point; first, wee will shew what it is to be earthly minded: secondly, what it is to be heavenly minded.

What it is
to bee
earthly
minded.

For the first, what it is to be earthly minded: It is to mind earthly things, or heavenly things in an earthly manner; that is, when the soule is depraved so of spirituall life that it looks upon grace and salvation with a carnall eye, when it is represented unto it, because it is but naturall, it is not enlightened by the Spirit; now till a man be enlightened by the Spirit, he cannot see spirituall things in a spirituall manner. Howsoever, I grant that by the light of nature, a man being endued with a reasonable soule, thereby may come to discern of spirituall things, yet so as but by a common illumination of the Spirit, as we call it; not as they are, but only as he conceives of them by his naturall reason: for first, by nature a man may conceive of spirituall things, but not spiritually; for nature can goe no further than nature: now what is competible and agreeable to nature he hath a taste of, he sees things so far as they are futable unto his nature; but nature can looke no further; for this is the property of nature, it goes all by the outward sense and appetite; and no man can apply spirituall things by the senses, but earthly things.

Second-

Secondly, by the affections a man may conceive of spirituall things, for the affections are the proper seate of love, and a man being endued with love, may be affected with heavenly things, so farre as they are sweet unto nature; and hence may arise feare of losing them, not because they are heavenly things, but because they are sweet unto his nature. Besides, the affections may restraine him, and turne him from esteeming of things base, to an esteeming of things that are more excellent, and yet be but earthly minded: for it is not the affection to good, that proves a man to be good, but it is the rice of the affection that is the ground from whence they spring; namely, from a heart enlightened by the spirit: *Herod* may affect *Iohn*, and *Iohns* doctrine, but this is not bred by the spirit, but a carnall affection.

Thirdly, by the understanding or minde, a man may come to conceive of spirituall and heavenly things; his minde may be enlightened with the knowledge of them, and yet be but earthly minded: As for example:

First, he may see a vertue in heavenly things above all things in the world; he may conceive of them by looking into them, so that a vertue and power may appeare in them excelling every vertue in any thing else; and yet not renewed.

Secondly, if hee be of a more noble spirit he may doe good, either for Church or Common-wealth; he may be very liberall and bountifull unto any that shall seeke unto him in this kinde, and hereupon may grow remisse after the things of this world, and so be

not

3
How a
man may
come to
know spiri-
tual things
and yet
not be re-
newed.

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not all so violently carried away after covetousnesse, and yet not be removed.

3 Thirdly, he may come to see holinesse in the children of God, and thereupon be wonderfully affected with it, in so much that he may wish himselfe the like: nay more, he may wonder at their holinesse, and be astonished with an admiration thereof, as one overcome of it, and yet not be renewed.

4 Fourthly, he may come to see into the attributes of God, both the communicative Attributes which are communicated to the Creatures, as Justice, Mercie, Righteousnesse, Patience, and the like; and also those that are not communicable, but essentially proper to God, as Omnipotencie, Omnipresence, and the like; and hereupon he may acknowledge God to be such an one as these declare of, or else as he hath made himselfe knowne in his Word: as wee see in *Nebuchadnezzar*, *Dan. 4 34.* and yet be not renewed.

Dan. 4 34.

5

Mar. 6. 20.

Fifthly, he may feele the sweetnesse of the promises of remission of sinnes, justification, and reconciliation, and rejoyce in them, as *Herod* heard *Iohn* gladly, *Mark. 6. 20.* that is, hee was glad to heare *Iohn* preach repentance and remission of sinnes, he felt sweetnesse in this, so hee was content to heare that it was not lawfull for him to have his brothers wife, but hee was not content to obey: in like manner, any man or woman may finde sweetnesse in the promises, and yet not be renewed.

6

Sixthly, hee may beleeve the resurrection to life, and hereupon rejoyce after it, because hee beleeves there is a reward laid up for the righteous with Christ
and

and may desire to be made partaker of it with them, and yet not bee renewed: For if you looke into this man, none of all these have the first seat in his heart, but they are, as it were, in a second roome or closet; for earthly things have the first and principall seat in his heart, but these come in after, as handmaids servants unto the other, and therefore have no spirituall taste to him.

To make this plaine, let us consider the order of the faculties of the soule: the minde is the principall faculty, and this rules the will and affections: now the minde being earthly disposed, the will and affections can goe no further than the minde guides them: every faculty hath an appetite, and the soule of a man hath an understanding which governes; now looke what the minde of a man loves or hates, that the will wils, or wils not; for the will is but the appetite that followes the understanding. Again, every faculty in man hath a sense, and by that it is drawne to affect that which it chuseth, for the desire followes the sense; and as it is with one faculty, so it is with all the other of the faculties; for the faculties suit all after the senses, and affect that which the minde affects: and thus the will and affections hanging upon the minde, it is impossible that the will of a man should will and affect any other thing than that which the mind is affected with.

But here some Questions may be moved: the first Question is this; But is there such light in the understanding as you say, then it seemes that a naturall man may by the light of Nature come unto true knowledge:

The order
of the fa-
culties of
the soule.

Quest. 1

Ans. 7.
How a natural man
may know
spirituall
things.

To this I answer, that a naturall man may come for substance as farre as a spirituall man, but not in a right manner; the Apostle saith, *Rom. 8. 5. They that are of the flesh, doe savour the things of the flesh*: and, *1 Cor. 2. 14. The naturall man perceiveth not the things of the Spirit*: where the Apostle saith, he doth not know them at all, for he wants a sanctified knowledge of them; he knowes them, but not by that knowledge which is wrought by the Spirit alwayes accompanied with sanctification; he knowes them for substance, but not in the right manner, as to be a rule to his life. A carnall man may speake of spirituall things, but not religiously; that is, with an inward feeling of that in his heart which he speakes of: so also a carnall man may have light, but it is but a darke light; hee may have light in the understanding, but it is not transcendent unto the rest of the faculties to transforme and enlighten them, and therefore though hee have light, yet still he remaines in darkenesse.

What it is
to be heavenly minded.

Eph. 4. 23

The second thing to bee considered is this, What it is to be heavenly minded: A man is said to be heavenly minded when there is a new life put into him, whereby he is able both to see and to speake of spirituall matters in a more excellent manner than ever he was: And therefore the Apostle saith, *Eph. 4. 23. and be renewed in the spirit of your mindes*: that is, get a new kinde of life and light in your soule; for when Christ enters into the heart of any man or woman, hee puts another kinde of life into them than that which hee had by nature; the Spirit workes grace in the heart, and grace makes a light in the soule; it makes another kinde

kind of light than before; for before there was but a naturall light, a sight of Christ and salvation, but with a naturall eie; but now there is a spirituall light in his soule whereby he is able to see Christ in another manner, and therefore it is called the *light of the minde, the boring of the eares, and the opening of the eyes*; that is, there is a change and alteration wrought in him whereby hee can perceive spirituall things; his eares are opened to heare the mysteries of salvation, with a minde renewed to yeeld obedience unto them, making them the rule of his life; and his eyes are opened to see the excellencies that are in Christ, as Remission of sinnes, Iustification, and Reconciliation in a more excellent manner than before; hee is, as it were, in a new world, where he sees all things in another manner than before. Now I doe not say, that hee sees new things, but old things in a new manner; hee saw Iustification, Remission of sinnes, and Reconciliation before, but now hee sees these and Christ in a more excellent manner; there is, as it were, a new window opened unto him whereby hee sees Christ in a more plaine and excellent manner, and hereupon hee is assured in the way of Confirmation of the Remission of sinnes: hee had a generall trust in Christ before, and hee saw a glimpse of him, but now hee enjoys the full sight of him; that is, such a sight as brings true comfort unto the soule. As a man that travels into a farre Countrey sees at last those things which before he saw in a Map; hee saw them before, but in a darke manner; but now he hath a more exact and distinct knowledge of them: even so it is with a

Simile.

1 Cor. 2. 9.
opened.

Regenerate man, hee saw Christ and the privileges that are in Christ before, but darkely, as it were in a Map, onely by a common Illumination, but now hee sees them by the speciall Illumination of the Spirit through Grace: And therefore the Apostle saith, *1 Cor. 2. 9. The eye hath not seene, nor the eare heard, neither hath it entred into the heart of man to conceive of those things that God hath prepared for them that love Him:* Howsoever this place of Scripture bee generally expounded and understood of the Ioyes of heaven, yet in my opinion, it is much mistaken; for by this place is meant those spirituall Objects that are showne unto a man when the Spirit begins first to enlighten him; *The eye hath not seene;* that is, which it hath not seene in right manner: hee never saw them in such a manner as now they are shown unto him: he now sees heavenly things in another manner, hee sees Iustification in another manner then before, hee sees remission of sinnes in another manner then before: so likewise he sees sinne in another hew then before; for now he sees remission of sins follow them as a medicine to heale them: Againe, he sees Iustification and Remission of sinnes in another hew, he sees them in an higher manner than before, he sees them now as suitable to himselfe, and necessary to salvation; before he saw them as good, but now he sees them as most excellent. As it is with a man that is well, so it is with a man that is not regenerated: now tell a man that is well, of Balsome and Cordials, what Restoratives they are, and what good they will doe to the body, yet he will not listen unto them because hee is well and needs them not;

Simile.

not; but tell them unto a man that is sicke and diseased, he will give a diligent eare unto them, because they are sutable for his disease: so it is with a spirituall man before he be regenerate, he listens not, he regards not spirituall things; when he heares of Iustification and Remission of sinnes, he sleightly passeth them over, because he feeleth himselfe in health, and finds no want of them; for what should a man take and apply a plaister to a whole place that hath no need of such a thing? but when he is once renewed and mortified, then he finds these sutable to his disposition; and this is to be heavenly minded: A naturall man or woman may talke of grace, of Iustification, and Remission of sinnes, but they cannot say that these are mine, or that I stand in need of them; for so saith the Apostle, *1 Cor. 2. 14. The naturall man perceiveth not the things of the spirit*: that is, he may talke of deepe points of Divinitie, but not by the feeling of the Spirit; he may see God and Christ, but not in a right manner.

But you may say unto mee, If a man heavenly minded may see thus farre, then when he comes once unto this estate, he needs not seeke any further Illumination?

To this I answer, that though the spirituall man be thus minded and enlightened, yet he must seeke for more; because this knowledge is but in part; *For wee know but in part*, saith the Apostle, *1 Corinth. 13. 12.* that is, though wee know much of heavenly things, yet it is but a part of that wee ought to know, or that wee should know: therefore wee must ever be breeding in the Spirit, wee must be ever growing towards

Quest. 2

Ans. 2.

perfection : now there can be no growing till the minde be enlightened, for this is a work of the minde ; and so farre as the minde is enlightened, so farre is the will enlightened, and not onely that, but the rest of the faculties are enlightened accordingly.

Quest. 3

But you may againe say unto mee, If this light which you speake of be seated in the minde, then how farre doth this light redound unto the rest of the faculties, seeing the other seeme not to be sensible of this light, because many times there is such rebellions in them ?

Ans. 3.

To this I answer, That earthly and heavenly mindednesse is seated in the understanding, will, or minde of a man : As for example ; A Lanthorne is the proper seat of a Candle, now it receives not the Candle for it selfe, neither keeps it the light to it selfe, but it receives it in to preserve light, and to communicate it to others ; even so doth the understanding, it doth not onely receive light for it selfe alone, but by preserving of it, it doth communicate his light to the good of the rest of the faculties : so the Apostle saith, *You are begotten by the word of Truth, 1. 18.* Now Truth is properly in the understanding, it is first there, and thence it doth communicate unto the rest of the faculties by redundance ; I say by redundance, but not by infusion ; that is, the light that is in the understanding doth redound to the enlightening of the rest, but it is conveyed to the rest by the Spirit, and so a man is renewed.

How the understanding enlightened, may doe good to the rest of the faculties.

Now for the better explaining of this, wee shall shew how the understanding being enlightened, may doe

doe good unto the rest of the faculties.

First, the Reason or Widsome being first enlightened, it rests not there, but flowes by a redundancy unto the other faculties, and thereupon may take away those lets and impediments unto good: as thus, Whereas ignorance or infidelitie was formerly a hinderance unto good things, making him that was ignorant incapable of the mysteries of salvation, so that he could not beleve the promises of the Gospell, he could not bring his will and affections to embrace the truth; which ignorance is now taken away by that light that is communicated unto him by the understanding.

Secondly, although the understanding cannot remove feare and anger, because they are qualities of nature, and evill dispositions of the soule, which it got by *Adams* fall; yet it may hinder the growth of them, it may withstand the actions of them. As a Pylot cannot hinder the raging of the Seas, it is not in his power to make them calme, yet he can, by using meanes, doe so much as to save his ship: so a regenerate man, though he cannot stay his impatient anger and feare, yet he may keepe himselfe from the actions of impatient anger, and so bridle his immoderate feare, that he may not be distracted with it.

Thirdly, the understanding may doe much good by instructions, when it is renewed, and therefore it comes many times that the rest of the faculties are overturned by the reason; as thus, when the will and affections are immoderately set upon a wrong object, the minde comes and instructs the will and affections of the vilenesse of the object, and the danger that will ensue;

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Simile.

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ensue ; and then contrarily informing them of grace, propoundeth heavenly objects unto them ; hereupon they become affected with them, and so are turned by the Reason.

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Fourthly, it may doe much good by the ruling of them, for the understanding is the superior facultie of the soule, and therefore it becomes a guide unto the rest : now if the understanding be enlightned (as I told you) it doth communicate his light by redundancie unto the rest of the faculties, then it must needs follow that the understanding being enlightned truly with grace, and the other faculties partaking thereof, they must needs be ruled by it. Every inferiour is ruled by his superiour, or at least should be so ; so every facultie should be subordinate unto the minde : now if there be a rebellion in them, it is the disorder of the soule, as the other is the disorder of the State. Thus much for the explaining of these points, namely, what it is to be earthly minded, and what it is to be heavenly minded.

Use 1.

The first Use then shall be, to reprove sharply such as favour the members of this bodie, and are inordinately affected with this earthly mindednesse, such also as cannot deny these members any thing that is pleasant unto them, whereas they should be suppressed and mortified by the Spirit. The rich man feeds these members with his riches, the covetous man with his covetousnesse, the proud man with his pride, and the ambitious man with his vain-glorie, when as these are their greatest enemies, howsoever they are couzened by them ; but if they did but know, if they were
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but truly enlightned with grace, they would perceive the evill of these members, and how great an enemy this earthly mindednesse were unto them, and then they would starve their bodies, sooner than they should deceive them of their soules. For first, as there is nothing more hurtfull unto man than earthly-mindednesse; so, secondly, there is nothing more hatefull unto God; and thirdly, there is nothing more contrary unto the profession of Christianitie, than the loving of those earthly members.

For the first, I say that there is nothing in the world more hurtfull unto man than earthly-mindednesse, because it makes him worse than the beasts; the beasts doe not sinne, but these earthly members are the cause of sinne in us, and sinne takes away the excellency of the creature. Innocency is the excellency of the creature, simply taken as he is a creature, and this was all the excellency that we had in *Adam*, but sinne tooke away that excellency: therefore what *Jacob* said of *Reuben*, *Gen. 49. 4.* when he had defiled his bed, *Thou hast (saith he) taken away my excellencie*; that is, that which I outwardly respected most, may be said of every lust; for what a man keeps, that is his excellency; the wife is the husbands excellencie, and therefore when shee is defiled, he hath lost his excellencie; for as a man keepes or loseth that outward thing which he most respecteth, so he keepeth or loseth his excellencie: The Starres that fall, when they are in the Element they shine and give light, and then they are said to keepe their excellencie; but when they once fall, then they lose their excellencie, because they have lost

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Nothing more hurtfull to man than earthly mindednesse.

When men are said to lose their excellencies.

Simile.

their light and splendor; so men are said to lose their excellencie when they give way unto their lusts.

Reas. 1.

And the reason is, first, because when the mind affects earthly things, it mingles together two contraries, Grace and Christ, with sinne and the world, and so ecclipseth the excellency of the one with the baseness of the other: As when gold and drosse are mingled,

Simile.

the baseness of the one doth corrupt the other, so as the excellencie thereof doth not appeare; but mingle gold with silver, or let it be alone, and then it keepes his excellency, and is not ecclipsed: even so, when a man is earthly-minded, and his affections are set upon base objects, with that enlightned knowledge he hath, he minglenth an ignoble and base object together, and so loseth the excellencie of it. Now there is nothing that can make a man to lose his excellency, but sinne; for other things that happen unto a man are not able to take away his excellency, as reproches and imprisonments in the world; for a man may keepe himselfe heavenly minded for all the reproches and imprisonments that he shall meet withall, if he can keepe out sinne; all other things are unto him but as a candle in a dark night, which makes a man see his way the better; so all things in the world cannot ecclipse the grace of a Christian, but in the hardest estate he will so keepe his heavenly mindednesse, that his grace shall the more appeare.

Sinne onely makes a man lose his excellency.

Reas. 2.

Secondly, sinne pierceth men through; for that which is said of riches, *1 Tim. 6. 10.* is true of every sinne, *It pierceth them thorow with many sorrows*: that is, it wounds his soule, and makes him to draw to his

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owne destruction : Againe, sinne having once gotten possession, will have no deniall; if once you give way unto it, it is restlesse; for when a man hath satisfied one lust, another comes to be satisfied, till at last his heart is hardened, and his Conscience hath lost all sense, and when it is thus with him, he is drowned in sinne: he is, in this case, like the Silke-worme, that never rests turning her selfe in her web till at last shee destroy her selfe: so earthly-minded men, when they are once catcht in this snare, they never rest turning themselves from one sin unto another, till at last they destroy themselves.

Simile.

Secondly, there is nothing more hatefull and offensive unto God than when a man is earthly-minded, for when a man is earthly-minded, hee sets up Idolatry in his heart: I speake not of the bodily prostration, howsoever in time it may be, he will be such an one; but I speake of covetousnesse, that spirituall Idolatry of the heart, as the Apostle calls it, which is when the heart is once sotted with these earthly things, that it drawes all the faculties of the soule after them, so that the Commandements of God become a burthen unto him. Now there is nothing in the world more odious unto God than to be an Idolater, for he is a loathsome creature, one whom God hath left to himselfe: now God never leaves a man till he forsakes him, but when he doth forsake God, then he is left to himselfe: and this is properly called the hatred of God, for then God with-drawes from a man his Spirit and speciall providence, because he loathes him: And as it is with us, what a man loaths that he hates, and we

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Nothing
so hatefull
to God as
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know that a man cares not what becomes of that which he hates; so it is with God in this case: For, I say, the turning of a mans heart from spirituall things to earthly, is the setting up of Idolatry in the heart; and nature her selfe abhorres to have the affections drawne away: for as an Adultresse is odious unto her husband, because her heart is drawne away from him; so an Idolater is odious unto God, because it drawes away the heart from God: and therefore the Apostle saith, *Iam. 4. 4. Know you not that the love of the world is enmitie to God?* that is, if you love the world it will make you commit Idolatry, and then you are at enmitie with God, and so consequently God and you are at odds, you stand in defiance one against another; for who is at greater enmitie with God than an Idolater?

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The third thing to be considered, is, That there is nothing in the world that lesse beseemeth a Christian man or woman, especially one that professeth Religion, than earthly-mindednesse; for this cause an unregenerate man is compared to a Swine, because all his delight is to paddle in the world, and to be wallowing in it, as in his proper place; for what would you haue a Swine to doe, but to delight in things that are agreeable unto his nature? But for a man that professeth Religion, to fall from his Religion unto prophanenesse, and to the love of the world, this is most odious unto God, this God hates with a deadly hatred, this is *a despising of God, and a trampling under foot the blood of Christ*: It is nothing for a prophane man that hath not given his name unto Christ, to lye wallowing

Simile.

lowing in the world, and to goe from one sinne to another; it is, as it were, but the putting off one garment to put on another, which is not unseemely; or the pulling of a ring off one finger to put it on to another, wherein seemes no undecency; so the sinnes of prophane men seeme not to be unseemely in regard of the persons from whence they come; for there is no other things, at leastwise better things to be expected from them: but for one that hath professed Christ, after long profession to fall greedily unto the world, this is unbecoming a Christian man; other things are contrary unto grace, but this forsaking of the world is futable unto grace. For a covetous man that is profane there is no contrariety in that, it is futable unto his disposition, but for any man that hath *tasted of heavenly mysteries*, as the Apostle saith, *Heb. 6. 6.* to fall away into a swinish disposition, as to covetousnesse, or pride, *he shall hardly be renewed by repentance*; that is, he will hardly scrape off that blot of relapse: nay, many times the Lord meets with such by great judgments, as *Salomon* in his youth how did he maintaine Religion, yet in his age how fearefully did he fall into idolatry? *Asa* being young, honours God in his youth, yet he fell away in his age, and the holy Ghost hath branded him with three fearfull sinnes: and so *Abaziah*, he fell away from God to idolatry, and in his sicknesse sent to witches to help him: how unanswerable were the ends of these to their beginnings; therefore take heed of Apostacy. I speake of this the more, because wee see daily many in their youth are marvellous zealous, and pretend great love unto Religion, and yet if you mark the end

Heb. 6. 6.

Difference
betwixt
the back-
sliding of
the Saints,
and the
wicked.

A three-
fold cause
of the
backslid-
ing of
the godly.
Cause 1.

Cause 2.

of these (I speake not of all) who greater backsliders than them : and indeed this backsliding many times proves the portion of Gods children ; the most holiest, and dearest of Gods Saints many times are subject unto this alteration, and yet be deare and precious in the sight of God : As we see in *David & Peter.*

But there is great difference betwixt the slacknesse of the Saints, and the wicked backsliding : the godly they may slacke, but it is but for a time ; he is cold and remisse in the duties of holinesse, but it lasts not, it vanisheth away : on the other side, the wicked lye and continue in Apostacy unto the end ; in these it is naturall, but unto the other it is but the instigation of the divell working by some lust upon one of the faculties. Now slacknesse or coldnesse of Gods children may seeme to proceed from a threefold Cause :

First, from that hollow-hartednes that is in the children of God, which like a hollow wall falls when it is shaken, because it was not firme : so their hearts being not firmly established in grace, nor rooted in the knowledge of Christ, when afflictions or reproches come, it shakes downe that hold which they seemed to have of Christ.

Secondly, the next cause may proceed from the evill example of men, which by their insinuation may draw their affections away, and carry them from that love that they had towards God : therefore take heed to the insinuation of wicked men, they will first labour to know the desire of your heart, and then they will fit themselves accordingly to deceive you ; and besides, the devill workes effectually by them.

Thirdly,

Cause 3.

Thirdly, the last cause may proceed from this, that he is removed from under a powerfull Ministry which formerly he lived under, unto a carelesse shepheard, or at least an unprofitable one; hereupon he may grow remisse and cold in the duties of Religion: but neverthelesse although this ariseth from men, yet the cause is in themselves; for what is the reason that they fall, but because they finde spirituall things dead in them, and an in-lacke of grace. Therefore I beseech you take heed of falling away, for if a man should runne in the wayes of holinesse, and catch heat; that is, be enlightened, and then sit downe in a consumption of grace, or fall sicke of the love of the world, surely it is a fearfull sinne: therefore let this teach every man to take heed to his standing.

First, for those that doe stand, let them take heed that nothing take away their hold, whether it be profit, pleasure, or delight: these the devill will use as instruments to beguile you, but take heed that you be not deceived by them.

Secondly, for those that have fallen unto earthly mindednesse, let them learn with *Philadelphia* to repent and to doe their first workes; that is, let them labour to get out of this condition.

Thirdly, for those that have not yet tasted of the sweetnesse of Christ, let them here learne to be ashamed of themselves, because they have neglected so great salvation: and those that have had the meanes of grace a long time preach'd unto them in the evidence of the Spirit, and yet have not beene renewed; that is, have not left their swinish disposition, may here be ashamed.

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A caveat
to those
that stand.

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Those that
have fallen
Revel. 3.

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Those that
haue not
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Yong men

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Old men.

Objectiōs
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Object. I

shamed. But it is a hard matter to perswade the world of the truth of this point ; the Ministers may speake & perswade, but it is God that must change the heart, and make the man willing to have his corruptions mortified. Wee speake but to two sorts of people, young men and old : First, young men when they are perswaded to forsake the world, they reply, It stands not with their youth to set upon this worke ; they are not able, or at least not willing to leave their pleasure. Secondly, old men, when they are perswaded to forsake the world, reply also and say, They have beene instructed, and have made choice of this, and therefore are now unwilling to repent of their earthly mindednesse, lest they should be reputed remisse and weake in their judgements, & therefore now they will not change their estates which they have lived so long in. But howsoever it is hard for a man to draw men out of their swinish condition, yet it is an easier worke if God will be the instructor, if he doe put his Spirit into the heart, it will easily expell the workes of the devill, those strong holds that Satan hath in the heart.

Now the reasons that make men minde earthly things, to sticke so fast unto them, are these : First, because earthly things are present. To this may be replied, It is true, earthly things are not at all to come, for that which wee have is present, those things of the world which wee enjoy and have in possession, are present, as riches, honour, and the like : yet there are other things that are present which are of a higher nature, which we ought to set our hearts upon, if we will be led by *presents* ; for Ioy in the holy Ghost is present,

present, and Iustification is present, and Regeneration is present, Remission of sinnes is present, Reconciliation is present; and you will say that these are farre better than the things of this world: But say that these were not present but to come, yet wee account it a part of wisdome to part with a thing present that is of smal account, for hope of a better afterwards; who is there that will not part with a small thing present, upon condition of enjoying of a greater afterwards? the world and the things of the world are nothing in comparison of Grace and Salvation; therefore what if thou forsake all these things, upon condition you shall get eternall life for them hereafter. For this is the difference betweene reason and sense; Nature is carried away by sense, it delights in that which it feeles, now sense is present; but reason goes according to judgement, and rests upon hope: therefore let the children of God use their spirituall reason in the forbearing of present worldly delights, in hope of enjoying of better things; and take heed of sense, be not led away by it, for it is usually a great meanes to draw our heart and affections from Grace to earthly things. *Luk. 15. 23.* the *rich Glutton* when hee was in torment, had this answer from *Abraham, Sonne, Remember that thou in thy life time hadst thy pleasure*: that is, thou hadst it then when it was not a time for pleasure; thou wast led away by sense, and now thou must be punished. The Apostle, *1am. 5. 5.* pronounceth a woe upon rich men, because *you received your consolation here*; that is, you have received pleasure in a wrong place, for the earth is no place of true pleasure; there-

Difference
betweene
nature and
sense.

Luk. 15. 23.

1am. 5. 5.

*Simile.**Object. 2*

A three-
fold difference in
the matter of sense
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the superi-
our and in-
feriour fa-
culties.

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fore you have received your consolation; you can expect no other pleasure hereafter, for you have sought true content where it is not; therefore woe unto you. A man that mindes earthly things is like a man that hath a great graspe, which cannot hold any thing more except hee let fall that which he hath: earthly minded men, they have their hearts full of earthly things and pleasure, and therefore it is not possible that they should gripe Christ and Grace, except they let fall that gripe that they have already of earthly things: Therefore this is a false Reason that men doe object.

The second Objection is, because earthly things are sensibly felt, and in things that are sensibly felt, there is sweetnesse: but as for other things, they are onely conceived by the imagination, as Grace and other spirituall things.

To this I answer, men in this are exceedingly deceived: for if the lesser faculty be sensible, then much more the greater faculties, and if the inferiour part of the soule hath a sensible taste, then certainly the superiour part of the soule is the more sensible part: for the greater faculties have the greater sense, and as they are larger so they grow deeper. To explaine this, take a man that hath an afflicted Conscience, as the Conscience is the greatest faculty, so it hath the greatest sense in it; for what it apprehends it is presently sensible of, whether it be joy or sorrow.

Now in the matter of sense betweene the superiour and inferiour faculties, the Schoolemen make a threefold difference. First, say they, that sense which the understanding or minde hath, is permanent, it lasts
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for ever, because the things themselves are permanent, it feelles Grace, Iustification, Remission of sins, it feelles God, and Christ, and the Spirit; but the sense of the other faculties vanisheth and passeth away: As a man that hath for the present tasted a Sermon well, and another hath tasted a good worke, or a good turne done, which in time are forgotten; the remembrance of them lasts not for ever. Secondly, these naturall Senses are but for the present; that which you now taste is present, that which you tasted before is gone, this is the nature of these faculties; but it is not thus with the understanding. Thirdly, these Senses lessen through defect and wearinesse; a man will bee weary with eating of honey, though it be pleasant to the sense; a man is weary with meat, and with sleepe, with rest, and with pleasure, when as these are delights, and very pleasant in the fruition; but over much of any of these makes them a burthen: but the spirituall senses are not so, for they are endlesse; Iustification, Remission of sinnes, and Reconciliation, are without end; therefore labour to finde the sweetnesse that is in God, rest not till thou get the Spirit which brings Grace into the heart; and doe but talke with those that have tasted of this sweetnesse, that have first tasted of earthly things, and now have tasted of spirituall, and they will tell you of the excellency of the one above the other. *Heb. II. 14. &c.* They declare plainely, that they seeke a Citie, not in this world, for then they might returne, but a heavenly place.

The third Objection is, because of the opinion and speech of men concerning these earthly things; and

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Heb. II. 14.

Object. 3

Esay 6. 5.

Mat. 24. 11

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The Martyrs speech

this hath a great force : *Esay 6. 5. Woe is mee, for I am a man of uncleane lippes, and dwell in the midst of a people of uncleane lippes* : that is, I shall have a base opinion of this people, if I shall prophesie unto them. So *Mat. 24. 11. Many false Prophets shall arise and deceive many* : that is, men shall be taken in a trap to doe evill, by the false opinion and speech of the multitude ; for men that fall into errours, are alwayes drawne by fancy.

To this I answer, First, you shall finde them but mouth-friends, and therefore when they perswade men by speech and opinion, it is because they would deceive ; and therefore I beseech you take heed of them : It is a dangerous thing when the devill will *plow with our Heifer* : that is, when he will use our fancy and appetite as an instrument to draw us to sinne : You see the danger that *Adam* fell into, when *Eve* was made the Instrument, by being led by fancy and opinion ; the devill shewes her the excellency of the Apple, and by his perswasion she is drawne to taste of it. So I read of a Martyr, who when he came to suffer, his friends perswaded him to turne ; he answered thus, *You speake it out of love, but there is one within you who is mine enemy, that perswades you thus to speake*. In like manner say you, that the opinion and speech of men is good, but there is an enemy within that useth deceit. We have a proverbe, *It is good telling of money after ones father* : so it is good trying the speeches of the dearest friends, lest there be deceit in them.

Secondly, to this I answer, to be sure not to be deceived by the false opinion of men, it is to get sound knowledge in the Word, and from it to gather a peremptory

empty conclusion, that we will not be drawne no further than wee are warranted by that: Now a man must looke that he stand upon his owne bottome, and not wholly on another mans judgement. A man that sets himselfe upon a good ground, will stand fast when others shake and fall; now this ground is the word of God: and when wee have this ground, o resolve with *Ioshua*, that whatsoever others doe, *I and my house will serve the Lord*: and peremptorily to take up the resolution of *Peter*, *Though all the world should forsake Christ, yet we will not*. I say, a peremptory will to doe good, is good; though we have not power to effect it: but we must looke that it be upon a good ground; for we must know that the way to heaven is not a broad foot-way, where many footsteps appeare, as a path-way is to a great Citie; but it is a *narrow way*, and therefore we must throng hard: besides, there are not many going that way; and therefore we must not give eare unto the opinion and speeches of the multitude. You know a man of understanding, if a childe come unto him and speake of his rattles and bables, he will not answer him, because they are too base things for him to talke about; and if he doe speake unto him, it is because the childe wants understanding to conceive of other things: so it is with carnall men, as the Apostle saith, *2 Pet. 2. 12. They speake evil of those things they know not*, because they want spirituall knowledge: They are like a Countrey-man, that comes, and seeing one draw a *Geometricall line*, begins to wonder what it meanes, marvelling that he will spend his time in drawing of such a line, though he knowes well the use

A good ground required for doing of good.

Simile.

2 Pet. 2. 12.

Simile.

1 Pet. 4. 4.

of it that drawes it, and to this purpose the Apostle saith, 1 Pet. 4. 4. *They marvell that we runne not with them unto the same excessse of riot: that is, they cannot see the reason why wee should not be as prophane as they.*

Object. 4.

The fourth reason wherefore men will not set up-
on these corruptions, is, because of a false opinion and
overvaluing of them, and therefore they thinke they
doe nothing in the getting of them but what they
deserve, and that they are worthy their labour and
paines.

To this I answer; Let men looke unto this, that
they be not deceived in them, and compare them with
the Scriptures: for if you judge of things as the Scrip-
ture doth, it will appeare that the reason is false, but if
you doe not, although they be vanitie, yet they will
deceive you whatsoever you esteeme of them; for the
truth is, that there is nothing in them but *vexation of
spirit*; you shall finde great inticements, and much e-
vill in them: besides, they will fill your hands full of
much evill and bloud; that is, they will give thee no
true Ioy: for what joy hath the murtherer of his mur-
ther? Now the reason wherefore they cannot give
true Ioy, is, because they are under the facultie of joy:
As the eye is weary quickly with looking on a small
print, but let the print be sutable unto it, then it will
delight in it; so it is with the facultie of joy, if there
were no wearinesse brought to it by them, then men
would not be weary in the acquiring of them; but we
see there is such an awkwardnesse in the minds of men
for the getting of them, that it weares the minde, but
satisfies it not. *Jer. 9. 23.* saith the Prophet, *Let not the*

Simile.

Jer. 9. 23.

wise

wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches: that is, he hath no cause to glory in any outward thing, because it is the Lord that sheweth judgement, and can dissolve any creature to nothing; but if he will glory, let him glory that he knowes God: for the true knowledge of God bringeth true Comfort and Ioy. But it is not so with the creatures, for there is no creature can bring good, or doe good or evill without God; I say, no creature can bring comfort unto a creature without God; for God, if he is the sustainer of all creatures, so likewise he is the Author of all. But if wee come to spirituall comfort, God doth not communicate it unto any creature, no creature hath part of it: The creature nourisheth us not simply as it is a creature, but it becomes nourishable by reason of that which is put unto it; as the fire brings light & heat, heat is the matter of the fire, light is but a thing or qualitie that depends upon it; so the matter of every comfort is God, and of all things in the world, though the instruments that doe convey this comfort be a creature: therefore you may have the huske when you want the kernell; that is, you may have these outward things, and yet want the sweetnesse of them. And this is when God turnes away his face from a man in the creatures, then the comfort in the creature is gone; and therefore *David* prayed, *Turne not thy face away from thy servant:* that is, take not away my comfort. All mens comforts stand in *Gods face*: let a man be never so rich, let him have wife and children, lands and possessions, give him what outward things you will, and what joy and

All mens
comforts
stand in
Gods face.

Simile.

Psal. 62. 23.

Vse. 2.

and comfort is in them if Gods face be turned away : *Ahab* is rich enough, and *Haman* hath a wife and children, and yet what comfort and joy had they in them? It is not the creature that can yeeld true comfort, but it is the All-sufficiency that is in God, and from him derived unto them: As for example, Take a man that is in despaire, tell him of the world, make large promises unto him in this kinde, none of all these will comfort him, they are so farre from ministring comfort, that they adde unto his sorrow, especially if his grieve be for a matter of sinne ; but tell him of God, and his sufficiency of Christ, and of Iustification, and Remission of sinnes, then he will beginne to have some joy in God : And as the presence of God is now most comfortable, so in hell the knowledge of God and his presence shall be their greatest torments. Therefore let my advice be unto you that which the Prophet *David* gives in the like case, *Psal. 62. 23. Trust not in oppression, and if riches increase, set not your hearts upon them*: that is, set them not so upon them, as to place your happinesse in them.

The Use then may serve for the just reproofe of all earthly minded men, and for exhortation unto all to leave their earthly mindednesse : Let us all therefore labour to deprive our selves of all inordinate desire of them ; especially it concernes those that abound in them, to keepe a strong watch about their hearts, lest this viper lay hold upon them : for as it is a hard thing to keepe a cup that is full without spilling, so it will be a hard worke for those that have their Closets full of earthly things, not to have their hearts taken up

with

with them; and therefore our Saviour saith, *It is a hard thing for a rich man to enter into the kingdome of God.* What is the reason of this? because it is hard to have abundance of outward things, and not to put trust in them: and what is said of riches may be said of any other outward thing whatsoever, whether it be pleasure, or honour; for these all worke the heart of a waxie disposition to evill, so as it will take any impression, it will be ready to receive into the soule any sinne, or imbrace any Object, and carry the impression of it unto action.

Now what should move us to mortifie these earthly members? The first Motive is, because if we doe not mortifie them, the devill will ensnare us by these earthly members, though we seeme not to be within his power: As a Dogge that hath broken away from his keeper, yet going with his chaine hee will the more easily be taken: so these earthly members are as a chaine, whereby the devill layes hold on us; therefore if you would not be taken by Satan, then mortifie these earthly members.

The second Motive to move us to mortifie these earthly members is, because one earthly member, or the reigning of one sinne in us, tyes us fast from God, and bindes us fast to the devill: now what matters it whether a man be tyed with one chaine, or twenty chaines if he be tyed fast; so what matters it whether hee bee tyed with one sinne, or many sinnes, if one keeps him from God: For as one Grace, truely wrought by the Spirit, makes a man righteous; so one raging sin makes a man unrighteous. Men thinke

Why it is hard for a rich man to be saved.

Motives to mortifie our earthly members.

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Luke 9.23.

that they may retaine some sinne, and yet bee righteous; but I say, if thy heart bee set upon any earthly thing, if it be but an immoderate care for these earthly things, or if it bee but feare of such or such a man, which may seeme to bee but a small thing, that tyes thee from God; I say, if you looke unto such a man, if a matter of Conscience come before thee, and thou dare not doe justice for feare of him, but will in this case rather breake with God, it is a signe that there is no true Grace in thee, thou art as yet earthly minded: but if thou be heavenly minded, thou wilt set thy resolution thus; This thing I know to be just and right, it is a matter of Conscience, though all the men in the world should be angry with me, yet I will doe it. And therefore our Saviour saith, *Except hee deny himselfe, hee cannot be my Disciple, Luk. 9.23.* that is, if hee cast off all selfe-love of these outward things, so as he will not set his heart immoderately upon them. But it is now farre otherwise with men, they will doe as other men doe; like the Planets, they will turne every way; and therefore it is impossible but Satan should catch these men, because they love to play with his bait: deceive not thy selfe, if thou forsake some, and doe not forsake all, thou art as yet not heavenly minded: For a man may not bee altogether covetous, and yet not renewed; he may not gripe so fast after the world as another, and yet not be depending upon God, such an one is but an earthly minded man: so a man may be religious a while, and he may deny himselfe either some sinne, or else the company of wicked men, and yet when he comes but unto this, that

that hee must deny himselfe in all his pleasures, here he stands at a stay, Gods Grace and Salvation and he parts, hee will not buy it at so deare a rate, as to lose his pleasure in these outward things.

But you will say unto me, How shall wee doe to get this loathing of earthly things? Therefore, for the better helping of you unto this worke, wee will now come downe to consider some meanes by which you may obtaine it.

First, if you would get a loathing of earthly things, the first meanes, is, to get a *sound Humiliation*: For what is the reason men doe so minde earthly things, and why they doe not place heavenly things before, but because they have not felt the bitternesse of sin. Now the true ground of Humiliation, is the hating of sinne, out of love unto God: but men turne it another way, they make another ground of Humiliation.

For first, it may be they are humble because of the feare of judgement that is present, or one that is likely to ensue, but not for sin as it is displeasing to God; their heart, it may bee, is broken, but it is not made better.

Secondly, it may be they are humbled because of some generall losse of outward things, or of some generall judgement that is befallen the land, or it may be a particular losse of credit, or the like, but not for any particular sinne.

Thirdly, it may be there was a deeper ground, the persons of some men that were rich, but now are fallen, and therefore because their hopes depended upon this man, and now being unable to helpe them, they are dejected. But this is a false Humiliation; for

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Heb. 11. 34.

true Humiliation consisteth in an abstaining from sin, because it is displeasing unto God; and a raising up of the heart by Faith in Christ to beleieve the promises both of Iustification, and Remission of sinnes, and then from hence flowes a loathing of sinne.

Secondly, if you would get a loathing of earthly things, you must remember the *royalty of the spirituall things*, what the excellency of them is; they farre surpass all the things in the world: Grace hath the greatest power in it, it is able to *quench fire*, to *stop the mouthes of Lions*, Heb. 11. 34. Now if men did but beleieve that there were such a power in Grace, they would never bee brought to minde earthly things: therefore labour to ground your selves in the true Knowledge of God, get good Arguments in your selves of the preciousnesse of heavenly things; for if a man be not thus grounded, but shall see greater arguments to the contrary, hee will presently begin to suspect that spirituall things are not the best. Now when a Christian is thus grounded, hee is able to discern things of a contrary nature; therefore bring them unto the triall, and the more you try spirituall things by a sanctified judgement, the more excellent they will appeare; but if they be not spirituall things, the more you looke upon them, the baser they seeme to be.

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A constant
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heart.

Thirdly, if you would get a loathing of earthly things, then labour to keepe a constant and *diligent watch over your hearts*: for when a man sets his heart and mind upon earthly things, they will worke carelesnesse and remissnesse of better things; it so possesseth his heart with feare, that he altogether negle-
cteth

ſetth ſpirituall things; it will make thee careleſſe in prayer, and other holy duties. Take heed therefore of filling thy heart with earthly things, for it will take away the relliſh of ſpirituall things; and if once the ſweetneſſe of them be gone, thou wilt make ſmall account of them; Take heed of too much pleaſure, for then you will neglect prayer in private; and take heed of abundance of riches, for they have a drawing power in them: And here what Chriſt ſpake unto the Church of *Smyrna*, *Rev. 3. 8, 9.* *I know thou art rich, &c.* may be ſaid unto you, I know you are rich, by the great labour yee take after the riches: men take much paines for the getting and keeping of earthly things, then how much more ſhould they labour to get and keepe ſpirituall things; labour to keepe your hearts in tune, labour to keepe a relliſh of ſpirituall things in your hearts, and expell whatſoever is contrary unto it: Take heed of immoderate love of riches, pleaſure, or honour; take heed that you incroach not upon the Sabbath, ſet that apart for the enriching of your ſoules. I ſpeake not this becauſe I would have you careleſſe in your places and callings, but I would have you caſt off all unneceſſary occasions and buſineſſes which you draw upon your ſelves, by reaſon whereof yee neglect better things. It now remains that I give you ſome meanes to get heavenly-mindedneſſe.

The firſt meanes, if you would get heavenly mindedneſſe, is this, You muſt labour to get *Faith*; for the more Faith thou haſt, the more thou art in heaven: Faith overcomes the world, which ſets upon us two wayes: firſt, by promiſing things that are good; ſecondly,

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Rev. 3. 8, 9.

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condly, by threatning that which is evill. Now Faith overcomes both these : For,

First, the world tels thee, that if thou wilt be earthly minded, thou shalt get respect and credit, thou shalt get an Inheritance, thou shalt be a King ; but Faith tels thee, that if thou wilt be heavenly-minded, thou shalt get credit and respect with God and his Angels, and *an Inheritance undefiled, immortall, which fadeth not away* ; thou shalt be as a King, and a Prince here in this life, over the world, the devill, and thine owne corruptions, over all these thou shalt be more than a Conquerour, and have a Crowne of glory in the life to come.

Secondly, the world tels thee, that if thou wilt not be earthly minded, thou shalt lose thy wealth and riches, thy honour and thy credit, nay, thy life also ; but Faith tels thee, that if thou beest earthly minded, thou shalt lose thy spirituall life, and riches, and shalt be poore in the graces of the Spirit ; thou shalt lose honour and credit with God and his children ; nay, thou shalt lose eternall life. Thus Faith overcomes our inordinate affections to the world, and makes us heavenly minded.

The second meanes, if you would get heavenly mindednesse, is this, You must labour for *Humilitie* : this is that which the Apostle *James* exhorts us unto, *Jam. 4. 8. Clense your hands you sinners, and purifie your hearts you double minded ; & then humble your selves, cast your selves downe, and the Lord will raise you up.* Where wee may note, that before our hearts and hands can be clenfed, we must be cast downe. This we may see in the Parable

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Humility.
Jam. 4. 8.

ble of the Sower, *Luk. 8. 8.* two of the sorts of ground were not fit to receive seed because they were not humbled, and therefore the Word had not that effect in them as it had in those that were humbled, plowed, and had the clods broken. It is with an humble soule, as it is with an hungry and thirstie man; tell him of gold and silver, he cares not for it, only give him meat and drinke, for that is the thing he most desires, and stands most in need of: or like a condemned man, tell him of lands and possessions, he regards them nothing at all; for nothing will satisfie him but a pardon: so it is with a Christian that is humbled and cast downe under the sense of the wrath of God for sinne; tell him of any thing in the world in the most learned and excellentest manner that possibly you can, yet nothing will satisfie him but the love and favour of God in Christ, he can relish nothing but heavenly things; nothing will quench his thirst but the imputed righteousness of Christ. Thus you see that Humilitie is an excellent meanes unto heavenly mindednesse.

The third meanes, if you would get heavenly mindednesse, is this, thou must labour to get thy judgement rightly informed, especially concerning earthly things: The reason wherefore men are so besotted with the world, is, because they doe not conceive of the things in the world so as indeed they are, they thinke better of them than they deserve, and looke for that from them which they cannot afford them: therefore heare what the Preacher saith of them. *Solomon* saith, that *they are vanitie and vexation of spirit*: yea, he calls all vanitie: And in another place he compares

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Eccle. i. 14

pare them to things that are most variable, and most uncertain, as to grasse that withereth, to a shadow that is suddenly gone; this is the esteeme that the Wiseman had of earthly things. And thereby we may see that they are not truly good, because they are uncertaine things, and promise that which they cannot performe unto us; for at the best they are but things wherein, as through a crevice, we have a small glimpse of the true good; yet they themselves are not over-good, because they are not the cause whereby the chiefe Good is produced; neither are wee able to keepe them; for at such or such a time they will be gone; so that they are neither true good, nor our good; and therefore this should weane us, and our hearts from them. But let us strive to set our affections on things that are durable good, and substantiall good, which will not deceive us; and will promise us nothing but that which it will performe farre beyond our deserts: therefore labour for a right informed judgement.

4
A sight into
the All-
sufficiency
of God.
Gen. 17.1.

The fourth meanes, if you would get heavenly mindednesse, is this, Labour to get *a sight into the All-sufficiencie of God*: Remember what the Lord said unto Abraham, *I am God All-sufficient; walke before me and be upright*. God is an All-sufficient God for generall good; things of this life are at the best but particular good; as health is a particular good against sicknesse, wealth and riches a particular good against povertie, honour and credit a particular good against disgrace; but God is a generall good, and the fountaine of all goodnesse: other things are but created, like cisternes, that

Ier. 2. 13.

that good they have is put in them ; therefore the Lord complains of the people, *Ier. 2. 13. They have forsaken me the fountaine of living waters, and have digged to themselves Cisternes that will hold no water;* that is, they have forsaken God the fountaine of all good, and have chosen unto themselves the creatures, that have no more good than that which comes from God, the fountaine: As a man that forsakes a fountaine that continually runnes, and betakes himselfe to a crack'd Cisterne that hath no water but that which commeth from the fountaine, and is also subject to lose his water; so when men set their hearts on earthly things, they forsake God who is All-sufficient for them, and seeke to his Creatures which are insufficient and unable to helpe themselves : therefore you ought to thinke of these things, to the end you may be heavenly minded.

The fifth meanes to get heavenly mindednesse, is this, *To Remember from whence thou art fallen, Rev. 2. 5.* this is for those that have beene heavenly minded, and now are earthly minded. It is with many Christians as it is with the shadow on the Diall, the Sunne passeth, and they know not how : or as a man going to Sea, first he loseth a sight of the Townes and houses, then the sight of the Churches and Steeples, and then he loseth the sight of the mountaines and hils, then at last he seeth nothing but the motion of the Seas; so there are many Christians that make a godly shew of profession at first, but by degrees they fall away, till at length they become nothing; they leave the good profession, and take up an outward professing of

A remembrance from whence we are fallen, Rev. 2. 5.
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Dan. 2. 32.

Christianitie, and doe all in hypocrisie: it is with these men as it is with a man that hath a Consumption in his bodie; first, he growes weake; secondly, he loseth his colour; thirdly, he loseth his relish and taste, and this is the most dangerous of all: so it is in a spirituall Consumption; first, they are weake and feeble to performe holy duties; secondly, they lose their colour, that is, their cheerefulnesse in the performance of holy duties; thirdly, which is the worst of all, they lose their relish, they cannot taste wholesome Doctrine, they delight not in the pure Word; and this is dangerous, and hard to be recovered. A Consumption at first is more easily cured than discerned; and at length it is more easily discovered than cured; so it is with the spirituall: the sicknesse and the weaknesse of the soule may at the first be more easily cured than discerned, but when they beginne to lose their colour and taste, it is more easily discerned than cured. This is a marvellous dangerous case; and therefore to prevent this sicknesse of the soule; let men remember from whence they are fallen: I can compare such Christians to nothing so fit as unto the Image of *Nebuchadnezzar*, which he saw in a vision; the head was of gold, the brest, shoulders, and armes of silver, the thighes and legges were of brasse and Iron, and the feet were of clay: so many Christians, at the first, for their zeale, knowledge, tendernesse of conscience, are as pure as gold; afterwards, they grow more cold and remisse in the performance of holy duties, than before; as also not so carefull in the keeping of a good conscience; and this is worse than the first, even as sil-

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ver is worse than gold; againe, they come to a degree worse than that, like brasse and Iron, dead and cold to every thing that is good; then at last they come to clay; that is, to be earthly minded, minding onely the things of the earth: and therefore if thou wouldest get heavenly mindednesse, and keepe off this spirituall Consumption of thy soule, remember from whence thou art fallen.

Having already shewed you the difference between earthly and heavenly mindednesse, and also shewed you the meanes whereby you may get out of earthly mindednesse, it now remains that we lay downe some motives to move you to this worke.

The first Motive to move all men from earthly mindednesse, is, because *heavenly things are a better object*: the desire doth not dye, but change; the affections and desires are but changed from earthly things to heavenly things: now every desire hath a conjunction with the things that they affect; if it be but an earthly desire, it hath a conjunction with an earthly object; so if it be an heavenly desire, it hath a conjunction with an heavenly object. Now if men did but know, or at least would be perswaded of this, it would be an excellent meanes to perswade men to leave earthly mindednesse: for what is the reason that men will not professe Religion, but because they say, then wee must be crucified unto the world, and the world must be crucified unto us, that is, they must leave all their pleasure & delights. It is true, thou must be crucified unto the world, thou must leave inordinate care of earthly things, all distrusting care, which

Motives to
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is a companion of earthly-mindednesse in unregenerate men; now what losse will it be unto thee, if thou have heavenly affections for earthly? Will not a man willingly part with drosse for gold? A man that is recovered of a drop sic, what if a necessitie be laid upon him to abstaine from excesse in drinking, would he not rather willingly leave his desire, than have his disease to returne? So, what if thy affections be changed from earthly to heavenly things, so as thou dost feele the burthen of immoderate cares cast off thee? what though a necessitie be laid upon thee not to entangle thy selfe with the things of this world; is it not for thy soules health to keep it from a Consumption? If men would be perswaded of the benefit that comes by this heavenly-mindednesse, and that it were but a change of the desire; not to their losse, but their great advantage, surely they would not be so backward from getting of heavenly-mindednesse: therefore labour to perswade thy heart of the truth of this grace, for this doth not so tye a man from the world that he must not have any thing to doe with it, but it orders a man in the world, it keepes him from all inordinate cares of the world, and all inordinate desires of earthly things, it sets all the faculties of the soule in order, and it sets the body in order: now if men did but know the benefit of this change, they would be more easily perswaded to leave earthly-mindednesse.

2
No sweetnesse in earthly things.

The second Motive, to move all men to leave earthly-mindednesse, is, because *there is no sweetnesse in these earthly members*; there is an insufficiencie in them, they cannot give any true content to the heart of a man; and

and that they cannot doe it, this is cleare by two particulars : first, this ariseth from the mutability of the things ; Secondly, it ariseth from the disposition of the persons.

First, I say, they can give no true content unto the heart of a man or woman, because they are mutable, and subject to change : now you know that all earthly things are mutable, they have a time of being, and a time of not being : let the heart of a man or woman be set upon any of these earthly things, and the losse of it will bring greater sorrow of heart, by how much more hee hath set his heart upon them : if immoderately, then the sorrow is the greater ; if moderately, the sorrow is the lesse ; but if hee set his whole heart upon any thing, whether it be his riches or his honor, or his pleasure, the losse thereof will cause much sorrow of heart : now it is onely Grace that gives true cōtent unto a Christian ; spirituall things they change not, they are constant, immutable, and permanent, as Iustification, Remission of sinnes, and Reconciliation, these are not subject unto any change, they cannot be lost ; for when the heart is set upon heavenly things, the comfort cannot be removed, because the cause of that comfort continues. Now comfort in Christ is the true content of the soule, and therefore where Christ is by his Grace in the heart, there is content.

Secondly, I say, they can give no true content unto a man or woman, if we consider the condition and the disposition of the persons, and that two waies : first, if we consider them as good men, and so belong to God ; or secondly, if wee consider them as bad men, and so

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not belonging unto God, wee shall see that outward things cannot yeeld any true content unto either.

First, if they be good men, and so belong unto God; yet there cannot be such sweetnesse in them as to give true content unto the soule. For many times they are a cause, or at least a meanes to draw afflictions from God upon a man: for *God is a jealous God*; that is, a God hating spirituall Idolatry. Now when the heart of a man or woman is immoderately set upon, when, I say, his heart runnes a whoring from God after earthly things, whether it be after riches, honour, or pleasure, the Lord will be sure to meet with him, & whip him home for it: As we see in *David* and *Eli*; if *David* will set his heart upon *Absalom*, the Lord will be sure to meet with his *Absalom* above all the rest; if *Eli* will not correct his sonnes, but let them dishonor the worship and service of God, God will correct them himselfe. And this arises from the nature of God, for God hath a fatherly care over his children, and therefore will not suffer them to soile themselves with the things of the world, nor their affections to be drawne away; and therefore the Apostle saith, that *he chastiseth every sonne whom he doth receive*; that is, if a man or a woman do belong unto God, they shall be sure of sorrow and affliction; and these are sent unto them to weane them from the things of this world, to purge out of their hearts that sweetnesse that they are ready to conceive in these outward things, by reason of that corruption that is in them.

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Secondly, if they be wicked men and doe not belong unto God, yet there shall be no sweetnes in them; for

for if he be not regenerate, outward things are not sanctified, and where they are not sanctified unto a man or a woman, no sweetnesse can be expected from them: And the reason is, because they have not peace of conscience, which proceeds from grace. Now howsoever worldly men may seeme to the world to have true content, and to be filled with joy, yet the truth is, it is a sicke joy; for their consciences are ever accusing of them, and they are in a continuall feare that they shall lose one another: therefore the Lord will be sure to afflict them, *Psal. 55. 19. the Lord will heare and afflict these because they have no changes, therefore they feare not God*: therefore dost thou see a wicked man prosper in the world, and is not subject to such crosses and losses as other men are, it is a foule signe that that man doth not belong unto God, but is one whom God hath appointed unto damnation: For this is the nature of earthly-mindednes, it casts out of the heart the feare of God in an unregenerate man; now where Gods feare is not, Gods grace will not help that man. But this is not usuall, for the Lord most commonly meets with them here either by afflicting of judgments upon them, or else with sudden death; but if he do not meet with them here, it is because their judgments may be the greater, that when they have heapt up the measure of their sinne, then God will heape up the measure of their punishment, and the measure of his wrath, to presse them downe unto hell. Now what if God deferre the execution of Iudgement, it is not because there is any slacknesse in God, as if he did not regard them, but the Apostle saith, that tis his *Patience,*

The nature of earthly-mindednesse.

1 Pet. 3. 20

ence, 1 Pet. 3. 20. he takes notice of it, he puts it upon record, he remembers it well enough, but he is a patient God; that is, he *waits* for their conversion. Now patience is an attribute of God, and every attribute of God is God himselfe; for *there is nothing that is in God but it is God*: Patience, I say, is one of the Attributes by which God hath made himselfe knowne unto us: now when men abuse this Attribute of God, hardning himselfe from his feare, he will certainly meet with them: what and if God doe deferre long? it is not because he shall escape unpunished; for saith God, *When I begin, I will make an end*: that is, I will strike but once, they shall have no more time for repentance, they shall not abuse my patience any more. This is a fearefull Iudgement of God, when God doth proceed by prosperitie to destroy them; and it was the judgement the Lord threatned against the two sonnes of *Eli*, *Hophni* and *Phineas*, 1 Sam. 3. 22. Thus you see there is no sweetnesse in outward things for a man to set his heart upon them.

1 Sam. 3. 22

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No salvation
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them.

The third Motive, to move all men to leave their earthly-mindednesse, is, because if a man or woman be earthly-minded, *they cannot be saved*: and who is there amongst us that would not willingly be saved? All men doe desire salvation, and yet there are but few that in truth doe desire it, because their practice of life is not answerable to such a desire; for the Apostle saith, *He that hath this hope, purgeth himselfe*; that is, he will take spirituall Physicke, the grace of the Spirit, which will throughly purge out this earthly mindednesse, or at leastwise keepe it under, that it shall not be able

able to beare dominion in his heart. Now I say, there is a necessitie laid upon every man to be heavenly-minded; for so our Saviour saith, *Mat. 6. 24. No man can serve two Masters, he cannot serve God and Mammon* that is, he cannot serve God with one part of his soule, and the world with another, you cannot be earthly-minded, and heavenly minded; God will have all the soule or none, God will admit of no Co-partnership, he will not be a sharer with the world of that which is his right. Again, two contraries in nature cannot stand together; now there is nothing so contrary as God and the world: and therefore the Apostle saith, *If any man love the world, the love of the Father is not in him*: that is, if he set the world in the first place, he cannot keepe the love of God, God and his grace will depart from that man: It is a thing contrary to nature to serve two masters; men cannot beare it, for there can be but part-serving; and surely it is not so contrary to a man, as it is contrary unto God; therefore it is the folly of men that thinke they may retaine their earthly-mindednesse, and yet serve God too; but it is impossible to joine these two in any action, and yet be acceptable to God: Faith is that which is the ornament of every action; *Whatsoever is not of faith, is sinne*: now every earthly minded man, is a faithlesse man; it keepes Faith out of the soule, whether it be love of riches, or honour, or pleasure, though it be but a depending on the approbation of such or such a man, it will keepe Faith out of the soule; so saith our Saviour, *Ioh. 5. 44. How can you beleeve, seeing ye seeke honour one of another, and not the honour that cometh of*

Mar. 6. 24.

God will have all the soule or none.

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Luk. 9. 23.
Christ's
two marks
of a true
Christian.

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God? The cause that they wanted Faith, was, because they preferred the approbation of men, and sought that before the gifts and graces of God; for it is impossible you should beleeve, so long as you retaine any affection of vaine-glorie. Luk. 9. 23. our Saviour gives two markes of a true Christian; the one is, to *deny himsefse*; and the other is, to *take up the Crosse*; therefore it is not only required that a man deny himsefse the pleasures and profits of the world, and all inordinate affections, but he must also take up the crosse, he must be willing to suffer for Christ, reproach, disdain, and shame; for there is as great a necessitie laid upon him to suffer, as to deny himsefse: and thinke, thinke not your selves heavenly minded, except you finde in you a heart willing to suffer for Christ.

The fourth Motive to move all men to forsake earthly mindednesse, is, because *it is the better part*, and every man would have the best part; but it is a hard matter to perswade men that that is the best part, for they say they have felt sweetnesse in them, and therefore now to perswade them, is to fight against reason; which is hard to be eynced without manifest prooffe: First then, we will prove it by Authoritie: Secondly, we will prove it by Reason.

First, I say, we will prove heavenly mindednesse to be the better part by Authoritie or Scripture: as Luk. 10. 41, 42. where in the storie of *Martha* and *Mary*, our Saviour makes a foure-fold difference betweene earthly and heavenly things; first, Christ saith to *Martha*, *Martha thou carest and art troubled*; that is, there is much care and trouble both to get and keepe earthly things,

Gen. 3. 17.

things, these cannot be gotten without great labour, it is a part of that curse which God laid upon *Adam*, that *in the sweat of his browes he should eat his bread*; that is, he should finde much difficultie and labour to get outward necessaries for the sustaining of nature: *Mary* shee sate downe, she was at rest, which shewes us thus much, that it is an easie labour, and an easie worke to seeke after grace: Indeed it is no labour at all, if wee compare it with the earthly labour; the one is the delight of the soule, but the other is the burthen of the soule: now that which is the onely delight of the soule, is grace, and therefore what the bodie doth to satisfie the soule in this, it accounts of it as no labour to it selfe, for it yeelds willing obedience to the soule: now where there is a willingnesse in any man to doe a thing for another, the performance of the thing is not accounted as a labour to him, but as a delight, because he is willing; but earthly mindednesse is a burthen to the soule, because it is compelled by the unregenerate part to yeeld obedience unto it: therefore you see that heavenly things is the best part, because it is an easie worke.

Secondly, *Martha* is troubled about *many things*; that is, there are many things required to make an earthly minded man perfect, to make him such an one as he would be: if he have riches, then he must have honour, and pleasure, and a thousand things more, and yet never come unto that which he would be: it may be he is rich, but he wants honour, it may be he is honorable, but he wants riches, or it may be he hath both, but he wants his pleasure; he enjoyes something,

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but he wants that which he would enjoy. But *Mary* hath chosen but *one thing*, and that is Christ, this satisfies her, but shee hath not him alone, but with him shee hath Grace, Iustification, and Remission of sinnes; one spirituall grace with Christ makes a Christian happy, he needs not to labour for any other; if Christ be in the heart, he will draw all grace with him into the heart: and therefore the Apostle saith, *He that gave us Christ, will with him give us all things else*: that is, all grace that wee shall stand in need of.

3. Thirdly, *Martha* was troubled, but about *earthly* employments, things of little moment in comparifon of grace: but *Maries* was for the *one thing needfull*; namely, grace and holinesse, and therefore Christ called it the best part; and indeed what comparifon is there betweene earthly things and grace.

4. Fourthly, *Martha's* part is but of *corruptible* things, subject to change; they were mutable, there was no solidnesse in them; but *Maries part shall never be taken away from her*. Now with men, that which will endure the longest, is alwayes esteemed the best: *Maries* shall never be taken away; which implyes that *Martha's* was nothing so, because it was set in opposition against it. Thus you see how Christ judges of them, and therefore if you will beleeve Christ, spirituall things are the best part. Again, *Luk. 16. 8, 9, 10, 11.* there are foure differences set downe betweene earthly things and heavenly things, whereby Christ proves that heavenly things are the best part. First; they make us unrighteous, and therefore they are called *unrighteous Mammon, vers. 8.* they draw the affections away from

Luk. 16. 8.
&c. opened

from God, and then a man becomes unrighteous; but that which makes us truly righteous, is Grace; so then it cannot bee denied but that is the best part that makes us the best. Secondly, they are the least part; *Hee that is faithfull in the least, is faithfull also in much*; that is, all outward things are lesse than Grace, though they were never so great; a little Faith, a little Sanctification is better than a whole kingdome without this. *Paul* reckons all his outward privileges but dung, in comparison of Grace, *Phil. 3. 8, 9.* which he would not have done if they had not beene the better part. Thirdly, they make us unjust; he that is *unjust in the least, is also unjust in much*; that is, he that sets his heart upon earthly things, it will so draw his heart from God, that hee will make no conscience of right or wrong; now that which bindes the conscience is certainly the worst part. Fourthly, it makes us unfaithfull; *If you have been faithfull in a little* wicked riches, how will you bee faithfull in the true riches? that is, he that is earthly minded God cannot trust with any Grace; for earthly mindednesse takes away the fidelity of the creature; now where there is no true Faith, there can be no true repose in that man: A man without Faith, is like a house without a solid foundation, no body dares trust to it; neither will God trust an earthly minded man with Grace. Thus you see it proved by Scripture, that heavenly things are the best part. Now wee will prove it by Reason that it is the better part.

The first Reason is, because Christ in the places before-named proved it to be the best part, therefore if

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Reas. 1.

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you will beleeve Christ on his Word, heavenly things are the best part. The second Reason is, because they make us the sons of God, and consequently, the heires of Salvation; *We are* (saith the Apostle) *the sonnes of God by Faith in Iesus*: but the other makes us the children of the devill: And the third Reason, is, because he rewardeth heavenly mindednesse with Salvation, but the other he doth not reward.

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All things
are at Gods
disposing.

Psa. 31. 16.

The fifth Motive to move all men to forsake earthly mindednesse, (if none of all these before spoken of will move thee, yet let this move thee) is this, because *all things are at Gods disposing*: hee it is (as the Wise-man saith) that *gives riches and honour, poverty and want*; all things are of God, there is nothing in earth, but it is first in heaven: as the Eclipse of the Sunne is first in Heaven, and then in the Water and Land; so there is nothing that comes to passe in the World, but it was in Heaven before all eternity. This David confesseth, *Psal. 31. 15. They have laid a snare for me, but my times are in thy hands*: that is, they have laid a trappe to take away my life from mee, but it was first decreed in Heaven with thee what they should doe to me, all things come from God, whether they be good things or bad, whether they come immediately from God, as Life, Health, Ioy, Salvation, or the like; or whether they come mediately by other meanes, as friends, wealth, pleasure, sicknesse, sorrow, or the like: when thou art sad, who can comfort thee if God will not? when thou art sicke, who can heale thee? when thou art going to hell who can save thee? art thou weake, who can strengthen thee?

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art thou poore, who can enrich thee? *Preferment* (saith David) comes neither from the East, nor from the West, but from God that sheweth mercy: Art thou in favour with a great man, Who promoted thee? Art thou in honour, Who exalted thee? Perhaps thou wilt say, it was my parents, or this friend, or that man; no, it was first decreed in heaven, or else it had never been. This made David say, *Psal. 6. 8. The terrours of life and death are in thy power, or doe belong unto thee*; that is, nothing hath any power to doe any good or hurt, but as God wils it; I say, good or hurt is of God: *What evill is in the City, and the Lord hath not done it*? that is, what evill is committed and is not first permitted by God to be done. The blessing of the creature (as we call it) is of God: Doth the Lord send any creature to hurt thee? the creature hath no power to doe it, except the Lord command him: As for example; You know an axe is a sharpe instrument, which with helpe will doe much hurt, yet let it alone and it will doe no hurt at all; but let a hand bee put to it, and presently you may doe much with it: so the creature hath no power to hurt thee, except they joyne with them Gods command; and this we call the evill of the creature. Again, doth the Lord send any creature to comfort thee? it is not because the creature can comfort thee, the creature hath not any such power in it selfe, but the Lord useth it as an Instrument for thy good. *Matth. 4. 4. Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God*: that is, Bread, although it be a good Creature, yet it hath no power to nourish thee, except the Lord put power unto it, and command

Psal. 6. 8.

Simile.

mand it to nourish thee. Now seeing all things are of God, and this heavenly-mindednesse is a meanes to bring a blessing upon all the rest, that is, to blesse them for thy good; be heavenly minded: This was the encouragement the Lord gave unto *Abraham*, *Feare not, for I am thy exceeding great reward, walke uprightly with me*: So if thou wouldest have a rich reward, Salvation, and everlasting Life, then get heavenly-mindednesse.

But you will say unto me, it is true, wee were once earthly minded, but now we are heavenly minded; I am now another man to that I was, therefore that you may not deceive your selves to thinke that you are heavenly minded when you are not, I will give you some markes whereby upon examination you may know whether you have left your earthly-mindednesse or no.

Markes to know whether we have left our earthly mindednesse.

Marke I

The first signe wherby you shall know whether you be earthly minded or no, is, by examining your selves whether your delight in earthly things bee immoderate, or an excessive care; examine whether your harts are so set upon them, that it deprives you of all spirituall Ioy, if you doe, you are as yet earthly minded.

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First, if you exceed in the matter of getting of them, and then in the matter of keeping of them; when you make them the chiefe end of your desire, and preferre your owne profit in the getting or keeping of them before Gods glory, this is to make them your God: yet I say not but it is lawfull to use things for an end; as Recreation, for this end, to fit our bodies for the performance of better things, this is as it were to take phyicke for health-sake: but when men will

will make them their end, nay, set the creature in the place of God, which is spirituall whoredome. And this is when men will scrape riches together, so much for this childe, and so much for that childe; so much for this use, and so much for that use, in this thou seekest thine owne ends; but if thou wilt get them, get them for the right end; that is, Gods glory, and not thine end to satisfie thy lusts, let them be all at Gods disposing: and remember, *Luk. 16.* what became of the rich mans end, and the end of all his ends. I speake not this as if none but unregenerate men were troubled with immoderate cares; for many times the dearest of Gods children have excessive cares for earthly things, and many times doe exceed their bounds, but yet it is not constant but by fits and away. Therefore try, is thy excessive care constant? it is a manifest signe that thou art earthly-minded, thou art not as yet crucified unto the world: *1 Tim. 6. 9, 10.* The Apostle saith, *They that would be rich, pierce themselves thorow with many sorrowes*: that is, they slay themselves, they are their owne greatest enemies: and *2 Pet. 2. 12.* Saint Peter calls them *naturall brut beasts*, led with sensualitie; because when men set their hearts and affections upon earthly things, they are deprived of naturall reason: now the reason, we know, is that which makes the difference betwixt reasonable and unreasonable creatures, and therefore when men come to lose their understandings, then they become brut beasts; and then no marvell if they have beastly affections, and be led away with sensualitie, to a satisfying of their lusts, being mad to be taken in giving way unto their lusts, and

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*1 Tim. 6. 9.
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2 Pet. 2. 12

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Recreation when
lawfull

insnaring themselves with those pleasures wherein they be delighted, and so make themselves a prey unto Satan.

Secondly, you shall know it if you exceed in your pleasure and recreations, as gaming, and bowling, and sporting; grant they be lawfull, yet if they be used excessively, it is a note of earthly-mindednesse. Recreation should be but as a stone to whet the Faith when it is dull, a meanes to sharpen the faculties, that they may be the fitter to do the functions of the body and soule, but when it is used excessively, it becomes a hurt and hindrance unto it; when men will make a trade of Recreation, and spend their time in it from day to day, and so make it their vocation; this is a wicked thing, and this is folly in yong men, who because they have meanes, therefore thinke that it is not unlawfull to spend their time in gaming, and the like; but they are deceived, for the Lord exempts them from no calling that I know of; sure I am, idlenesse, and gaming, and other recreations are no calling for them: And what is the reason that yong Students will not set themselves to their Studies, but because they have wholly devoted themselves unto their Recreations. And therefore examine your selves in these two, so likewise for all other in the like kinde, and accordingly judge of your selves whether you be heavenly minded or no.

Marke 2

The second signe whereby you may know whether you be heavenly-minded or no, is, by the esteeme that you have of heavenly things, whether you esteeme them as a part of your selves: every facultie or habit hath

hath an object, if thou be a carnall man, then these earthly things are that which delights thy soule, but if thou be heavenly-minded, then spirituall things are the delight of thy soule. Now touch a man that is not regenerate in these outward things, and you touch his life, for he accounts his life as them, for they are part of himselfe; but it is otherwise with the spirituall man, he accounts not of these earthly things: *2 Cor. 4. 5.* the Apostle saith, *Wee preach not our selves*: that is, we account not of the approbation of men, nor any outward thing, as a part of our selves; therefore if wee want these, we doe not much care. Hereby then examine your selves what are the things you most delight in? What, are they earthly things, how to be rich or honourable? Doth this take away all your time, and employ all the faculties of your soules, that you can have no time to thinke upon God; or at least if you doe, yet it is very remissely and overly, with no zeale or affection? Then certainly as yet thou art not heavenly-minded: But if thou be enlightened by the Spirit, it will be farre otherwise with thee; these earthly things will have but the second roome in thy heart, all thy care principally will be how to get grace, justification, remission of sinnes, and reconciliation. Now if it be thus with thee, it is an excellent signe that thou art heavenly-minded; when thou canst say with *Paul, Rom. 7. 17. It is not I, but sinne in mee*: that is, the lustings and rebellions which are in my heart after these earthly things, have not the first place in my heart: *It is not I*; that is, it is the unregenerate part, which I account not as part of my selfe; if (I say) it

Rom 7. 17.

be thus with thee, it is a signe that thou art heavenly minded: for if thou hast obtained this heavenly mindednesse, thou wilt be disposed like a Traveller, who will ever be enquiring the way home, and whether all at home be well: if he can meet with any that can thus certifie him, and he heare that they are all well at home, then he will the more chearefully undergoe any difficultie that he shall meet withall in the way; will undergoe stormes and tempests, hunger and cold: in like manner it is with the heavenly minded man, he will ever be asking the way home, (for indeed heaven is our proper home) and whether all be well at home; that is, if God, and Christ, and the Spirit, and the Saints be at amitie with him: and in himselfe he will be inquiring if he find faith, and repentance, and peace of Conscience, if he feeles that for matter of Iustification and Remission of sinnes he be well, he respects not the world, he cares not much what he meets withall, whether reproch and shame, penury or want, so he find no inlacke of spirituall grace, all is well with him. Therefore examine your selves whether you be heavenly minded or no by the esteeme that you have of earthly members.

Mark 3.

The third signe whereby you may examine your selves whether you be earthly-minded or no, is, by your spirituall taste, whether you relish heavenly or earthly things best: and therefore the Apostle saith, *Rom. 8. 5. They that are of the flesh doe savour the things of the flesh, but they that are of the spirit the things of the spirit*; that is, if the heart be regenerate it will taste a sweetnesse in nothing but in heavenly things, or at least

least nothing will be so sweet unto him; and on the contrary, they that are earthly minded, they can finde no sweetnesse in heavenly things. Now (as I said before) every facultie or habit hath an object in which it is delighted, whether it be unto good or unto euill, so that if the heart be regenerate, then it will finde sweetnesse in nothing but spirituall things, but if it be unregenerate, then it can finde no sweetnesse in heavenly things; neither can it wish them so well as earthly things. Therefore examine what you delight in, what delight you have of the hearing of the pure Word, whether you relish it then best when it comes in the *plaine evidence of the Spirit*, or when it is mixt with eloquence and wit; which if you doe, it is a signe of earthly-mindednesse. It is said, *2 Pet. 2. 1. As new borne babes desire the sincere milke of the Word*: that is, the man that is truly regenerate and renewed, he doth best relish the Word when it is alone without any mixture, and therefore he calls it the *sincere milke*; that is, the pure Word: As if he should say, It is pure of it selfe, but if there be any thing added unto it, or mixed with it, it detracts from the excellencie of it; for indeed the Word is the purest thing in the world: all Arts, and Sciences, and knowledge of Philosophy are good for morall duties, but they are corrupt and uncleane in comparison of the Word; and the reason is, because these are the works of men; now there is no worke of man but it is subject to corruption, but the Word of God remaines pure: therefore examine your selves how you stand affected with the pure Word.

Object. 1
Eloquence
no orna-
ment to
the Word.

But some will say unto me, that Eloquence and wit is an ornament unto the Word, it sets forth the excellency of the Word the more; therefore if it be such an ornament unto the Word, then it ought to be used; otherwayes the excellencie of the Word will not appeare.

Ans. 1.
The super-
excellency
of the
Word.

To this I answer, That humane Wit and Eloquence is so farre from setting forth the excellencie of the Word, as it obscures the excellencie of it: I say, there is no Art, Science, Tongue, Knowledge or Eloquence in the world that hath such excellencie in them as the Word hath; whether you respect the Author, God; or the Indicter, the holy Spirit; or the matter of it, Christ and his righteousnesse. Againe, the stile the Spirit uses in setting downe the phrases of the Scripture, shewes plainly that it is excellent of it selfe: now if any thing be added unto a thing that is excellēt, either the thing must be as excellent, or else it detracts from the excellencie of it; but there is no man but will confesse that the Word is the most excellent thing in the world, therefore it must follow, that Eloquence addes not to the excellencie of the Word.

Object. 2

But you will say unto mee, May wee not use Eloquence and Science in the Preaching of the Word?

Ans. 2.
The Word
should not
be mixt
with elo-
quence.
2 Cor. 4. 5.

To this I answer, That it is an unseasonable thing, I say, a thing not seemely, that the Word be mixt with humane Eloquence; for the pure Word should be purely delivered: and the Apostle saith, 2 Cor. 4. 5. *I Preach not my selfe unto you*: that is, I sought not mine owne prayse by using Eloquence of words, but I Preach the Word purely, without any mixture of

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any thing with it : againe, he saith, 2 Cor. I. 17. *When I came among you, I came not in the enticing words of mans wisdom, lest the Crosse of Christ should be of none effect :* that is, I came not with words more for shew than for substance ; he calls the Preaching of the Word that hath any thing mixed with it, whether Wit or Eloquence, but *enticing words*, such words as doe rather feed the humour, than worke upon the conscience of a man. Now a man is said to be *entised*, when he is drawn away from that which is good, unto that which is either evill absolutely, or else not so good as that from which he is drawne : and the truth is, he that useth Eloquence in the Preaching of the Word, doth nothing else but draw the heart away from affecting the pure Word, unto that which hath no vertue in it to save. Againe, he Preach'd not with enticing words, *lest the Crosse of Christ should be of none effect :* that is, if I should Preach my selfe in mixing any thing with the Word, that would take away the power of the Word, the Word would not be effectuell to worke grace in the heart ; therefore I dare not Preach after this manner, lest I should deprive the Church of the power of the Word, for if it want power to worke, it will also want power to save : therefore the Apostle saith, 1 Cor. 10. 4. *The weapons of our warfare are not carnall, but mightie through God, &c.* that is, the weapons by which wee slay our corruptions and lusts, are *not carnall* ; that is to say, are not eloquence of speech, or any humane art, but *are mightie through God* ; that is, by God there is a secret power given unto his Word, whereby it over-mastereth the lusts in the heart, and worketh in it a new kinde of qualitie.

But

1 Cor. I. 17.
opened.

What
meant by
enticing
words.

Object. 3

But you will say unto me, What must we doe with our learning? or what must we not learne Sciences, or must we shew no learning in preaching?

Answ. 3.

How learning and eloquence is to be used in preaching the Word.

Simile.

Simile.

To this I answer, It is true, that we had need to use all the Arts, Sciences, and Knowledges that we can, and all will be little enough; for as the Apostle saith, *Who is sufficient for these things?* that is, who hath the knowledge of Arts, or Learning, or Eloquence sufficiently to Preach the Word: but yet wee must take heed that wee doe not bring them unto the Word as wee finde them, neither in them to shew our selves, but onely make them as a meanes to helpe us for this worke: As for example; The Children of *Israel* might whet their sithes upon all the stones of the *Philistims*: so a Minister may sharpen his faculties with Arts. A man that keepes sheepe, he feeds them with hay, not because he lookes that they should bring forth hay, but Lambes and Wooll; even so, let a man use these Arts and Sciences, yet not to bring forth Eloquence, but to make us more able to Preach the pure Word. It is good therefore that wee take heed that wee doe not eclipse the excellencie of the Word by these: Wee know, apparell though it be laid in pure gold, yet so much as is covered of it, detracts from the excellencie of it, therefore it were better that it were alone: so it is with the Word, though the Word may seeme to be gilded with Eloquence or Philosophy, yet it were better that it were alone, for so much of it as is covered with these, so much of the excellencie of the Word is hid.

Object. 4

But you will say unto me, that wee use Eloquence and

and the like, that men may the better conceive us, and that our Ministry may the better be respected; for we finde this kinde of Teaching most pleaeth them, and which most men affect, therefore if we shall not use such and such phrases of Eloquence, wee shall be little respected amongst them.

To this I answer, that every Minister is, or should be a Physician; now we know that the part of a wise Physician is not to satisfie the humour of his Patient, for so hee may encrease the disease, but to labour to cure him by ministring such Physicke unto him, as he knowes by experience the necessity of the disease requireth: even so, to hum our men in Preaching, is not the way to cure them, or to change the evill disposition of their nature, but rather a meanes to encrease their disease, and to make them obstinate and rebellious against the Word, when it shall come home unto them: For what is the reason that the Word is so opposed, when it is preached (as the Apostle saith) *by the evidence of the Spirit and in power*, but because it crosseth their corruptions? It comes not in the same manner that it was wont to doe: therefore the best way should be to preach in the Spirit; that is, to apply the pure Word of God unto the Consciences of men, and so to purge out the sicknesse of the soule before it grow incureable. There is a disease that many women have at their stomackes, whereby they desire to eate ashes, and other things, which poisons nature; now if they bee not cured of it by purging out the humours that lye there, but be satisfied in it, it will at last destroy them: so it will be with these men; to

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Ans. 4.
Ministers
should not
please
their people
with
eloquence.

Simile.

satisfie them in this sicknesse of the soule, is not the way to cure them, but to make them more incurable: therefore let Ministers looke that they preach the pure Word, and nothing but the pure Word; and let men examine themselves whether they be heavenly minded or no, by their tasting and relishing of the Word when it is preached purely without any mixture, or else when it is mixed with eloquence.

Marke 4

The fourth signe whereby you may examine your selves whether you be heavenly minded or no, is, to try the opinion and judgement you have of heavenly things, how you conceive of spirituall things. *Rom. 12.2.* The Apostle saith, *And bee renewed in the spirit of your mindes, that you may know what that good, and holy, and acceptable will of God in Christ is:* Hee that is heavenly minded hath a new judgement given unto him whereby he is able to see spiritually all things in another manner than he did before; I say not that he saw them not at all before, but hee saw them not in that manner that he doth now, for *he is renewed in the spirit of his minde*, saith *S. Paul*; he hath a change wrought in his heart and understanding, whereby he is able to know and to doe the will of God in a more sutable manner than before; he hath a new light in his soule, whereby hee is able to know *what the will of God in Christ is*; that is, hee knowes what God doth require to be done by him for Christ, not carnally by a bare understanding, but spiritually by the worke of the Spirit, and therefore saith *Paul*, *2 Cor. 5. 16.* *Henceforth know wee no man after the flesh; yea, though wee have knowne Christ after the flesh, yet now henceforth know wee him*

2 Cor. 5. 16

him no more : that is, wee knew him before in a carnall manner, as he is a man, or as he was a man amongst us, but now wee know him in another manner, as hee is our Saviour, and our Redeemer, Christ my Saviour and my Reconciliation to the Father.

Now it is not a bare knowledge that I speake of, such a knowledge as is attained unto by Learning and Art, for so a man may have knowledge, and yet not bee heavenly minded; but that knowledge I speake of, is a knowledge that is wrought by the Spirit; when it hath changed the heart, then hee is able to judge both of Persons and Things.

First, for *Persons*; he is able to judge of the persons of men, and accordingly to make a difference betweene men: if he see a poore man that is a sound Christian, though he be contemned in the eies of the world, yet if it appeare to him that hee hath Grace in his heart, or if he make an outward profession of love to God, he doth highly esteeme of him because of Grace; on the contrary, if hee see a great man, though in great honor and esteeme with men, yet he respects him not if he want grace: therefore examine your selves whether you are able to distinguish of persons in this kind.

Secondly, for *Things*, he is able to judge of things whether they be spirituall or earthly; he is able now to know what is truth, and to embrace it; and what is error, and to refuse it; he hath now a Touch-stone in himselfe; that is, hee hath the Spirit of discerning, whereby he makes triall of Graces, and laies hold on those which will endure the touch, those he will receive as spirituall; the other which will not, he casts

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out as counterfeit : therefore the Apostle saith, 1 Cor. 2.9. *The eye hath not seene, nor the eare heard, neither have entered into heart of man, the things that God hath prepared for them that love him :* that is, he was not able to judge of things in that manner as now hee can. Therefore examine your selves whether there be a new life put into you, whereby you are able to judge of Persons and Things in another manner than you did before.

Object.

But you will say unto mee, How shall I know that my heart is renewed by the Spirit, and that there is a new life put into me ?

Answer.

To know whether the heart be renewed by the Spirit.

I
By his affections.

To this I answer, that you shall know whether your heart is renewed by the Spirit, by these three things : first, by thy affections : secondly, by thy speeches : and thirdly, by thy actions.

First, I say, thou shalt know it by thy *Affections* ; for by these thou maist know whether thou bee heavenly minded or no : and that thou maist not doubt of it, our Saviour gives the same marke of a renewed heart, *Matth. 6. 21. Where your treasure is, there will your hearts be also :* you may know that where your heart is, there is your treasure ; what your heart is set upon, there your affections are ; for the proper seat of love, is the heart. Now if the heart be renewed and regenerated by the Spirit, there will bee a love of spirituall things, and this love will beget heavenly affections. A man may certainly know what estate he is in, whether hee bee regenerate or no by his affections, how hee is affected, what love hee beares unto heavenly things ; for there is life in affections, and as a man that lives knowes that hee lives, so a man that hath

hath spirituall love in his heart towards God, cannot but certainly know it, except it be in time of temptation, and then it may be he may not finde that love of God in his heart ; but this sense of the want of the love of God is but for a time, it continues not ; therefore the holy Ghost when he would describe a heavenly minded man, he describes him by his affections, as the best marke to try him by ; as *Abraham* would command his servants to serve God ; and *Nehemiah* feared God ; and *David*, *Psal.* 112.1. delighted greatly in the Commandements of God : now wherefore did they obey God, and feare God, and delight in the Commandements of God, but because of that inward love they bare unto him. Wee know every man can tell whether he loves such a man or such a thing, or whether he hates such a man or such a thing by the affection he beares to them ; in like manner, a man may know whether he be heavenly or earthly minded by the affections he carries towards the things he affects : therefore examine your selves, what are the things that you love most, that you thinke upon most, that you take care of most, that you take most care to get and to keepe, are they earthly or heavenly things ? those things you doe love best, and your affections are most set upon, that your thoughts are most troubled withall ; if they be earthly, you may justly feare your estates ; for the affections flow from love, and therefore if you did not love them, you would not set your hearts and affections upon them.

Secondly, you shall know whether your hearts be renewed by your *Speeches* : now this may seeme but a

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slender

Psal. 112.1.

2
By his
speeches.

Mat. 12. 34

slender signe of a renewed heart, because it is hard to judge aright by outward appearances, to know the sinceritie of the heart by the speeches: yet seeing Christ makes it a signe of a renewed heart, I may the more safely follow him: our Saviour saith, *Matth. 12. 34.* that *out of the abundance of the heart the mouth speaketh*; that is, there is abundance in the heart either of good or evill: Now if the heart be full of heavenly-mindednesse; if, I say, this abundance that is in the heart be grace, then it will appeare in the speeches; for the speeches doe naturally flow from the affections that are in the heart; but if the abundance that is in the heart be evill, then the heart cannot but send out foule speeches and rotten communication; and therefore our Saviour saith, *A good tree cannot bring forth evill fruit, nor an evill tree good fruit*: it is impossible that a heart which doth abound, and is full of earthly mindednesse, but it will breake forth and appeare by his speeches: the filthinesse that is in his heart, if it have not vent, it will burst; as we know a new vessell that hath Wine put into it, must have a vent or else it will burst; and by the vent you may know what wine it is: so, the speeches are the vent of the heart, and by them you may see what is in the heart; if grace be there, the speeches will savour of it, as a Caske will taste of that which is in it.

Simile.

Object.

But you will say, The heart is of a great depth, and who can search it? who is able to know whether the heart be renewed or no, by the speeches?

Answ.

To this I answer, I say not that a man may at all times, and in all places, judge of it aright; but I say, that

that a man may certainly know himselfe whether he be renewed or no; which is the thing we seek to prove in this place; that a man may know from what root they spring, whether of weaknesse, by rebellion, or naturally through unmortified lusts: I say not but sometimes a childe of God, a regenerated man may have foule speeches in his mouth, and yet his heart be good towards God; he may have rotten talke, but it is but for a time, it will not continue, and it will cause much sorrow of heart, if he have grace, when his conscience touches him for it. *2 Tim. 2. 20. 21. In a great mans house there are vessels of honour, and vessels of dishonour; if a man therefore purge himselfe, he shall be a vessell of honour, and yet have corruption in him, there may corrupt communication come out of his mouth, and yet he keepe his goodnesse; as a vessell of gold may be foule within, and yet cease not to be gold, a vessell of honour, neither lose its excellency; so a regenerate man may have in the abundance of his heart, some chaffe as well as wheat, some corruption as well as grace, and yet be a vessell of gold; that is, heavenly-minded: for the Apostle saith, if any man therefore purge himselfe, he shall be a vessell of honour, notwithstanding his corruption in his heart, & it appeare in his speech, yet if he purge himselfe, if he labour to mortifie them, if he labour to rid his heart of them, he shall be a vessell of honour.*

But you will say, It may be that we shall not have alwayes occasions to try men by their speeches, how then shall we know whether their hearts be renewed?

To this I answer, It is true, that it may so fall out that we

*2 Tim. 2. 20
21 opened.*

Object. 2

Ans. 2.

we cannot try them by their speeches, yet silence will declare in part what is in the heart ; let a regenerate man be silent, and his silence will shew that he hath a renewed heart ; if he be reproached or slandered, his patience in suffering shows the uprightness of his heart ; but if ye speake, it hath a greater force, and will more manifestly appeare: so on the contrary, the rottennesse that is in the heart, will appeare in impatiency of spirit.

3
By his
actions.

Thirdly, you may know whether your hearts be renewed by your actions: this also our Saviour makes another signe of a renewed heart, *Math. 7. 20. By their workes you shall know them* ; that is, by their actions. Now every thing is knowne by his actions ; therefore examine your selves what are your actions, are they the actions of the regenerate part, or of the unregenerate part ; are they holy actions, or are they uncleane actions ? by this you may know whether you be heavenly-minded or no. Now this must necessarily follow the other two : for if the heart be renewed, then there will be heavenly affections in it towards God, and spirituall things, and if heavenly affections, then there will be heavenly speeches ; for these flow from heavenly affections ; and if there be these two, then there must needs be holy actions : therefore our Saviour saith, *Luk. 6. 45. A good man out of the good treasure of his heart bringeth forth good fruit* ; that is, if the heart have in it a treasure of heavenly affections and speeches, it cannot be but it will send forth good actions in the life.

Marke 5

Th fifth and last signe whereby you may examine
your

your selves, whether you be heavenly-minded or no, is, by examining your selves how you stand affected towards him that seeks to take these earthly members from you; how you stand affected with him that reproves you for your earthly-mindednes. This is a sign that *Paul* gives of an unsound heart; *2 Tim. 4. 3. The time will come that they will not endure wholesome doctrine*: that is, they will not endure the word of reproofe, but will be readie to revile them that shall reprove them: and therefore he addes, that *they shall heape to themselves Teachers*; they shall affect those that shall speake so as they would have them. Now this is a signe of earthly mindednesse, when they are offended with him that shall reprove them for their sinne; for if men reckon these members as a part of themselves, then you cannot touch them but you must touch their lives, for these are a part of their life; and if you seeke to take these away, you seeke to take away their lives: now what man will be contented to part with his life? It is a principle in nature that God hath implanted in every creature, to love their lives; but if you account them not as a part of your selves, but as your enemies, then you will account him as a spirituall friend that shall helpe you to slay them; for who is there that will not love him that shall helpe him to slay his enemy? Therefore if the heart be heavenly disposed, he reckons them as his enemies; but if he be renewed, he accounts them as a part of himself: therefore examine your selves by this, whether you be heavenly-minded or no.

The Use of this that hath beene spoken, is for exhortation unto all those that are heavenly-minded:

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Let

2 Tim. 4. 3.

Vse.

Rev. 22. 11.

*Simile.*The least
sinnes to
be avoided.

Let mee now exhort such to persevere in heavenly-mindednesse, let them labour to grow every day more heavenly-minded than other. *Rev. 22. 11. Let them that be holy, be holy still:* that is, let them be more holy, let them labour to grow in heavenly-mindednesse, let them labour to keepe their hearts pure from this earthly-mindednesse, because it will soile their soules: for all sinne is of a soiling nature; if it enter into the heart, it will leave a spot behinde it: now wee know that if a man have a rich garment which he sets much by, he will be marvellous carefull to keepe all kinde of grease and spots out of it; so it should be a Christians duty to labour to keepe all soile out of his soule, because it is a precious garment, and the residing place of the Spirit: we know that if a man have one spot in his garment, it makes him out of love with it, and then cares not how many lights upon it; so it is with sinne, if thou suffer thy heart to be spotted but with one sinne, it will worke carelesnesse in thee, so that hereafter thou wilt not much care what sinne thou commit, nor how thy soule is soiled: therefore it behoves you to keepe your hearts from every sinne, and to make conscience of little sinnes. And so much the rather, because the glory of God is engaged on your conversation; if thou shalt soile thy selfe with any sinne, that hath taken upon thee the profession of the Gospell, God will be dishonoured, and the Gospell will be scandaled: Again, keepe thy heart, because God takes special notice of all thy actions; as for dogs and swine, as for the actions of unregenerate men, he regards them not; because his glory is not engaged upon their

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conversacion, he expects nothing from them; but as for you, he takes a particular notice of all your actions, speeches, and behaviours, and therefore you should be marvellous carefull over your hearts. Againe, looke unto secret sinnes, because he is the searcher of the heart; let the feare of God set in order every facultie of your soules to keepe out every sinne, every evill thought, because he takes speciall notice of it. And that I may the better prevaile with you, I will briefly lay downe some Motives to move you to keepe this diligent watch over your hearts.

The first Motive to move every Christian to continue and grow in heavenly-mindednesse, is this, because *by this meanes he may be able to doe every good worke.* 2 Tim. 3. 21. *If a man therefore purge himselfe, he shall be a vessell of honour, fit for every good worke:* that is, if he labour to rid his heart of earthly-mindednesse, he shall have a new life put into him, whereby he shall be able to performe holy duties in another manner than before. Now what is the reason that there is such complaint among Christians that they cannot pray, and are so dull and sluggish in the performance of holy duties, but because they have not rid their hearts of earthly-mindednesse? What is the reason that there is so much Preaching, and so little practise; and so much hearing, and so little edifying; but because men are earthly-minded? If they would purge themselves of this earthly-mindednesse, it is impossible but that there would be more spirituall life in them. in the performance of spirituall duties. Therefore if it were for no other cause but this, that you may be inabled unto

Secret sins
to be look-
ed into.

Motives to
keepe
watch
over our
hearts.

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every good worke and holy dutie, and that you may keepe in you your spirituall life, feeling and moving, labour to keepe thy heart cleane from sinne.

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The second Motive to move Christians to grow in heavenly-mindednes, is, because that by *this*, God is *honoured*; I say, it is a glory to God if thou keep thy heart cleane: Now what man is there that would not willingly glorifie God, who stucke not to give Christ for him? It is a glory unto God when the Professors of the Word live a holy life; for what is the nature of the Word but to cleanse? now when it worketh not this effect in them, or at least when it appeares not in them, it doth detract from the excellency of the Word. The Apostle layes downe the nature of a true Christian, *1am. 1. 21. Pure Religion is this, to keepe ones selfe unspotted of the world*, that is, a spotlesse life is that which best be- seemes a Christian man that takes upon him the profession of the Gospel, and that which brings much glory unto God is a blamelesse conversation: and to this end the Apostle exhorts, *Let (saith he) your conversation be without covetousnesse, Heb. 13. 5.* as if he should say, an unsatiabie desire doth detract from the glory of God: therefore let this move men to be heavenly-minded.

Jam. 1. 21.

Heb. 13. 5.

3

The third Motive to move every Christian to grow in heavenly-mindednes, is, because *he may prevaile with God in prayer*: *1am. 5. 16.* the Apostle saith, that *The prayer of a faithfull man availeth much, if it be fervent*: that is, it hath a great force with God for a blessing: Now this should be a marvellous encouragement to keepe the heart cleane, in regard of the great necessitie that the Church hath of our prayers; and therefore if wee

Jam. 5. 16.

would

would not for our selves prevaile with God, yet in regard of the great need that the Church stands in at this present, we should be moved to doe this dutie.

But you will say, that wee are but few, or that I am but one, and how can we be able to prevaile thus with God?

To this I answer, Grant that you be but a few, yet a few may doe much good; *Ezek. 22. 30.* speaking of the destruction of *Ierusalem*, *I sought, saith the Lord, for a man to stand in the gappe, and there was none.* He speakes there in the singular number, if there had bin but *one*; that is, but a few, they might have prevailed much with God: so I say unto you, though we be but a few, yet if we keepe our hearts pure, wee may doe much with God; nay, though thou be but a particular person, thou maist prevaile much with God, as *Moses* did for the Children of *Israel*: when a damme is new broken, the casting in of a little dirt will hinder the course of water, but if it be not holpen in time, it will not easily be stopt; so in time a few may prevent a Iudgement; nay, such a Iudgement as otherwise may destroy a whole Land; if the heart be truly sanctified, it hath a great force with God: Againe, a man that would pray, if he doe not speake, but many times he is forced to send forth sighes and grones unto God, this is of great power with God; but if he powre out his heart in voyce, it hath a greater force: and therefore the Wise-man saith, that *the words of the righteous are precious*; that is, of great worth with God: and therefore let this move men to be heavenly-minded.

Object.

Answer.
Ezek. 23. 30



HOW
TO MORTIFIE
FORNICATION.

COLOSSIANS 3.5.

*Mortifie therefore your members which are upon the earth:
Fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse, which is Idolatrie.*



Having handled in generall the Doctrine of Mortification, according to the Method of the Apostle, I am now come to descend to the considering of particulars, as they are laid downe in my Text; and would speake of them in the order as they are ranked by the holy Spirit, but that the affinity and neerenesse betwixt three of these sinnes, namely, Fornication, Uncleannesse, and evill Concupiscence, makes mee to confound them, and promiscuously to mingle them together. Let us therefore consider first of the nature of every of these sinnes particularly by them-

themselves, and afterward make some use and application to our selves of them altogether.

The Doctrine that arises in generall from these words, is, That

Doctr.

All Uncleanesse is a thing God would have mortified and quite destroyed out of the hearts that hee would dwell in.

All filthinesse and uncleannesse is a member of the old man; now in such as Christ dwels in, the old man is crucified, he is dead with Christ; now he that is dead with him, is freed from him: and againe, hee that is in the second *Adam*, hath power to mortifie the members of the old man. All Gods children must bee purified and cleansed from all pollution, as the Apostle expressly commands us, *Ephes. 5. 1. Be ye followers of God as deare children: that is, be ye like unto God your Father, as children resemble their naturall fathers; now God is pure and holy, therefore must ye be so also: and then it followes, Verse 3. But Fornication, and all Uncleanesse, or Covetousnesse, let it not be once named amongst you, as becommeth Saints: that is, let all such filthinesse bee so farre from you, as never any mention be made of it amongst you; if it should by chance enter into your thoughts, bee sure to kill it there, let it not come no farther, never to the naming of it: As it becommeth Saints; that is, holy ones, Gods children and peculiar people, it were unbecomming, and a great shame to them to be unclean, to be unlike God their Father, who is holy. In like manner, he exhorts us to cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God, 2 Cor. 7. 1.*

that

Ephes. 5. 1.

that is, Let us purifie our hearts from the corruption of lust and concupiscence which is therein, striving to make perfect our holinesse in the feare of the Lord: and so more fully also in *1 Thes. 4. 3, 4, 5.* he sets downe the particular uncleanneses should be abstained from, and mentions two of the very same spoken of in my Text; namely, Fornication, and lust of concupiscence: the words are (for they are worthy your marking) *This is the will of God, even your sanctification, that you should abstaine from Fornication: that every one of you should know how to possesse his vessell in sanctification and honour, not in the lusts of concupiscence, &c.* and therefore we ought to mortifie and destroy all the filthinesse that is in our hearts, if wee would bee accounted Gods children, and have his Spirit to dwell in us.

But that for the Generall: wee come to Particulars, and will speake of the first sinne that is named in the Text, Fornication: whence the point of Doctrine is this, That

Fornication is one of the sinnes that are to be mortified.

Doct. 2.

Fornication what a grievous sinne.

Pro. 2. 17.

2 Cor. 6. 9.

Fornication is a sin betweene two single persons, and in that it differs from Adultery: and although it be not altogether so hainous as Adultery, because by it the Covenant of God is not violated as by the other spoken of, *Prov. 2. 17.* neither finde wee the punishment absolutely to bee death, yet it is a grievous sinne, and to bee feared, in that it subiects those men that are guilty of it, to the Curse of God and damnation: for the Apostle saith, *1 Cor. 6. 9. No Fornicator shall enter into the Kingdome of Heaven; It deprives*

prives a man of happinesse, banishes him out of Gods Kingdome into the dominion of the Devill, and territories of hell, never to be exempted from the intolerable torments of Gods eternall vengeance. But to lay open the hainousnesse of this sinne, we will consider these foure Things :

First, the Sinfulnessse
 Secondly, the Punishment
 Thirdly, the Danger.
 Fourthly, the Deceitfulnessse

} of it.

First, the *sinfulnessse* of this sinne of Fornication appeares first in great contrariety that it hath with Gods Spirit, more than all other sinnes. Betwixt Gods Spirit and every sinne, there is a certaine contrariety and repugnancy, as in nature we know there is betwixt heate and cold; now in all contraries an intense degree is more repugnant than a remisse, as an intense heat is more contrary than a heat in a lesse degree; so it is with Gods Spirit and this sinne, they are contrary in an intense degree, and therefore most repugnant unto, for the Spirit delights in holinesse, and this sinne in nothing but filthinesse; that is pure and undefiled, but this hath a great deformity in it, and therefore consequently must needs bee odious in his eyes. Besides, this is contrary to our calling, as the Apostle saith, *1 Thes. 4. 7. For God hath not called us unto uncleannesse, but unto holinesse.*

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 The sin-
 fulnesse of
 Fornicati-
 on.

1 Thes 4. 7

Againe, it causes a great elongation from God, it makes a strangenesse betweene God and us; all sinne is an averfion from God, it turnes a man quite away from him, but this sinne more than any other, it is

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more delighted in, wee have a greater delight in the acting of this sinne than in any other, and therefore it is a most grievous sinne.

Rom. 1. 21.
24.

Eccles. 7. 26

Pro. 22. 14.

Furthermore, the greatnesse of this sinne appeares, in that it is commonly a punishment of other sinnes; according to that of the Apostle, *Rom. 1. 21. and 24.* compared together, where he saith, *Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, &c. wherefore God also gave them up to uncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betwene themselves.* To the same purpose is that of the Preacher, *Eccles. 7. 26.* where speaking of the enticing Woman, whose heart is snares and nets, &c. hee saith, *Who so pleaseth God shall escape from her, but the sinner shall bee taken by her: that is, whosoever committeth sinne shall in this be punished, that he shall be entraped and ensnared by the subtle enticements of the dishonest Woman.* So also *Pro. 22. 14.* *The Mouth of strange women is a deepe pit, he that is abhorred of the Lord shall fall therein:* Now all sinne of this kinde, and consequently sinners, are abhorred of the Lord, and therefore he will punish them in letting them tumble into this deepe pit of strange women here, and hereafter without repentance into the bottomlesse pit of everlasting destruction: As long as the Lord looks for any fruit of any man, hee keeps him from this pit; but such as notwithstanding all his watering, pruning and dressing, will bring forth no fruit, with those the Lord is angry, they shall fall into it. Now as in a ladder, or any thing that hath steps to ascend and descend by,

by, that stayre unto which another leads, must needs bee higher than the rest; so in sinne, that sinne unto which other lead, as to a punishment, must needs bee greater, and of an higher nature than the other: and therefore this sinne is a most grievous sinne.

Besides the hainousnesse of this sinne appeares, because it laies waste the Conscience more than other sinne, it quite breakes the peace thereof; nay, it smotheres and quenches Grace. The Schoolmen call other sinnes, *hebnudinem sensus*, a dulling of the senses; but this an extinction of Grace: other sinnes blunt Grace, and takes off the edge, but this dorth as it were quite extinguish it: It makes a gap in the heart, so that good cattell, good thoughts, and the motions of the Spirit may runne out, and evill cattell, noysome lusts, and corrupt cogitations may enter in, to possesse and dwell there, and therefore it is a grievous sinne.

Lastly, the greatnesse of this sinne appeares, because it delights the body more than any other sinne doth; and therefore the Apostle in 1 Cor. 6. draweth most of his arguments, to dissuade the Corinthians from the sinne of Fornication, from the glory and honour of our bodies; as that *the body is not for Fornication, but for the Lord, Vers. 13.* And that our bodies are members of Christ, Vers. 15. *The Temples of the holy Ghost, Vers 19.* *Are bought with a price, Verse 20.* and then concludes, *Therefore glorifie God in your bodies:* and so in another place it is said, *Wee ought to possesse our vessels in honour:* Now there can be no greater meanes to dishonour the vessels of our bodies, than to pollute them by this filthy sinne of Fornication.

The punishment
of Fornication.

Secondly, the hainousnesse of this sinne will bee the better scene if wee consider the fearefull punishment of it, which because men are more afraid of the evill of punishment than of the evill of sinne, is therefore set downe to bee the greater according to the greatnesse of the sinne it selfe : as may appeare by these two Reasons :

Heb. 13. 4.

First, God himselfe takes the punishment hereof into his owne hand ; for so saith the Apostle, *Heb. 13. 4. Whoremongers and Adulterers God will judge :* that God himselfe will bee the Iudge of all men, for the godly indeed it shall be best, because hee is righteous and will render to them a Crowne ; but for the wicked, *It is a fearefull thing to fall into the hands of the living God.*

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2 Pet. 2. 9,
10.

Againe, God reserves such filthy persons for an heavie judgement, according to that of *Peter, 2 Pet. 2. 9, 10. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to bee punished ; but chiefly them that walke in the lust of uncleannesse.* And this is manifest in that fearefull and grievous judgement hee brought upon the children of Israel in the wilderness, when as there fell in one day three and twenty thousand for the committing of this sinne. *1 Cor. 10. 8.* So God punished *Ruben* for his sinne, in that hereby hee lost his *Excellency, Gen. 49. 4.* and by losing this he lost three things which belonged to his birth-right as hee was the eldest, first, the kingdome, which was given to *Judah* : Secondly, the Priest-hood, which *Levi* had. Thirdly, the double portion, which his father bestowed on

Ioseph.

Ioseph. Further, *Sichem* and *Ammon* also for their filthinesse in this kinde were taken away suddenly : And how was *David* punished, though the deare childe of God, *the sword shall never depart from thy house, &c.* See also what grievous judgements the Lord threatens to them that shall commit this sinne, *Prov.* 5. 8, 9, 10. 11. *Remove thy way farre from her,* (meaning the strange woman, or harlot) *and come not nigh the doore of her house; Lest thou give thine honour unto others, and thy yeares unto the cruel; Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger, and thou mourne at the last, when thy flesh and thy body is consumed, &c.* So againe, *Prov.* 6. 33. *Who so committeth adultery, d stroyeth his owne soule :* and *Prov.* 5. 5. *Her feet goe downe to death, her steps take hold on bell:* as who should say, there is no escaping death but by shunning her, if not death temporall, yet surely death eternall: nay, if this will not fright you, there is no escaping betweene hell and her. Besides, as in that which is good, the more a man delights, the more comfort it will bring him; according to that in *Prov.* 3. 4. *Let not mercy and truth forsake thee; so shalt thou finde favour and good understanding in the sight of God and Man:* so on the contrary, those sinnes wherein a man most delights, bring greatest punishment unto him, as you may see in the punishment of *Babylon*, *Rev.* 18. 7. where it is said, *How much shee hath glorified her selfe and lived deliciously, so much torment and sorrow give her.* Thus then yee see the grievousnesse of the punishment proves the sinne it selfe to be more haynous and fearefull.

Pro. 5. 8, 9,
10, 11.

Pro. 6. 33.
5. 5.

Pro. 3. 4.

Revel. 18. 7

3
The danger of for-
nication.
Pro. 23. 27.

Pro. 2. 19.

Eccles. 7. 26

Neh. 13. 26

Simile.

Thirdly, the haynousnesse of this sinne will appeare, if we consider the danger thereof, and difficultie to get out, when we are once fallen into it. The Wise-man saith, *Prov. 23. 27. A whore is a deepe ditch, and a strange woman is a narrow pit.* Now as it is almost impossible for a man in a deepe ditch, or a narrow pit to get out without some helpe from another; so is it altogether impossible for one that is fallen into this sinne of Fornication, to free himselfe from it, without the speciall assistance of Gods grace helping him thereto: and therefore it is said, *Prov. 2. 19. None that goe unto her returne againe, neither take they hold of the paths of life:* therefore also is, *Eccles. 7. 26. her heart's said to be snares and nets,* in respect of the entanglements wherewith shee entrappeth her followers; and her *hands to be as bands,* in respect of the difficultie to get loosed from. This sinne besotted *Salomon*, the wisest among men, *Nevertheless even him did outlandish women cause to sinne, Nehe. 13. 26.* So also did it bewitch *Sampson*, the strongest amongst men, one that was consecrated and set apart as holy unto God, even he was overcome hereby, as wee may reade, *Judg. 16.* Wee know by experience, as a man that is tumbling from the top of an hill, there is no staying for him till he come unto the bottome; so he that hath once ventured upon this deepe pit, and begins to slide into it, there is no staying of him till he be utterly lost in the bottome thereof: or as a man in a quicke-sand, the more he stirres, the faster hee stickes in, and sinkes deeper; so it is with him that is once overtaken with this filthy sinne, the more hee stirres

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in it, the faster hee stickes, and harder will it bee for him to get out. Therefore wee conclude this sinne is a most fearefull sinne, and hard to be overcome; or left off, if once accustomed to the delight thereof.

Fourthly, the haynousnesse of this sinne will be discovered, if wee consider the deceitfulnesse of it: it will so bewitch us, that wee will hardly be perswaded that it is a signe; now if wee will not believe it to be a sinne, much lesse will we be brought to leave the sweetnesse of it, to forsake the pleasure wee finde in it. Besides, the Devill, that old Serpent, he comes and tells it is either no sinne at all, or else but a small sinne, and may bee easily left; wee may turne from it when wee please; and so he dandles us till we grow to such an height, as wee become insensible and hardned in it. Here therefore I will lay downe the deceits that Satan useth to beguile us in this sinne, which being detected, wee may the easilier shunne and avoyd this detestable and bewitching uncleannesse.

The first deceit wherewith Satan useth to beguile us, is, *Hope of repentance*; wee thinke wee can repent when wee list, that, that is in our owne power, for God will upon any of our prayers be heard of us; heaven-gate will be open at first knocke; and therefore I'll commit this sinne to day, and to morrow betake my selfe to my prayers, and all shall be well. But beware of this, lest you be deceived, God will not be mocked; if you will sinne to day, perhaps you shall not live to repent till to morrow; or suppose thou dost

4
The deceitfulness
of fornication.

Deceits of
the Devill
discovered

Deceit I
Hope of
repentance.

Deu. 29. 19

doſt live, yet he that is unfit to day, will be more unfit to morrow: God cannot endure a man that will fall into the ſame ſinne againe and againe, for he ſtiles it, *Deut. 29. 19. adding drunkenneſſe to thirſt*; that is, never leave drinking till wee be athirſt againe: that which ſhould extinguiſh and abate our thirſt, is made the meanes to increaſe and enflame it. Now what puniſhment followes ſuch as doe ſo, you read in the next verſe, and 'tis a fearefull puniſhment; *The Lord will not ſpare him, and then the anger of the Lord and his jealousie ſhall ſmoke againſt that man, and all the curſes that are written in this booke ſhall lye upon him, and the Lord ſhall blot out his name from under heaven*: who is there among you that would not be terrified at this ſentence? Surely his heart is of Adamant, nothing can pierce it, if this doth not: 'tis a fearefull thing to fall into the hands of the living God: Beware then of doing thus, goe not on in ſinne upon hope to repent at your pleaſure, leſt before you thinke it time for your pleaſure to doe it in, the hand of the Lord be ſtretched out upon thee, and his jealousie ſmoke againſt thee, or one of (if not all) his curſes light upon thee. A man would take it ill if his neighbour ſhould wrong him to day, and as ſoone as he had done aſke pardon, and yet wrong him againe the next day in the ſame kinde, and then aſke pardon againe, and ſo the third, and fourth, and forward; even ſo it is with God, we fall into this ſinne to day, and perhaps at night begge pardon of him, yet to morrow commit the ſame ſinne over againe, as if wee had aſked leave to ſinne the freer; take heed of this, doe not bleſſe thy ſelfe in thy

thy heart, saying, I shall have peace, or I shall repent when I list, for feare lest God presently blot out thy name from under heaven.

Againe, Hope of after-repentance doth lead many men on to the commission of this sinne; they hope they may repent before death, it is a great while till this come, therefore time enough to doe this in. But this God hath threatned, you heard even now in the place above-mentioned, I pray consider of it. *Balaam* his desire was but to dye the death of the righteous, therefore he perished among Gods enemies; he desired it, and whilest he remained onely desiring, without any labour to live the life of the righteous, God justly punished him with an utter overthrow: as he did with those, *Esay 28. 15.* who said, *Wee have made a covenant with death, and with hell are we at agreement, when the over-flowing scourge shall passe through, it shall not come unto us:* These men thought all sure, nothing could come to hurt them, they are as well as any man; for they had an agreement with hell and death, neither should the scourge meddle with them: but these were but their own thoughts, they reckoned without their host, as we use to say; for see what God saith to them, *vers. 18. Your Covenant with death shall be disannulled, and your agreement with hell shall not stand; when the over-flowing scourge shall passe through, then yee shall be trodden downe by it:* They might contrive, but he would dispose: though they did thinke all well, and hope for peace and quietnesse, yet he would disannull their covenant, and breake off their agreement, so that the over-flowing scourge, that is, sudden de-

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struction

struction should take hold of them, and utterly confound them. *Ammon* going to his brother *Abshalom's* feast, little thought to have beene so soone cut off; *Sichem* preparing himselfe for a wife, never thought of a funerall; neither is it likely that *Korah* and his company thought their tent-dores should be their graves; I warrant you they hop'd for repentance, yet this sudden destruction tooke away all possibility of repenting from them. God threatneth such, *Ezek. 24. 13. Because I have purged thee and thou wast not purged, thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest upon thee.* And indeed we cannot repent unlesse God sends his Spirit into our hearts; and he will not send his Spirit into such a heart as hath filthinesse in it: Will any man put liquor into a glasse where Toads and Spiders are? much lesse will Gods Spirit come into a heart that is uncleane.

Ephes. 4. 19

Besides, such a man as is not purged from his uncleannesse, of himselfe is most indisposed to repentance; he is without feeling, as it is *Ephes. 4. 19. Who being past feeling, have given themselves over unto lasciviousnesse, to worke all uncleannesse with greedinesse:* Now such a man as hath no sense of his misery, that cannot feele his wretched condition, but is insensible of his corruption, he can never repent; for as the Apostle saith, *2 Pet. 2. 14. he cannot cease from sinne:* and where there is no leaving off, and forsaking to sinne, there can never be any true repentance.

Lastly, God refuseth such a man, he will not endure to heare him if hee should begge repentance at his hands; and the reason is, because he cannot begge
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it in sinceritie; for true repentance argues a turning from, and loathing of all sinne: and therefore such a purpose as men use to have in the time of extremitie, while the crosse is on them, that they will forsake sinne, that they will not doe such and such a thing, this I say, will not serve the turne, it is not sufficient; though they should mourne and seeme to repent, yet God will not accept it, for the very beasts may doe as much; as it is said, *Therefore shall the Land mourne, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowles of heaven, &c. Hos. 4. 3.*

The second Deceit, wherewithall Satan useth to deceive men, is, *Present impunitie*: he labours to perswade us, because wee are not presently punished, therefore Gods sees it not, or will not punish it at all, and therefore will goe on in our sinne, and delight to wallow still in our pollutions, according to that of the Preacher, *Eccles. 8. 11. Because sentence against an evill worke is not executed speedily, therefore the hearts of the sonnes of men is fully set in them to doe evill.* Against this deceit of Satan, to prevent it, lest wee should be overtaken thereby, let us remember these following considerations:

Consider first, that though execution be not presently done, yet punishments are every where threatened, and Gods threatning is as good as payment; his Word is sure, and onetitle of it shall not fall to the ground unfulfilled: and when God begins to punish, he will make an end; as it is said, *1 Sam. 3. 12. In that day I will performe against Eli, all things which I have spoken concerning his house; when I begin, I will also make*

Deceit 2
Present
impunitie.

Eccle. 8. 11

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1 Sam. 3. 12

an end: If he strike once, he need not to strike any more, his blowes are sure, when he strikes, he never misses, his arrowes kill at first shooting.

2.

Consider secondly, that either a sudden judgement shall overtake them, and so confound them in an instant; or if it be delayed, then the feare it should light upon them, quite takes away the sweetnesse of the sin they commit, and so makes the sinne it selfe a vexation and punishment to them; or else lastly, if God suffers them to run on in sinne securely, and without all feare or remorse, he beares with them but that he may make his power knowne and eminent by bringing a great judgement on them at the last: as the Apostle saith, *Rom. 9. 22. What if God willing to shew his wrath, and to make his power knowne, indured with much long-suffering, the vessels of wrath fitted to destruction.* There is a time, that the wicked must be fitting, and be a preparing for their destruction; which once come, let them be sure afterwards God will manifest his power, will compensate his much long-suffering with the greatnesse of the judgement hee brings on them: Now, it is a fearefull thing, and a dangerous case, when God suffers a man thus to grow and thrive in his sinne, that so his judgement may be the greater.

Rom. 9. 22.

3

Consider thirdly, that such go on in their sin which hope to escape; because they are not presently punished, they abuse the patience and long-suffering of God: Now, the manifestation of Gods attributes, is his Name, and who so abuse them, take his Name in vaine; and you know, *God will not hold him guiltlesse that taketh his Name in vaine.* Let such then as thus abuse

buse

abuse the patience of God, thinke not that they shall escape the judgement of God, but remember to take into consideration that place of the Apostle, *Rom. 2. 4, 5, 6.* where it is said, *Despisest thou, O man, the riches of his goodnesse, and forbearance; and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance? But after thy hardnesse and impenitent heart, treasurest up unto thy selfe wrath, against the day of wrath, and revelation of the righteous judgement of God; who will render unto every man according to his deeds.* He shall assuredly pay for every day and houre that he shall continue in his sinne; God takes account of every minute, and will when he begins to render vengeance, repay it to the utmost farthing; every moment addes one drop unto the vials of his wrath, and when that is full, it shall be powdered out upon them. See this in the Church of *Thyatira*: *Rev. 2. 21, 22.* *I gave her space to repent of her fornication, and shee repented not; Behold, I will cast her into a bed, and them that commit Adultery with her, into great tribulation, except they repent of their deeds: Because shee did not repent while shee had time, therefore she shall have great tribulation: Let us consider then the fearfulness of despising Gods patience and long-suffering, and not thinke our selves in a good condition, because we goe unpunished, but rather let his long-suffering and goodnesse lead us to repentance, while he gives us space to repent in:*

The third Deceit, whereby Satan beguiles men, is, *present sweetnesse in sinne*, the delight wee take in the acting of this sin; there is a kinde of bewitching pleasure in it, that steales away our hearts from holinesse

*Rom. 2. 4,
5. 6.*

*Rev. 2. 21,
22.*

*Deceit 3
Present
sweetnesse
in sinne,*

and puritie, to defile them with filthinesse & uncleannesse; for if we give never so little way to the pleasure and sweetnesse thereof, it will bring us presently to the acting of it. But for answer unto this, and to prevent being besotted with this delight and sweetnesse in sinne, take notice of the insuing considerations.

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First, he that denies himselfe in this sweetnesse and delight, shall not loose thereby, he shall be nothing prejudiced thereby, but shall finde a greater sweetnesse, and of a far more excellent kinde, a sweetnesse in the remission of his sinnes, and reconciliation unto Iesus Christ, a sweetnesse in the being freed and eased in the burthen of his sinnes and corruptions.

Object.

But some man here will be ready to say, It is not so easie a thing to reſtraine ones lusts; it is a matter of great difficultie and consequence, and of more paines and trouble than you ſpeake of; why then doe you bid us deny our ſelves in the ſweetneſſe of ſinne.

Anſw.

To this I answer; Indeed it is true, it is hard at first to be overcome and brought in ſubjection, yet in an heart that is truly humbled, it may be mortified; and if it once come to that, then it will be easie to moderate it, and bring it under our command.

2

Mat. 8. 18.

Secondly, conſider what Chriſt ſaith, *Mat. 8. 18. It is better for thee to enter into life halt and maimed, rather than having two hands, or two feet, to be caſt into everlaſting fire*: And indeed, how much better were it for us, if we would cut off this right hand, or right eye of delight and pleaſure in ſinne, and caſt it from us, that ſo we might goe to heaven, than having pleaſure here in this life for a ſeaſon, to be caſt into everlaſting fire,

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to have our part and portion with the Devill and his Angells, which we shall be sure to have, if we forsake not this filthy sinne of lust and uncleannesse; for the Apostle saith it often, and that peremptorily without exception, in many of his Epistles, that *No Adulterer, Whoremonger, Fornicator, or uncleane person, &c. shall enter into the Kingdome of God.*

Thirdly, consider the more sweetnesse and delight wee take in this sinne, the greater anguish and torment wee shall finde in the renewing of our hearts, and the more difficult it will be for us to leave it: Besides, it is a dangerous thing to take our sweetnesse fully, for then perhaps we may be so befotted therewith, as we shall hardly relish any thing else, especially the contrary vertue, which will seeme very bitter and distastfull unto us. And therefore let us be perswaded not to adhere too much to the sweetnesse and delight that wee finde present in the acting of this sinne, lest we become so bewitched with it, as we never be able to forsake it.

The fourth Deceit, which Satan useth to beguile men withall, is *the falsenesse of the common opinion of most men, and cunning delusion of our carnall reason*, unto which it seemes either no sin at all, or else so little as it need not any great adoe be made about it: Most men thinke of this sin fornicatiō but a trick of youth, whose blood heated with intemperance, must have something to allay its lust on. Now these two be incompetent Iudges, both common opinion, and carnall reason, and are altogether unfit to judge of the notoriousnesse of this sin, but let us bring it to the ballance of the Sanctuary,

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Deceit 4
The falsenesse of common opinion and carnall reason.

Quary, and then wee shall see the Iudge weigh of it, we shall see it in its proper filthinesse and native uglinessse. No man that is guiltie of it can discernē its depravities, for the very conscience is defiled by it: now the Conscience is, as it were, the very glasse of the soule, and if the glasse be defiled, how can we see the spots in the soule? and if these be not to be discovered, then nothing is left whereby to judge aright of it; and therefore we must needs be deceived in the perceiving the filthinesse and hainousnesse thereof. Let us, therefore betake our selves to the Scripture, which will shew it truly in its proper colours, and then if we use the meanes, God will assuredly send his Spirit to enlighten us. When *Iudas* had but a glimpse of this light opened unto him, how great thinke yee, seemed that sinne to him, which before he durst commit boldly for thirtie pieces of silver, yet now it drives him to desperation, and present hanging himselfe. Wee must pray therefore for the Spirit to enlighten us, that so we may see the filthinesse of this sin, and be no more deceived by it, as if it were either but a small sinne, or hardly any at all, as many men thinke, and our carnall reason would perswade us unto.

Deceit 5
Hope of
secrecie.

The fifth and last Deceit, whereby our cunning adversary, the Devill, labours to beguile us withall, is, *Hope of secrecie*: Men commit this in private, no spectators, no secretaries shall be intrusted therewith, the innermost closets, and most retired roomes, are the places destinated for this worke, and the time commonly, is the most obscure and blackest season, the night; and indeed not unfitly, for it is a deed of darknesse: yet,

yet, let all such as bee guilty hereof, let them lay to heart these following considerations :

Consider first, though they be never so private and secret in it, yet God sees it; they cannot shut out his eyes, though they may the light of the Sunne; hee knowes it, and then it shall bee revealed: that which is said of Almes, *Mat. 6. 4.* may very truly be said of this; *Thy Father which seeth in secret, himselfe shall reward thee openly*: So, God that seeth thy secret Adultery or Fornication, he will reward it, hee will punish it openly. See it for example in *Dauids* Adultery with *Bathsheba*, *2 Sam. 12. 10, 11, 12.* there the Lord saith, *Because thou hast despised mee, and hast taken the Wife of Uriah the Hittite, to bee thy Wife; Behold, I will raise up evil against thee out of thine owne house, and I will take thy Wives before thine eyes, and give them unto thy neighbour, and hee shall lye with thy Wives in the sight of the Sunne; for thou diddest it secretly, but I will doe this thing before all Israel, and before the Sunne.* See the Iustice of God in punishing; because *David* did it secretly, and used all manner of meanes to conceale it, as making *Uriah* drunke, and then sending him to his Wife to lye with her, that so it might bee hidden, yet God withheld him from her, and so brought it about, that *David* had no way to cover his sinne; therefore also because *David* labored to keepe it close and secret from all men, hee will make his punishment publike and manifest to all Israel: Againe, God saith, *Because thou hast despised me, &c.* whence observe, in this secret committing of sinne, a man doth despise God in a more speciall manner; for hee feares more the sight of men, than the

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Mat. 6. 4.

1 Sam. 2.
10, 11, 12.

1 Sam. 2.
30.

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the sight of God, in that he labours to conceale and hide it from the eyes of men, but cares not though God looke on, as if hee either would say nothing, or regarded not at all his sinne: but God hath said, *Them that honour me, I will honor; and they they that despise me, shall be lightly esteemed;* that is, they shall be despised.

Consider secondly, the divers and manifold waies God hath to reveale it, though men be never so close and secret, and use all possible meanes to hide their sinne, as faire outward civility, a seeming to hate such a filthy notorious wickednesse, or any thing else an hypocriticall heart can invent, yet God hath sundry wayes to detect their filthinesse, and lay open their hypocrisy: As first, by sensible things, when there is no person neere to see it, yet the very birds and beasts have revealed it: secondly, he gives them up to a reprobate sense; and then in the end, though they have long lye in it unseene and unsuspected, at last they become shamelesse, and so lye open to every mans discovery: thirdly, he can make any man living to reveale his owne sinne; as wee see in *Judas*, though all the time he was working his wickednesse, he had carried the businesse close enough, yet in the conclusion, when hee had brought the businesse to passe, and in all probability it being now finished, should never bee concealed, even then hee must confesse it, he must tell it every body: in like manner, it will be our case, though wee keepe our filthinesse never so private, yet God can make us in the end, on our death-beds confesse it, though all our life before we have hidden it.

Consider thirdly, whosoever commits this filthy sinne

finne of Fornication, makes himsele a vile, and base person; what ever hee was before, though never so glorious, yet now he is but as a *Starre false to the earth*, as it is in the Revelation. If a man bee godly, come what will come, there is nothing can make him base, nothing can obscure him; though hell it selfe should labour to cast a darkenesse about him, yet it shall bee but as a foyle about a Jewell, or a Cloud about the Sunne, make him shine brighter and brighter: Wee know a Torch light in a darke night, will shine brighter than if it were at noone day; even so a godly man, what ever happens unto him, what ever night of afflictions, crosses, or other disasters come upon him, yet hee will be the more illustrious, the more clearer will hee shine in the midst thereof; and the more crosses happen unto him, the more will his glory appeare: but on the other side, let a man be ungodly, what ever outward glory or pompe he may have, yet he is but a base and vile person, and so hee shall ever be esteemed of, even at the last, doe all the world what they can. See this in *Paul*, who before he was converted, whilest he was a persecutor, was accounted a pestilent fellow; but now after conversion, when he became godly, he was highly esteemed as a chosen Vessell of the Lord: So on the contrary, the Scribes and Pharises were the onely men, who but they among the Iewes, yet now how odious is their names, they stinke in all mens nostrils. Therefore let us have a care how we suffer our selves to lye in sinne, lest wee become in like manner hated of every man; and on the other side, let us get our selves to be godly, and then our names shall be as

Simile.

precious Ointment, that sends forth a sweet savour into every bodies nostrils. And thus much for the Deceits whereby Satan deceives men; wee will now come to some Uses.

Use 1.

The first Use that may bee made hereof, is, to exhort all men to be carefull to cleanse themselves from this filchineffe and uncleannesse: and to this end let them never give God rest, but with incessant prayers still call on him, till they finde that they are cleansed, that they are out of this gall of bitternesse; for as there is nothing that will be so bitter and distastefull, nay, terrible unto them, as this being lyable to the wrath of God, due to them by reason of this sinne; so shall they never finde any thing so sweet and pleasant, nay, comfortable unto them, as to bee in the favour of God: for all that the creature can doe, is nothing without God, there is no peace, no comfort, no rest without him; now, if a man have not this favour of God, but be without it, though hee have never so many other blessings, as wealth, honours and preferments, yet, if an arrow come out of Gods quiver, dipt in the venome of his wrath, bee it never so slight an affliction, it will wound deadly. See this in *Moses*, who, though the meekest man upon earth, and highly in Gods favour, yet hee for his impatiency had his crosse in that which he most desired, even in that hee should not enter into the Land of *Canaan*. Sinne conceiving must needs bring forth sorrow, and though it should faile in all other things, yet here it is true, he that sowes sinne, shall bee sure to reape affliction; this is the daughter, this is the fruit alwayes of such

a mother, beware therefore how you take paines to serve sinne, for he that does so, shall be lure to have for his wages sorrow and afflictions, may death it selfe, as the Apostle saith, *the wages of sinne is death*. A sinfull man, one that is guiltie of this sinne, or any other, is like a malefactor, that hath alreadie suffered the sentence of condemnation to passe upon him, and thereby is liable to punishment when ever it shall please the Iudge to send a warrant, he may be called to execution every houre, unlesse in the meane time he hath sued forth his pardon; even so it is with the sinner, he is subject to the wrath of God, when ever God shall please to send forth his warrant against him, hee must be brought to execution, hee hath no assurance, no power of resistance, till hee hath got his pardon. Therefore let every one of us labour to procure our pardons in and by Iesus Christ, that so wee may not thus lye open to the wrath of God, which will consume us when ever he shall but please to say the word, in an instant.

But some man will be ready to say, what needs all this? I am strong and well, in good and perfect health, is it likely the evill day is neere me? no surely, I will therefore goe on still in my sinne; what need I repentance, that am so well in all things?

To this I answer, though thou beest never so well in strength and health of body; yet if God hides himselfe, if hee turnes but away his face from thee, thou shalt finde the matter changed; where and when he is pleased but to turne himselfe, hee turnes with him all things upside downe on a sudden. See this in those

Simile.

Object.

Answer:

Numb. 16.
16.

two hundred and fifty men of the company of *Korah*, they thought themselves well and safe, else thinke ye they would have tooke censers and offered unto the Lord, but see how in an instant, fire came out from God and consumed them. So also *Nadab* and *Abihu*, no sooner had they taken strange fire to offer unto the Lord, but straight the judgement light upon them; for it is said, *And there went out fire from the Lord and devoured them, and they dyed before the Lord, Levit. 10. 2.* they were presently consumed even in the places where they stood: in like manner, it will be our case if we commit sinne, God may, if he be so pleased to deale with us, consume us as soone as ever wee have done it, nay, in the very manner, it is his mercy that wee are spared.

Object.

But some man will say againe, there have many men escaped unpunished, they have gone free for any thing I could ever see, why may not I escape also as well as they?

Ans.

To this I answer, Gods decree concerning salvation and damnation must be admired at, not pryed into: what though God in his mercy hath saved others, must he also therefore save thee, that wilt not repent, but presumest on his mercies? hee calls sometimes those which have beene many degrees worse than others, whom he hath passed by, and that to shew his power of the Potter over the pot-sheerd: but what is this to thee? looke thou to thy selfe, use the meanes, come unto him by true repentance, and cleanse thy selfe from thy filthinesse, and thou shalt be sure to find mercy.

The

Vse 2.

The second Use to be made hereof, shall be to persuade every one, not onely to cease from the act of so filthy a sinne, but also to mortifie these corruptions, which are the source and fountaine from whence all these uncleane actions come: There may be a restraining of our lusts and corruptions, but it is but for a time, it will breake forth againe; or, perhaps, there may be an abhorrency and contrarietie of one mans nature from this sinne, but this is not out of any hatred to the sinne it selfe, but a forbearance of the act, because his nature cannot abide it, or for some other by-respect, as credit and reputation amongst men; but this is not to mortifie them: for mortification is then true and perfect, when there is a contrary life; that is, when a man that before was unchaste, now if his lusts be mortified, he lives quite contrary to that, and is now wholly chaste and undefiled: now, this cannot rightly be said to be in a man where there is but onely a restraint of his lust. As in a tree, it is in vaine to cut off the top-boughs, so to kill it; unlesse the roots be plucked up, it will grow againe; therefore men beginne at the root to stub up the tree: so it is with sinne, lost is the labour that strives to keepe it in and restraints it, thinking so to kill it; there is no other way to doe it, but by Mortification, by rooting it up out of the heart, not suffering it there to have the least roome or place; for if it be but restrained, at one time or other it will grow againe to full strength. And that this may the better be dispatched, let us examine and try our selves by these rules and marks.

Simile.

Trial whether
lust be
mortified.

First,

I

First, examine your selves, and see whether there be a particular change which doth follow the generall one of the whole frame of the heart; whether the heart is wholly changed and turned from all sinne, for if it be not, but is changed but by peece-meale, some of it being reserved for the darling sinne, then it is not true Mortification; which is alwayes a killing, and bringing under subjection, all lust and concupiscence. Therefore see, first, whether thy heart be thoroughly wounded with sinne, whether thou dost grieve for all sinne as well as for some particular sinne of profit and pleasure. Then secondly, if thou beest thus wounded, see whether thou longest for nothing so much as pardon in Christ: A condemned person desires nothing, delights in nothing but in the newes of a pardon; as other things are not at all welcome unto him, a pardon is all that can be comfortable unto him; so thou, if thou beest truly wounded for thy sinne, wilt desire and wish for nothing but a pardon; the remission of thy sinnes in Iesus Christ will more comfort thee, than all the world beside. And lastly, if a pardon be granted, see, Is there a love and a delight in Christ? Is he the onely joy and comfort of thy soule? then well is thy case, thou art in a good estate; thou maiest be certaine the roots of thy lusts are plucked up, and then the branches must needs die.

Simile.

Secondly, examine your selves, and see whether out of a loathing and hate of this sinne, you be able to judge aright of it, to perceive it in its filthy colours, and loathsome pollutions: All the time a man lies in a sinne, he will have such a mist cast before his eyes, that

that he cannot see it perfectly, but dimly, as it were, by a small light, which will not lay open all the spots and blemishes thereof. To explaine this, I will use this similitude : A man that lives continually in an house where a bad smell is, he perceives not the ill favour, it is all one to him, as though it were pure and sweete ayre, but one that comes in out of the fresh ayre, he smells it presently, to him it is exceeding offensive : Even so it is with sinne, an unregenerate man that is used to it, hath long lived in it, and perhaps, never knew any other, to him it is naturall, he perceives not the filthinesse thereof, it is as good to him as the purest action in the world; and why ? because he is accustomed unto it : Now, custome, you know, is another nature : but let a regenerate man fall to commit the same sinne, why, he is troubled, he is perplexed, he cannot be quiet, nor can he finde any rest in it, it is unusuall to him, and therefore he is disturbed at it. And indeed it is a good signe of a righteous soule to be vexed at sinne; yee may see it in *Lot*, of whom it is said, *2 Pet. 2. 8. That righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawfull deeds* : Try your selves therefore by this marke, and see whether you can brooke sinne well enough, or be vexed and disturbed at the committing of it.

Simile.

2 Pet. 2. 8.

Thirdly, examine your selves, and see whether your abstaining and keeping your selves from the acting of this sinne be generall and constant, or respecting some places and persons, and but for a short space : this is an effect of the former, for he that hates a thing, hates

X

every

Simile.

every thing that belongs unto it, and that continually; this is a sure marke, and never failes. Yee may see it in other things; a Dove is afraid of every feather that hath beene an hawkes, it brings a great deale of terrour unto her, almost as much as if the Hawke her selfe were there; such a native dread is implanted in the poore Dove, as it detests and abhorres the very sight of a feather; so the godly man that hath once conceived a detestation against his lusts, endures not any thing that belongs to them, that comes from them. Hee that hates a Serpent, cannot abide the skinne, though it be never so finely speckled; so true hatred unto sinne, cannot indure motion, or inclination unto it, though it bring never so faire pretences and shewes, it suffers not the least sparke to kindle or increase, as wanton speeches, lascivious lookes, &c. A sore that is healed at the bottome, is not easily hurt againe, whereas, if it be but skinned at the top, it is never the better, for in a little time, it will breake forth againe, and be worse than ever: A bone broken, and well set againe, is stronger than it was before: so a man that hath once slipped into this sinne, and is got out of it againe, shall finde his strength to be increased, and himselfe more inabled to resist that temptation, than ever he was.

Object.

But some man will say, I read of some of the Saints that have fallen into this sinne, and that grievously, why then may not the deare children of God fall againe into it.

Ans.

To this I answer, Indeed it is possible, for we finde it in the Scripture of *David* and *Salomon*, that they fell;

fell; nay more, it hath many times come to passe, that they have fallen grievously, as in them before mentioned, and many others; yet, as we read of their falls, so we read of their recovery out of it, they did not continue in it. Here therefore I will set downe the meanes against it: And they shall be,

First, for such as have long lien in this sinne, perhaps twenty, perhaps fortie, or more yeares; let such, I say, observe these rules following:

First, let them labour to get an humble heart in the sight of this grievous sinne; let them be cast downe with grieve and sorrow for so hainous a sinne, that they have offended so good and gracious a God, one that is of so pure eyes, that he can indure no uncleane thing. It was the practice of the holy Apostle Saint Paul, he was so farre humbled, that he confessed himselfe to be the chiefest of all sinners, and what could he say more? So also the Prodigall, *Luk. 15.* when he came to see himselfe, and to looke upon his own condition, was so farre from being puffed up, that he was content to stile himselfe no better than his fathers servant: In like manner, doe thou thinke thy selfe the worst among men, and greatest sinner upon earth, and that God hath been infinitely mercifull unto thee, that hath not cut thee off in thy sinne, though thou so long continuedst in it unrepentant.

Secondly, labour to bring thy heart to so good a passe, that thou mayst love God exceedingly, who hath forgiven thee so great a sinner. It is said of the woman in the Gospell, to whom much was forgiven, that *she loved much*: A great deale is forgiven thee, be-

Meanes against fornication.
First, for such as have been given to this sinne.

Means I

Means 2

yond what thy deserts are, doe thou therefore so too: Love much, love Christ that hath beene a Mediator to procure this thy sinne to be forgiven; love God much, who hath beene so mercifull as to grant thee pardon and remission of sinnes for Christ thy Saviours sake.

Meanes.

3

2 Pet. 5. 2.

Thirdly, take heed lest Satan beguile thee, and bring thee into the same sinne againe: you know what Saint Peter saith, 2 Pet. 5. 8. where he exhorteth the brethren to be *sober and vigilant*, from no other reason but onely this, *Because your adversary the Devill, as a roaring Lyon walketh about seeking whom hee may devoure*: the same shall be my argument of perswasion unto all of you, to beware of the Devill, to looke to your selves, lest he should deceive you, and entice you into the same sinne againe.

2

For such as
are guilty
of this sin.

Secondly, for those that are guilty of this sinne still, but would faine be rid of the fore burthen which lyes heavie upon their Consciences; Let them use these helps:

Helpe 1.

First, labour to get assurance of the pardon and forgiveness of it: No man can be assured of the love of Christ, till he be assured of his love and favour in the free pardoning and remission of his sinnes: for how can a man have peace and quietnesse without this, he is still in feare of Gods wrath and vengeance to light upon him, and where there is such a feare and dread, it is not likely there should be any love. And therefore in the first place get thy sinnes pardoned.

Helpe. 2.

Secondly, labour to have a sense and feeling of thy sinne; this is a chiefe thing to be obtained; for were there

there is no sense, there cannot be any remorse or sorrow for sinne, without which there can be no turning from sinne, much lesse any hatred and detestation of it. Now this sense and feeling is wrought in us by Gods Spirit, and therefore thou must goe to God by true and hearty prayer, that hee would be pleased to illuminate thee by his Spirit, that so thou mayst see the miserable and wretched condition thou art in by reason of thy sinne.

Thirdly, lay hold on the Promises, and apply them to thy selfe, make them thine owne; for whatsoever a mans sinnes be, if he can come to thirst after pardon, to desire that before other things in a right way, and to a right end, then he may be sure hee hath the Promises belonging unto him: If hee will take them, they are his owne; Christ is his, if hee will take him, onely he must take him aright, as well to be his Lord as his Redeemer: his Lord, to governe and rule him by his Lawes and Commandements, as well as his Redeemer, to save him by the merit of his death and passion. Christ offers himselfe to him, *Revel. 22.17.* saying, *Let him that is athirst, come; and whosoever will, let him take the waters of life freely:* and what greater love can Christ shew than to set himselfe out for all to take him, and that freely too? In the dayes of his flesh, who had more good by him than the Publicans and sinners? them he called, them he saved: the poore diseased wretches, how ready was he to heale them? even so hee is still, hee is every whit as ready to save thee, to heale thee, as he was them, if thou wilt come unto him, and endeavour to lay hold on him. To neg-

Helpe. 3.

Rev. 22.17.

Heb. 10. 29

Mat. 22. 27

Helpe 4.

Simile.

Jam. 1. 14,
15.

lest Christ thus offered unto thee, is to *trample under foot the Sonne of God, and to count the bloud of the Covenant an unholy thing, Heb. 10. 29.* Now what thinke ye shall bee done unto such? Read that place, and you shall finde, that a much sorer punishment than *death without mercy* they are worthy of, and are likely to undergoe. You read what was done to those that despised the invitation of the King to his Marriage-feast, *Mat. 22. 27. When the King heard thereof hee was wroth, and sent forth his Armies, and destroyed those murderers, and burnt up their Citie :* In like manner will he deale with thee; if thou despisest the offer of his gracious Promises now made to thee, hee will account thee but as a murthrer, and will destroy both thee and thy City; that is, all that belongs unto thee. Take heed therefore, that thou now layest hold on his Promises, and makest them thine owne.

Fourthly, Use abstinency and fasting, for thereby thou mayest get the mastery over thy sin; give it altogether peremptory denials, suffer it not to delight thee in the least cogitation and tickling conceit: It will bee easie to abstaine from it, when the deniall is peremptory; if we cannot put out a sparke, how shall we put out a flame? If wee get not the mastery over the first motion to sin, much lesse shall wee be able to overcome it, when it is brought to maturity in action: Sinne is like the water, give it the least way and we cannot stay it, runne it will in despite of us: and as a streame riseth by little and little, one showre increasing it, and another making it somewhat bigger, so sinne riseth by degrees, *Jam. 1. 14, 15.* it is said, *But*

every

every man is tempted, when hee is drawne away of his owne lust, and inticed, Then when lust hath conceived, it bringeth forth sinne; and sinne, when it is finished, bringeth forth death: Where observe three degrees in sinne; first, temptation; secondly, conception; and thirdly, perturbation, or bringing forth: So also *Heb. 3.* it is said of the Israelites, that lust in them brought forth hardnesse of heart. Beware therefore of the beginnings and occasions of sinne, and accustome thy selfe to use abstinence, thereby to master thy lust.

Fifthly, another Helpe may be to resolve against it, to make Vowes and Covenants with our selves not to fall into any occasion that might be an allurements unto it: Let us binde our selves from things indifferent at first, and then forward from the unlawfull temptations. And that we may doe it the more easily, let us make our Vowes for a certaine time, at first but for a little while, afterward for a longer season, and then at last, when we have more strength, for ever.

But some man will here be ready to object and say, I finde my selfe exceeding weake and unable to keepe such Vowes and Covenants, What shall I doe then, who shall bee in danger every day to breake them, and so be guilty of a double sinne?

To this I answer, If our frailty herein were a sufficient Argument, then would there bee no Vowes at all: What though thou beest weake and fraile, and so subject to breake thy promises in this kinde, yet remember that they are Gods Ordinances, and he will put to his helping hand to enable thee; he will blesse and prosper what ever thou dost vow or promise this

way,

Helpe 5.

Object.

Answer.

way, as an Ordinance that he hath commanded. Againe, as thou seest thy selfe more weake, and subject to infringe those vowes, so be sure to use the greater care and diligence to keepe them, be so much the more vigilant to avoid all occasions that might tempt thee to breake them.

Helpe 6.

Sixthly, Another helpe may be, to proportion the remedy to the disease; as thy lusts are greater, so use greater abstinence, make stronger vowes against them. As in a place where the tyde beats strongly, there the banke must be stronger; so where the current and tyde of thy lusts runne more forcibly, there resist them with greater strength, keepe the banke good, repaire it by new renewalls of thy graces in thee, make new covenants against it: There is no man with one thousand, would meet his enemy with two thousand; so doe thou, get as much strength to resist, as thy lusts have power to attempt thee.

Helpe.7.

Seventhly, Turne your delights to God and heavenly things; whereas you have long beene given to earthly-mindednesse, now beginne to set your minde on heavenly things: There is no true Mortification that is onely privative; it must be also positive; a man cannot leave his earthly-mindednes, but he must presently be heavenly-minded. To make this plaine by a comparison; A man cannot emptie a vessell of water, but aire presently will come in its place; so a man can no sooner be cleansed from corruption, but grace will immediatly enter and take possession of his heart; as *Salomon* saith, *Pro. 2. 10, 11. Wisdome entreth into thine heart, and knowledge is pleasant unto thy soule: Discretion*

*Pro. 2. 10,
11.*

shall

shall preserve thee, understanding shall keepe thee, &c.

Lastly, the last and greatest helpe will be, to labour by prayer: God would have thee know that it is his gift: pray therefore, that Christ would baptize thee with the Holy Ghost and with fire: that the Holy Ghost may like fire heat the faculties of the soule, to inflame our love to God: for as our love to God is stronger, so our love to holy things will be more earnest, and consequently our hate to unholy things more strong and perfect: the heart thus inflamed is turned quite another way; it doth so mollifie the heart more and more, making it capable of a deeper impression from the love of God. Hence it is that the Spirit is compared to Wine, because as Wine heateth us within, and maketh us more vigorous and lively: so doth the Spirit heat us with the love of God, and make us more apt to good workes: Now as when a man comes nigh to any towne, he goes further from another; so when the Spirit carries us nigh to God, it carries us further from our lusts. Christ by the Prophet is said, *Mal. 3. 2. to be like a Refiners fire, and like Fullers sope*; Now as there is no way to refine silver but by fire, and no way to purge and get out a staine but by sope; so there is no way to cleanse ones selfe from lusts, to mortifie them, but by the Spirit: take yee therefore the Apostles counsell, *Act. 4. 38. Repent, and be baptized every one of you, in the name of Iesus Christ, for the remission of sinnes, and yee shall receive the gift of the Holy Ghost*: let us wait for it, and wee shall be sure to have it, and when we once have got it, we shall finde as evident a change, as the Apostles did

Y

when

Helpe 8.

Simile.

Mal. 3. 2.

Act. 4. 38.

when the Holy Ghost in the forme of cloven tongues came upon them, as yee may read in the same Chapter. And therefore also when we finde weakenesse in our hearts, let us know that we have not been so fully baptized with the Holy Ghost, as we may be; according to that of the Apostle, *2 Tim. 1. 7. God hath not given us the Spirit of feare, but of power, &c*; when the Spirit is powerfull in us, it will inflame us with the love of God, it keepes men in sobrietic. Therefore art thou weake? art thou cold in holy performances? labour to be baptized with the Holy Ghost more fully: *Iohn* was compassed about with the Spirit as with a garment, *Rev. 1. 10*. So should we be, for without this we are but naked: God kept *Abimelech* from sinne, so he will keepe us if we have his Spirit: And *David* was bound in the bond of the Spirit, now the Spirit is like a bond for two causes: first, every bond must be without us, and so is Gods Spirit, it is his and not ours within us: secondly, every bond keeps the thing that is bound in, and so doth Gods Spirit, it restraines us, it keepes us in, when as otherwise wee would run into all excesse of riot. And therefore let us pray heartily and labour earnestly to be baptized with the Holy Ghost:

HOW



HOW TO MORTIFIE UNCLEANNESSE.

COLOSSIANS 3. 5.

*Mortifie therefore your members which are upon the earth:
Fornication, Vncleanneſſe, Inordinate affection, euill
Concuſcence, and Covetouſneſſe, which is Idolatrie.*



Aving handled the Doctrin of
Mortification in generall, as
also come to some particulars,
namely, that of Fornication;
it now remaineth that in the
next place, following the me-
thod and order of the Apostle,
I come to the next particular
sinne named in the Text, *Vncleanneſſe*: And because
these two sinnes doe in many things *coincidere*, and
differ not greatly in any thing that I can set downe as
meanes to prevent them, for what hath beene said of
the one may serve for the other; therefore I shall be
the briefer in this, and may perchance make use of

Some of the things spoken formerly in the discovering of the hainousnesse of Fornication: The Doctrine then wee shall at this time insist on, is, That

Doctr.

Vncleannesse is one of the sinnes that are here to be mortified.

The hainousnesse of the sin of Uncleannesse.

This sinne of uncleannesse, most Interpreters make to be the sinne of *Onan*, *Gen. 38. 9.* and the hainousnesse thereof appeares, in that God was so displeased with him for it, that he slew him presently. Besides, the grievousnesse thereof is manifest, in that throughout the whole Booke of God, we finde not any name appropriated unto it, as if God could not give name bad enough, or would not vouchsafe it any, because men should not know it at all. But now particularly I will lay open the vilenesse of it, by these foure arguments.

I

Gen. 38. 9.

First, the hainousnesse of it appeares, because that it makes a man that is guiltie of it, a man of death; you may see it in the example of *Onan*, *Gen. 38. 9.* before mentioned, God cut him off presently, hardly gave any space for repentance. Where sudden judgement lights upon a man, it is a fearefull thing, and argues the greatnesse of Gods displeasure against that sinne; now, where Gods wrath is so exceedingly inflamed against a sinne, wee must needs conclude that sinne to be very sinfull, and of an high nature.

2

Secondly, it is an unnaturall sinne: All sinne is so much the more hainous, as it is opposite to the nature of a man. Wee read but of three sinnes against nature, whereof this is one; namely, bestialitie, Sodomy, and this;

this ; and therefore it must needs be of an high ranke, and consequently, a most notorious vilde sinne.

Thirdly, the manner of it aggravates it exceedingly ; all things done against ones selfe, are the more hainous ; as selfe-murther is of an higher nature than murder of another ; and the reason is, because all creatures by nature seeke the preservation of themselves : in like manner, selfe-uncleanness is a great aggravation unto it.

Fourthly, and lastly, that sinne which is made the punishment of another, is ever the greater sinne ; now, God hath made this sinne to be the punishment of all other sinnes, for after a man hath long continued in other sinnes, at last God gives him up to this sinne, as to a punishment of the former : and therefore questionlesse it is a great and hainous sinne.

Now, since you have seene the hainousnesse of this sinne, in the next place, I will shew you the manifold deceits of Satan, whereby men are provoked to the commission of this filthy sinne.

First, men doe goe on in the committing of this sinne, because they doe hope to repent afterwards.

For answer of this, I say, that man who hath a will to sinne, doth harden himselfe more and more by sin ; and this sinne of Vncleanness being a great sinne, it doth harden the heart the more, and doth the more indispose a man towards God.

A man by common reason would thinke, that great sinnes doe make the heart to be more sensible ; but indeed it doth not so, for it takes away the sense. Great sinnes are a meanes to harden the heart, so that it can-

The De-
ceits of Sa-
tan to,
draw men
on to the
acting of
this sinne.

Pio. 2. 19.

not repent : *Prov. 2. 19. None that goe unto her returne againe, neither doe they take hold of the pathes of Life;* which is meant of Repentance : for God doth not give Repentance to this sinne, because it is a sinne so evident against the light of Nature : as *Ezech. 24. 16. Sonne of man, behold, I take from thee the desire of thine eyes with a stroke, yet neither shalt thou mourne nor weepe, neither shall thy teares runne downe :* that is, if man will refuse the time of Repentance which God doth offer unto him, when he doth repent, then God would deny him. *It is not in him that willeth, nor in him that runneth, but of God : God will have mercy on whom he will have mercy, Rom. 9. 16.*

Now, to shew what Repentance is :

What Repentance is.

Repentance is a change of the heart, whereby a man is become a new Creature, having an inward affection to that which is good, and a loathing and detestation of that which is bad. To shew that Repentance is the Change of the heart, see how the Prophet *Hosea, Cap. 7. 14.* doth reprove the *Israelites* for their howling on their beds, because their Repentance was not from their hearts ; they did howle much, as it were, for their sinnes, but yet their Repentance was not from the heart, and therefore nothing availeable to them. True Repentance doth turne the disposition of the heart of a man another way than it went before.

The second deceit of Satan.

Another Meanes that Satan useth to delude the hearts of men, and cause them to be set upon evill, is, because they doe not see the punishment due for sin to bee presently executed upon sinners : For answer of this ; In that God doth spare to punish sinne, no man

man hath cause to joy in it. God is mercifull, and doth beare many times a long while with men, not to punish them for sinne, to see if they will returne unto him, and repent: But as long as man doth continue in any sinne without Repentance, so long doth hee abuse Gods patience every day and houre, *Rom. 2.4.* *Thinkest thou this, O man, and despisest thou the riches of his goodnesse, forbearance and long suffering, not knowing that the goodnesse of God leadeth thee to Repentance: Ver. 5.* *But after the hardnesse and impenitency of heart, treasurest up wrath against thy selfe against the day of wrath, and the revelation of the righteous Iudgement of God.*

Another Deceit that Satan useth to provoke men unto this sinne, is, to judge uncleannesse by common opinion; that is, to weigh this sinne in a false ballance, and to looke upon it in a false glasse, and not to carry it to the ballance of the Sanctuary of the Lord, and therefore many times they esteeme great sinnes to be little ones, and little sinnes to bee none at all; when men doe thus mis-take sinne, they judge of it otherwise than it is: As when bad company are together, they doe all allow and approve of sinne, and so *evill words doe corrupt good manners*; and in their opinions doe make sinne to be no sinne at all; not considering that place, *Tit. 2.14.* *That Christ gave himselfe for us, to redeeme us from all iniquity, and to purifie unto himselfe a peculiar People, zealous of good Workes.* When a man hath committed sinne, his Conscience is defiled, and so can no more judge of sinne aright, than one that would discern colours in a foule and foiled glasse; but when the Conscience is cleare, it
fees

Rom: 2. 4.

The third
deceit of
Satan.

*1 Cor. 15.
33.*

Titus 2.14

The fourth
deceit of
Satan.

Matth. 6. 4.

2 Sam. 12.
12.

Eccles. 10.
20.

sees things as they are, and so is able to judge of sin by that rule by which our selves shall be judged at the last day: There is a sanctifying Spirit, which if wee had, we should judge of sin aright, and the rule whereby we are to try sin, is written the Word of God.

Fourthly, Satan useth to provoke men to this sin, when they can commit it in secret, then they will be bold to doe it: But consider, God sees in secret, and he will reward them openly, *Mat. 6. 4. Give thine almes in secret, and thy Father that is in secret will reward thee openly*: Now, we may judge by the rule of contrarieties, that if God doe see Almes that are done in private, and will reward them openly, may we not thinke that hee will doe the like of sinne: For so hee did by *David*, he spared not him though hee were his owne servant, *2 Sam. 12. Thou diddest this thing secretly, but I will doe this thing before all Israel, and before the Sunne*. And thus they goe on boldly in this sin, thinking they shall escape well enough if they can doe it secretly, and not bee seene of men; but they in this despising of God, make God to despise them. Consider, O man, the many wayes God hath to reveale sinne that is committed in secret, *Eccles. 10. 20. Curse not the King, no, not in thy thought; and curse not the rich, no, not in thy bed-chamber; for a bird of the aire shall carry the voyce, and that which hath wings shall tell the matter*. Sinne that hath beene committed in secret, shall bee discovered by wayes that a man thought impossible: Evill men are as a glasse that is sodered together; as soone as the soder is melted, the glasse falleth in pieces: So they that are companions in evill, may for a time bee true

the

the one to the other, but yet the Lord will one way or other discover their iniquities, so that they shall fall in pieces like a broken potshard; yea, perhaps, the *Sinner* himselve shall confesse his sinne, as *Adas* did.

The last Deceit which Satan doth use to provoke men unto this sinne, is with the present delight which they have unto it: To this I answer, as Christ in *Mat. 5. 27. Thou shalt not commit adulterie, for whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart. If thy right eye offend thee, plucke it out, and cast it from thee, for it is profitable that one of thy members should perish, and not that thy whole bodie should be cast into hell fire.* Therefore I say, it were better for thee to leave thy delight, than to have thy soule damned in hell fire for ever: by leaving thy sinne thou dost not leave thy delight, for then thou hast a new heart, new desires and affections to delight in better things; so that the forsaking of sinne is but a change of delight, and those sinnes which have the greater delight in them, shall have the greater torment, as doth appeare out of *Revel. 18. 7. concerning Babylon, The more pleasure she had, the more should her torments and sorrowes be.*

Thus have I dispatched; in brieve, this sinne of uncleanesse, insisting and inlarging onely some two or three of the Deceits whereby the devill doth beguile the sonnes of men, and lead them captive to the commission of this slavish and abominable sinne; for motives and helps against it, I referre you to those produced in the handling of Fornication.

The fifth
deceit of
Satan.

Z

HOW



HOW
TO MORTIFIE
EVILL CONCVPISCENCE.

COLOSSIANS 3. 5.

*Mortifie therefore your members which are upon the earth:
Fornication, Vncleannesse, Inordinate affection, evill
Concupiscence, and Covetousnesse, which is Idolatrie.*



Now, I should proceed to some application of this point, but because there is a third particular which hath much affinitie with the two former, namely, *Fornication, and Vncleannesse*, I will first speake of that which is here in my Text, *Evill concupiscence*.

By *Concupiscence*, men doe understand a degree of this lust of *Vncleannesse*, and it is an evill inclination in the power of the Soule.

Doctr.

The Doctrine is this, *Evill concupiscence* is one of the *sinnes* which are likewise to be mortified; Wee had neede

neede give a reason for it, because men will hardly be perswaded to thinke it a *Sinne*, thus it was with the Heathen, they thought there was no *Sinne* in it.

The first reason is, If *Concupiscence* doe cleave unto a man, that is, evill inclinations which the *Soule* by *sinne* is bent unto, then actuall *sinne* will follow, which is the fruit of this concupiscence: It is as a sparke of fire, which being let alone, will grow greater and greater, and like a leaven, though little at the first, yet doth it leaven the whole lumpe, so that it doth produce the workes of the flesh, and therefore it is to be mortified.

Reas. 1.

The second reason is, although a man doe not fall into actuall *sinne* presently after there is *concupiscence* in the heart, yet being unmortified, it hideth the *sinne* in a man, and so defiles him, and makes him prone to an evill disposition, and also to be abominable before God: Therefore mortifie *concupiscence* before it come to have vigour and strength in thee.

Reas. 2.

A man is said to be an evill man, when he is distracted from Good to Evill, now, evill *concupiscence* makes a man to be so.

There are evill inclinations in a good man, and yet it is by way of *Antithesis*, it is not his complexion and constitution to have them. Now, an evill man hath concupiscence, and the same is his complexion, and constitution so to be: Therefore if evill concupiscence be not mortified, it makes a man to be bad, and in this regard we ought to cleanse our selves from the pollution of this *sinne*.

The third reason is, *Evill concupiscence* being in a man,

Reas. 3.

man, it doth marre all his good actions. To mingle *water with wine*, it makes *the wine the worse*; To mingle drosse with silver, it makes the silver the more impure; So *evill concupiscence* being in the Soule of a man, it doth staine and blemish his good actions, when the string of an Instrument is out of *tune*, then the Musicke doth jarre. A man that hath strong concupiscence in him, he will desire to come to the execution of the workes of them, and so it will have an influence to the effect, and will staine and blemish any good worke he goes about; so that evill concupiscence making a man to be evill, it doth blemish and staine all the good actions that a man goes about, in that he doth performe them either with vaine-glory or selfe-respect.

The fourth reason why evill concupiscence should be mortified, is, because that otherwise the commandements of God will be grievous unto us, *1 Ioh. 5. 3. For this is the love of God, that wee keepe his Commandements, and his Commandements are not grievous.* The Commandements of God are not onely to be kept of us, but so to be kept, that they may be delightfull unto us, *Psal. 103. 1. Blesse the Lord O my soule, and all that is within me blesse his holy Name*: when *Concupiscence* doth lie in the soule of a man, in its full vigour and strength unmortified, it doth draw in him a reluctance from good duties, as when a man doth will one thing that is good, and an evill inclination doth set upon him, then the Commandements of God will be grievous unto him, even as a man will be unwilling to carry a burthen long.

Now

Now I proceed to shew you three things observable in this word *Concupiscence*.

First, what the nature of it is.

Secondly, the sinfulness of it.

Thirdly, the operation or workes of it.

First, for the better understanding what it is, know that in the soule of man there is a facultie. Secondly, there is an inclination, which doth adhere to the facultie; and thirdly, there are actuall desires which flow from that inclination, by way of *Similitude*, the better to conceive. First, in the mouth there is a palate, secondly, the desired humour, and thirdly, the taste: so in the soule of man, First, there is the naturall affection, secondly, there is an inclination which is the tuneableness, or untuneableness of it, and thirdly, there is the desire, or actuall workes of it.

By *concupiscence* is meant, the evill inclination, and the fruits of the evill inclination, and by it the habituall concupiscence, from whence the actuall desires of evill will follow. *Rom. 6. 12. Let not sinne raigne in your mortall bodies, that yee should obey it in the lusts thereof.* First, there is a sinne, secondly, the lust of that sinne, and thirdly, the obedience, that is, consent to the sinne. There is a concupiscence that is naturall, and another that is morall. As there is a *concupiscence* that is bad, so there is another that is good, and a third that is neither good nor evill. There was in Christ a desire to live, though it were Gods will he should dye, yet obeying, he did not sinne. On fast dayes we are commanded so to doe, yet the desire to taste corporall food on such a day, is not sinne.

Three things observe to be in concupiscence.

Simile.

What's meant by concupiscence.

2

A double
Law.

Secondly, it doth proceed from sinne, and one sinne doth beget another, *Iames 1. 15. Concupiscence doth bring forth sinne, Rom. 6. 12. Let not sinne raigne in your mortall bodies,* (that is) Let not concupiscence: but to understand what the sinfulness of it is, know that sinne in speciall, is the transgression of the morall Law, any facultie that is capable of a fault, it is sinne, that is the defect of it; Man should be subject to reason, and reason should cause him to submit himselfe unto the will of God. The morall Law is a rule of action, not of habit. There is a double Law, a Law of action, and a Law which we call that Law, which God did stampe on the very Creature. Take an Epistle, or a learned Writing that is made by art, there may be Logicke, Rhetoricke, and Grammar rules brought in to confirme it; So in the Law, there is a stampe and a rule, and every aberration from it, is an error in it. If a man did all that is in him, used his best endeavour to subdue his evill concupiscences, and yet cannot, yet it is not sufficient for him, every man hath, or ought to have strength in him, to rule his affections.

Simile.

If a Master command his servant to goe and doe such a thing, if the servant goe and make himselfe drunke, and then goe about it, and cannot bring it to passe, although he doe his good will for to doe it, he is not to be excused, because he did loose his abilitie through his owne default: So wee, God at the first did make us able for to subdue our lusts, but wee in *Adam* having lost the abilities of our first estates, and yet may recover strength againe, to subdue our
lusts

lusts in Christ the second *Adam*, if we doe it not, the fault is in our selves.

Now wee proceed unto the third particular, to shew unto you what is the operation, and working of this evill concupiscence.

It is an inordinate inclination, which doth cleave unto the faculties of the soule, and doth indispose a man to that which is good, and carries him on to that which is evill, and so long as it abides in the soule, it makes him fruitfull to doe evill, and barren to doe good, so that evill actions, the fruits of evill inclinations, doe arise from it, even as water from the fountaine, and sparkes from the fire.

Concupiscence doth conceive and bring forth sinne.

There is a different worke of *Concupiscence* in man that is evill, and a regenerate man; In an evill man, it hath dominion over him, so that all his actions and desires are sinfull. In a good and holy man, there is concupiscence also, but it doth worke in him by way of rebellion, he beholds it as a disease, and as an enemy unto him, and doth labour to mortifie it, he is enlightened by grace, to see it as a disease, and therefore doth labour to cure it more and more. An evill man thinkes it the best way for his happinesse, and that his chiefeft good doth consist in giving satisfaction to his concupiscences, and therefore doth labour to satisfie them, and not to cure them.

True it is, Gods children, *David*, *Peter*, *Salomon*, and other holy men have had concupiscences in them, but yet were not domineered over by them; So long as a man doth strive against evill concupiscences, against

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What is
the operation of
evill Con-
cupiscence

Simile.

gainst the motions and stirrings of them, and that his owne conscience can beare him witnesse, he doth resist them in sinceritie of heart, they shall never beare sway over him : Take the best actions of a wicked man, the utmost end of them are to himselfe, and if the utmost end be bad, all he doth must needs be bad : as for example ; The end that a husband-man doth ayme at in tilling of the ground, and sowing of his seed-corne, is to have a good harvest, and if his harvest prove bad, then all his labour is lost : though the beginnings of a thing be good, yet if the utmost end of that thing be naught, all is bad. So that the end of all things in morall actions, doth make the thing either good or bad : Every wicked man doth seeke himselfe in all his actions, hee doth worship himselfe in the utmost end of all his thoughts, so that all his actions, lusts and desires, are evill continually.

What is to
be mortified.

Now I proceed to shew you, what it is the Apostle *Paul* would have you to mortifie, here something is presented, and to shew you plainly what it is, it doth consist in these two particulars.

First, the habituall concupiscence, and secondly, the inordinate lusts and desires that doe arise from it, one wee call habituall, and the other actuall. Now, the Apostle would have the habituall concupiscence in nature weakened, and secondly, he would have the acts of the lust to be suppressed. Now, that it is the Apostles meaning, that he would have them mortified, and that which is to be mortified is sin, marke that place I did cite before, *Rom. 6. 12. Let not sinne raigne*
in

in your mortall bodies. In these words are three things observeable: First, there is a sinne: Secondly, a lust to sinne: and thirdly, obedience to the sinne, that is, a will to execute the desire of this lust. When the Apostle saith, he would have them mortified, he would have the heart to bee cleansed from the habituall custome of evill Concupiscence, and secondly, he would have them so subdued, as not to obey them. That you may know the Apostles meaning, and not to lay a straighter charge upon you, then the holy Ghost doth aime at, he would have all these three to be mortified, the lust, the consent to the lust, and the act of ill. Consider the nature of the things that are to be mortified; If you take the evill inclination, and compare it with the strength of the minde, in committing of any sin, they are all of the same nature, they differ but in degree, a lesser evill in the thought, before consent unto it, is of the same nature as a greater, as it is in murther: *Hee that is angry with his brother* unadvisedly, committeth a degree of murther; So he that slandereth his brother by taking away of his good name; committeth a degree of murther, and is a sin of the saue nature, as if hee tooke away the life of his brother. So as in taking away the comfort of a mans life, it is a degree of murther, in as much as that man would take away the life of his brother if hee might; So in lust, if a man desire to commit Adultery with a Woman, and cannot come to the execution of his will therein, to the committing of the actual sinne, yet the Adultery of the thoughts and affections, are degrees unto this sinne, and are of the same nature, as

Exod. 22.

17.

Note.

Quest.

Answ.

Acts of
mortifica-
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if he had committed the sin it selfe. The Commandements say, *Thou shalt not covet thy neighbours Wife*, that is, in no degree at all to hurt her, or to wrong her. If all bee of one nature, and differ in degree, then all are to bee mortified. The same nature is in one drop of water that is in a whole Sea, and the same nature in a sparke, as there is in a great fire; If there bee a right enmity betweene sinne and us, wee will abstaine from all sinne; a man doth hate the very colours of his enemy, as Toades and creatures that are poysonfull: If a man doe abstaine in sincerity from *sinne*, he will abstaine from all *sinne*. The reason why men abstaine from any *sinne*, is either for love of themselves, or of God; if for love of thy selfe thou doest abstaine from *sinne*, thou wert as good commit all as some; If for love of God, thou wilt abstaine from all *sinnes*, from little *sinnes* as well as great *sinnes*. Here may a question be asked, why men doe abstaine from Murther and Idolatry? The answer is, because God did forbid it; and did not God forbid also, *Thou shalt not lust*: God that doth forbid the one, doth forbid the other; and for thy further consideration, know, the holy Spirit of God doth hate every *sinne*, it doth abandon & hate that heart where these thoughts of lust are nourished. Now, the heart is the habitation and residence of the holy Ghost, wherefore all *sinnes* are to bee mortified, that the holy Ghost may come and dwell there.

The acts of Mortification are cheifely these, the Apostle would have us take paines with our hearts, men might doe much good unto themselves, would they.

they but take paines to consider and ponder their wayes, but when men are carried away with the desire of riches, vaine-glory, and other inconsiderations, no marvell if it bee thus with them: If they would but sit alone, meditate, and reflect their mindes upon what they should doe, it would bee a great meanes to make them to alter their courses.

The Apostle when hee would have them mortifie these lusts, he would have them consider the meanes how to suppress them, there be strong reasons in the Word of God for them: let them search the grounds they have for the committing of those lusts, and it will bee an effectuall meanes for the mortifying of them: If mens judgements were rectified to see their follies, they would change their courses, and turne the bent of their affections another way; I should deliver many things unto you in this kinde concerning Mortification, to let it be your care, that it may worke upon your inward affection, that you may make it profitable unto your owne soules, and that you doe not let it passe from you without doing you good.

The Word of God which you heare, is not lost, it shall certainly doe you hurt, if not good, it shall harden if it doe not soften: It is an ill signe if a tree doe not bud in the Spring, but to see it without leaves in the Winter is no wonder at all: So for any to heare the Word of God powerfully preached, and not to have good wrought on them by it; they have great cause to feare their estates. It is this meditating and taking to heart, which is the first meanes I prescribe for Mortification.

Meditatio
and laying
to heart, is
the means
to mortifi-
cation.

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We are said, secondly, to mortifie, when we suppress and keepe downe these lusts, if we keepe them back from their courses, that they doe not bring forth the fruit of *sinne*: All actions, when any *sinne* is executed, they tend to euill corruptions; If wee abstaine from the action of *sin*, when it doth kill the very inclination. Take any *sin* that a man is naturally inclined unto; whether it be the *sin* of Uncleanesse, the desire of *Riches*, or whatsoever, custome doth make his lusts to be stronger, and so doth adde to the *sin*. One light doth shew a thing to be so, but more lights doe make it appeare more cleare; so there is an addition in *sinne*, as well as in Grace, the more they act in *sinne*, the more they encrease.

Now, when men complaine, they know not what to doe; they cannot be without their lusts; Let them thanke themselves for it, in suffering themselves by custome to practice them, but by keeping downe the act of *sin*, the lusts will evaporate away in time, though thy lust be strong and violent at the first; yet if thou wilt let it alone from the execution of it, it will consume and weare away at the last; Therefore keepe downe thy lusts, and suppress them.

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Thirdly, to weane these lusts, inordinate affections, and concupiscences; the rectifying of the judgement, and applying of right meanes, doth mortifie the higher reason: Now, for to mortifie the lower reason, is to turne away the bent of affection on another Object: If Grace bee quicke and lively in a man, it turnes away the minde from *sinne*, and the way to weane these lusts, is to keepe the minde fixed and bent

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on better things, as temperance, chastitie and sobrietie; for all intemperance doth breed lust, and then the Devill doth take occasion and advantage to worke upon a man, but sobrietie and temperance is a great meanes to keepe backe these evill affections.

Now I proceed to make use of what hath beene formerly delivered concerning these three *Sinnes Fornication, Uncleanesse, and Evill concupiscence*: You may remember what hath beene said concerning the greatnesse of the *sinne* of Uncleanesse; It will follow then, if it be so great a *sinne*, we should use meanes to be freed from it. Those that are guiltie of it, let them give themselves no rest, their eye-lids no slumber, nor God no rest, till they be delivered from the band of this iniquitie: *1 Sam. 2. 25.* Remember what *Eli* said to his sonnes, *If one man sinne against another, the Iudge shall judge him, but if a man sinne against the Lord, who shall intreat for him?* When God doth take in hand to afflict the Creature, then it is intolerable, man shall finde it to be a terrible thing to fall into the hands of the living God. Take an arrow, or a bullet, and let it be shot into the body of man, it may wound deeply, and yet be cured againe, but let the head of that arrow be poysoned, or the bullet envenomed, then the wound proves deadly and incurable: There may be in the body of man many great gashes, and deepe wounds, and yet be cured; but if the affliction lies on the Creature from the wrath of God, he is not able to beare it; it doth cause them to tremble, and his conscience to be terrified within him, as wee see by men that are in despaire.

vse.

Reason.

Now, the reason of it is, God when he smites the Creature in his wrath, he doth wound the Spirit, and as it were, doth breake it in sunder, as God doth breake the Spirit, so he doth susteine the Spirit; but when he doth withdraw himselfe from the creature, then the strong holds of the Spirit are gone. This is to shew you what a terrible thing it is, to fall into the hands of the living God. This, as it doth belong to all, so specially, to those that have received the Sacrament this day or before, that they make conscience of this *sinne*, if they doe not, they receive it unworthily, and he that is guiltie of this, is guiltie of the body and bloud of *Christ*, he discernes not the Lords body, neither doth he prize it as he should, nor esteeme of the *excellency* of it as he ought: he discernes not with what reverence he should come to the Lords Table, therefore saith the Apostle, he is guilty of the body and bloud of *Christ*, that is, he is guiltie of the same *sinne* that those were, that did mocke and crucifie *Christ Iesus*. The *Sacrament* of the Lords *Supper*, is a speciall meanes, and chiefe ordinance of God for the attainment of his blessings, if it be rightly received; and so it is the greatest judgement that can befall a man, if it be not rightly received, for *Christ* is chiefly represented therein: The bloud of *Christ* is the most precious thing in the world, when men shall account this holy bloud of the new Testament, to be but an unholy thing, and to trample it under foot, God will not beare with this.

Now, when a man doth come to the Sacraments in a negligent manner, in not preparing himselfe worthily

thily to come, he is guiltie of the bloud of *Christ*; For yee are not onely to be carefull to prepare your selves before the receiving of the Sacrament, but also of your walking afterwards. Therefore, consider, you that have received the Sacrament, or intend to doe it, that you doe cleanse your selves from this pollution of heart and spirit, and that you doe put on the wedding garment, that is required of all worthy receivers; Let your hearts bee changed, and your affections and actions be free from all kinde of evill, and your hearts be turned to God, else you cannot be worthy receivers, and so much shall suffice for this use, that seeing this sinne is so great, every man should endeavour to free himselfe from it. Secondly, seeing the Apostle doth not onely exhort us to abstaine from it, but also mortifie, kill, and subdue it; If there were nothing but a meere abstinence from ill, then it is not properly a mortification, for then the impurest adulterer should sometimes be chaste after his impure manner of committing it; and therefore the cessation of it is no true mortifying of it; and that you may know mortification aright, I will give you three signes:

First, you shall know it by this, if there went a generall reformation both in heart and life before, when the heart is generally set aright, is changed and renewed to good, and from thence doth arise a dying to these lusts, then it is a good signe, but if otherwise there be no particulars changed in thee, then it is but a cessation, not a mortification, but when the whole frame of the heart is altered, yea,
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even from the very roote, when the old man in the body of sinne is wounded even to the heart, that is, when a man hath beene soundly humbled for his sinne, and afterwards hath his heart affected to Christ, and is become to love God, and hath his minde changed, then he may truely reckon it mortification.

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Signe of true Mortification, is a right judgement of sinne, and a true loathing it.

Simile.

Secondly, you may know true mortification by this, by having a right judgement of sinne, and a true loathing and detestation of it ; It is hard for a man while he hath any sinne in him, to judge rightly of it, for then a man is given to an injudicious minde, while he doth continue in it ; As when a man is in prison, if he have continued there long, though the sent be bad, yet hee cannot discern it ; but let this man be brought to fresh ayre, and be carried to that prison againe, then he will smell the noysomenesse of it. So, when a man is in sinne, he cannot truely judge of it, but when he is escaped from it, then he can rightly and truely detest, and judge of it : when a mans soule is righteous, there is a contrarietie betweene him and uncleannesse, a righteous soule doth detest sinne, both in himselfe and others ; as *Lots* soule was vexed with the abomination of the *Sodomites*. Consider how you are affected with the sinne of others : *Rom. 1: verse 32. They were not onely worthy of death, who did commit sinne themselves, but also they that had pleasure in others* ; when a man can truely detest sinne in others, as *Lot* did, and doth truely loath it in himselfe, then it is a true signe of true mortification.

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The last thing to know mortification by, is an actual abstinence from every sinne : it is one thing to dislike a sinne, and another thing to be weary of it, and to hate the sinfulness of it ; If mortification be true, he will hate all kinde of uncleanness with an inveterate hatred, bee it of what degree it will : Sheepe doe hate all kinde of Wolves. If a man doe truly mortifie, &c. his hatred to sinne will be general, not onely in abstinence from grosse sinnes ; as murther, adultery, and fornication, but also from all other sinnes ; For, when a man forsakes sinne out of hatred, his rancor is of judgement more than of passion, and so likewise his hatred will be constant. Men may be angry with their sinnes sometimes, and fall out with them at other times, and yet be friends againe, but if they doe truly hate sinne, their abstinence from sinne will be constant, when a man becomes a new creature, there will arise a contrariety to sinne in his nature, so that if a man doe hate sinne, he is truly said to mortifie.

Here may a question be asked.

Whether after true mortification, a man may fall into the same sinne againe or no ?

For answer hereunto, I say, a man may fall againe into the act of sinne and uncleanness after mortification, for the gates of Gods mercy stand open to men after their greatest relapses ; but yet he doth never fall into the love of sinne, and of purpose for to sinne. Though he doe fall into the act, he doth not returne to allow of it, and to wallow in the mire ; for, it is impossible to doe so after grace, yet we cannot

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shut up the gates of Gods mercy to those that have often relapsed, so that a mans conscience is witnesse unto him, that he is not remisse in the meanes he should use, though he fall into the act of sinne unaware, yet he doth it not with set purpose : Now, you may judge whether you be mortified, yea or no.

The meanes to mortification are these :

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the assu-
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pardon for
our sinnes.

The first meanes to mortifie, is to labour for the assurance of pardon for thy sinnes ; Sinne is never mortified, but by the sanctifying Spirit ; there may be a restrained spirit in us, to keepe us from the act of sin, but it can never be mortified, but by the sanctifying Spirit of God, pardon for sinne is had by the assurance of faith in *Christ*, and the way to get this forgiveness, is to be truely humbled for our sinnes, acknowledging our owne misery, and our owne wants, and to lay hold upon the mercies of *Christ Iesus*, and to be lifted up by the promises of the Gospel ; Consider, whatsoever your sinnes be, whether against the light of nature ; or against knowledge ; Let a mans relapses be never so great, and aggravated with never so many circumstances, neverthelesse, if a man will come in, our commission is to propound unto them without all condition, or exception, that the gates of mercy stand open for them: *Mar. 16. 15.* there is our Commission, *Goe yee into all the world, and preach the Gospel unto every creature.* What this is in the next Verse it is said, *if a man will beleeve, he shall be saved, but hee that beleeveth not, shall be damned.* Therefore whatsoever your sinne be, let nothing hinder you to come in, for if you come in, God will receive you to mercy, all the

the hindrance then is in our selves. Consider these two places of Scripture, *1 Cor. 6. 9.* *Paul speaking to the Corinthians,* of the greatest sinne that ever mans nature was capable of; *Such were yee* (saith he) *but now yee are washed, and are sanctified, and justified in the name of the Lord Iesus, and the Spirit of our God:* So in the *2 Cor. 12.* and last vers. The Apostle doth make no question, but that they might repent, and have forgivenesse, you may know how willing God was to forgive great sinners; all the matter is, if we be willing to apply this pardon to our selves. To leave our sinnes in generall, to take Christ to be a King, as well as our Saviour, To deny our selves, and to take up Christs Crosse, and then there is no question, but wee may have this pardon sealed and assured us.

Certaine it is, men will not doe this, as to deny themselves, and to take up Christs Crosse, till they be duely humbled, and have repented their sinnes; but so it is, that men will not prize Christ, untill that vengeance fall upon them for their sinnes: would they but doe it, they might be sure of this pardon, were their humiliation true and sincere, it is sufficient, the last of the *Revelations, vers. 17.* *And the Spirit, and the Bride, say, come, and let him that heareth, say, come, and let him that is a thirst come, and whosoever will, let him take of the water of life freely.* First, here is, *Let him that heareth, come,* that is, *To all whosoever this Gospell is preached unto,* the promise is generall to all: here is also added, *Let him that is a thirst come:* there is further added, *Let whosoever will, come; come that will come, and take of the water of life freely,* seeking God in sinceritie of heart,

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with forsaking of all their sinnes. And so much for this meanes of getting pardon for sinne, and to come to true mortification by the sanctifying Spirit.

The second meanes to mortification, is to abstaine from all beginnings, and occasions of sinne, as precedent actions, and objects of ill; It is to have a peremptory abstinence, and full deniall, not meddling with any thing that hath any affinitie with sinne; If you doe not neglect to resist the beginnings, this is the way to come unto the utmost ends of it, there be chaines to draw to sinne: *James 1. 14. Every man is tempted, when hee is drawne of his owne lust, and is inticed: then when lust hath conceived, it bringeth forth sinne, and sinne, when it is consummate, it bringeth forth death.* This is to cleare God in the matter of temptation, a man is drawne with his owne lust unto it. First, a man doth gaze on his sinne, and dally with it, then hee comes to be intangled in it, so that he cannot get loose againe, even as a fish that is fast to a hooke.

Thirdly, followes the assent unto it, when hee is taken in the net. And lastly, followes the committing of actuall sinne which doth bring forth Death; So, first, there is the chaine that drawes to sinne, Secondly, the gazing on it; Thus *Evab* did admire and gaze on the fruite, and did thinke that if shee might taste of it, shee should come to know good and evill, but shee was deceived, so wee are deluded by sinne. First, by gazing on it, then by being intangled in it, afterwards proceeds a will thereunto, and lastly, the committing of sinne, which doth bring forth death,

so

so that death followes sinne; When a man hath committed the sin, it causeth the hardening of the heart, and so makes him not sensible of the things of the Spirit; The greater sinnes doe cause the greater hardenings, and makes the heart for to become evill, and so a man comes to have an unfaithfull heart; as an *Atheist*, to think the Scriptures are not true; that the promises of God are not true: and lastly, unfaithfulness, it causeth a departure from God: as in *Heb. 3. 13. An unbelieving heart causeth a departure from the living God.* Take heed there bee not an evill and unbelieving heart in you, for if there be, then there will be a departing from God, therefore we should not be led by any thing to gaze upon sinne, that wee may not bee intangled in it. Therefore let us at the first, checke the very beginnings of sinne, and resist all occasions.

A third meanes to overcome this sinne, is to bee exercised with the contrary delights: as with Grace and Holinesse. This is the meanes to mortifie the heart, and to empty it of all kinde of lusts, and they cannot bee emptied out of the heart, unlesse better things bee put in stead thereof; you cannot weaken blackenesse, better than by white.

Therefore the way to change the heart after sinfull objects, and the mortifying of these lusts, it is to get delight in better things, and to labour to have neerer communion with God, and to bee zealous of Gods cause, *1 Cor. 10. 6.*

Last of all, to conclude, The meanes for mortifying of this *sinne*, is, you must adde prayer unto all the rest: To pray unto God to baptize you with his ho-

3
Meanes,
Grace, Ho-
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Meanes is
Prayer.

ly Spirit. Let a man bee left to himselfe, and it is impossible for him to mortifie; except God will doe it; Therefore, wee are to pray unto God to give us his holy Spirit. When the Spirit of God doth come into the heart, it is as fire, and puts another temper upon him than was before; it turnes the strings of his heart to another tune, and doth make him approve of that which God doth require. This is the way to mortifie lust. The more a man is carryed to the love of one, hee is many times the more removed from another; but the more a man is carryed to God, the more hee is wained from inordinate lusts, and being mortified, he is the more inclined to God, *Mal. 3. 2.* *Who shall stand when he appeares? for hee is like a Refiners fire, and like to Fullers Sope.* Christ shall doe that when hee comes, that none else is able to doe. As in refining and purifying the heart, use what meanes you will, except you use fire, you cannot refine drosse from Silver: So staines that are in a mans garment, wash them as long as you will with Sope, they will but seeme the worse; but when they are brought to the Fullers hand, they are soone rubbed out: So let a man bee left to his owne spirit, hee will runne into a thousand noysome lusts; but when Gods Spirit is clothed in a mans heart, then it doth keepe him from the wayes of sinne, *Revelat. 1. 10.* it is said of Iohn, *That he was ravished in the Spirit, as a man locked in armour:* When the Spirit of God doth possesse the Soule, and compasseth it about, it keepes it from the wayes of iniquity, and causeth an aptnesse to good: *1 Tim. 17.* *For God hath not given us the Spirit of feare, but*
of

of power, of love, of a good and sound minde. And the reason why men doe neglect it, is, because they know not the way to get it. They know not the power and efficacy of the Spirit, and that is the reason there is so little effect in this businesse. Let a man bee left his owne spirit, and Gods Spirit removed from him, he will lust after all evils: Take example of *Eliab*, and *Iohn Baptist*; It is said of *Iohn*, that he came in the spirit of *Eliab*, which did excell in him. Take *Eliab*, and extract that spirit from him which he had from God, and hee would bee but as other men. Take the deare Saints of God, and take but this Spirit from them, how would it bee with them? Even as it was with *David*, when God did, but as it were, hide himselfe a little while from him, into what dangerous *Sinnes* did hee fall. Therefore pray to God, that hee would give you his Spirit, and that will be a meanes to mortifie these lusts within you.

It is the Spirit that doth make difference betweene man and man, and for the getting of it, pray to God earnestly, and hee cannot deny you. I will name but one place more unto you, *Acts 2.38,39. Repent and be baptized every one of you in the name of Iesus Christ, for the remission of sinnes, and you shall receive the gift of the holy Ghost: for the promise is to you and to your children, and unto all that are a farre off, even as many as the Lord our God shall call.* So that the men which are converted at *Peters Sermon*, did aske, *What shall we doe to be saved?* He said, *Repent and beleeve, and you shall receive the holy Ghost;* And further addeth, *The promise is made to you and to your children, and you shall be partakers of it.*

Not,

Not, that the promise of the holy Ghost did belong onely to those that were then present, but to all that have beene borne since, and are to be borne, both of *Iew* and *Gentile*, to as many as shall call upon the name of the Lord. Therefore doe you now, as the Apostles did then, when *Christ* told them he would send them the *Comforter*, they spent the time in prayers untill they had it : So doe you pray earnestly, and be instant with God for it, and then certainly God cannot deny it you; and when you have the Spirit, then you will mortifie those lusts, and all other *sinnes* whatsoever; when you have the Spirit of *Sobriety*, of *Temperance*, of *Love*, of *Meeknesse*, of *Gentlenesse*, of *Long-suffering*. The Lord grant you understanding in what hath beene spoken. And so much for this time.

H O W



HOW TO MORTIFIE INORDINATE AFFECTION.

COLOSSIANS 3. 5.

*Mortifie therefore your members which are upon the earth,
fornication, uncleannesse, inordinate affection, &c.*



One of those earthly members which the Apostle would have us to mortifie, we have already handled; we are now to come to speake of the inordinate affections. The Greeke word is translated by a double word; sometimes passion, sometimes affection; but it is all one, so as the point is clear, That:

All inordinate affections must be mortified

Doctr.

A Doctrine that may well bee handled at large, it being generall and universall, an unlimited word that reacheth unto all particular affections; a Doctrine that concerneth every man: Men for the most part,

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when

when they come into the open view of the World, have a certaine composed habite, but inwardly, are full of inordinate affections: It is a Doctrine therefore that searcheth the inward parts, the minds and hearts of men: a Doctrine of continuall use: for though men presse outward actions, yet affections remaine unrul'd. B. sides all this, a Doctrine of no small difficulty; for as their is nothing easier than to wish and desire, so there is nothing harder than to order these desires aright. For the better handling of the point, observe these three things:

First, what *Affections* are.

Secondly, when they are *inordinate*.

Thirdly, why they are to be *mortified*.

In the first place, I must tell you what affections are: by affections, you must understand all affections and passions whatsoever; for the better understanding whereof, you must know, that there are three things in the Soule: First, the faculties which are to the Soule, as the members to the body. Secondly, the inclinations of those faculties. Thirdly, the habits acquired from those inclinations: For example, the appetite or will is a facultie of the Soule, and this taken in it selfe, is neither good nor evill morally. Againe, there are the inclinations of that will, and these are good or evill, according as the objects that they apprehend are good or evill; and lastly, the habite is, when the Soule doth accustometh it selfe one way or other; the habite is good, when the Soule is accustomed to good objects, in a good manner, and the habite is evill, when the will accustometh it selfe

What affections are.

Three things in the Soule.

to evill objects, or to good objects in an evill manner. It is with the passions as it is with the senses. First, we have the sense of hearing, before we heare, and of seeing before we see; then from often hearing or seeing of the same object, proceeds an inclination more to one object than to another. From that inclination, a habite in the sense to turne it selfe with most easinesse and delight upon that object: Thus a corrupt habite is bred with us, when the minde or will turnes it selfe often to this or that evill object; and so gets agility and nimblenesse in doing: as often doing brings dexteritie to the hands; so if the will or appetite have gotten a haunt, either to vertues or vices, it contracts a habite to it selfe. Now to shew you what an affection is, wee define it thus: *An affection is an inclination or motion of the appetite, upon the apprehension of good or evill.* I call it an inclination or motion, for it is the bent of the will to this or that thing: As for example, when we outwardly love, feare, or desire, that is a motion; and for the Inclination, we are to know, that in man, there is a double appetite; the first is *Sensuall*, which apprehends things conveyed to the senses; as to the eye and eare, and so is affected to love, feare, or grieve; this I call the sensuall appetite, because it is of objects apprehended by fantasie. Secondly, there is a *Rationall* appetite, the object of that, is that which the understanding apprehends; and from hence proceede affections to riches, honour, preferment, &c. the will being conversant about it. Remember this distinction, because of the matter that followeth, namely; that the appetite is double, *Sensuall*

What an
affection is

A double
appetite.

A double
appetite.

sual and *Rationall*, and affections are placed both in the sensuall, as we love, feare, and desire objects exposed to sense; and in the rationall, as we love, feare, or desire the objects which reason apprehendeth.

Now to draw this generall division into two main heads: Nature hath planted an appetite in the creature to draw to it selfe that which is good, and to cast away that which is evill; therefore are these affections such as apprehend either good or evill, to keepe the one, and to expell the other; those that apprehend good, if they see it, and apprehend it, they love and desire it, and love desires to bee united to the thing loved, and a desire is a making towards the thing absent; when the thing is present wee joy in it, when it is comming towards us, and there be a probabilitie to have it, then comes hope in; if we be like to misse of it, then comes in feare; if no probabilitie of attaining then comes in despaire; if their be any impediments against reason and right, then we are angrie at it; and this anger is an earnest desire to remoove the impediments, otherwise, if wee see reason and justice to the contrary, then we are not properly angry. These are the affections that are about good, and these are the first kinde of affections.

The second sort of affections, are those that are about evil; as in the former there is love of *God*, so here, to turne away from evill, is hatred; if evil be comming and we be not able to resist it, we feare, if we be able to overcome it, then we are bold and confident; if we be not able either to overcome, or resist the evill, we flie from it; if it be unavoydable, presently we grieve

at

at it. But to handle them more severally, and so to know them as they have reference to good or evill, for except wee know them thus, it is worth nothing to us.

There are therefore three sorts of affections, *Naturall*, *Carnall* and *Spirituall*. First, *Naturall*, these affections arise from Nature, and tend to naturall objects; as for example, to desire meate and drinke is naturall, but to desire it in excesse is not naturall; because the objects of naturall affections are limited by nature, namely so much, and no more: Nature hath certaine measures, and extents and limits, and those she exceeds not: Naturall affections make us but even with beasts. Secondly, there are *Carnall* affections, which are lusts that arise from the corruption of nature, and those tend to evill objects, or good objects in an evill manner: those affections make us worse than the Beasts, like unto the Divell, *Iohn 8.44. You are of your father the Divell, and his lusts ye will doe*: that is, those that have these lusts are as like the Divell, as the sonne is like the father: those that are bound with these bonds are like him: that is, they come in a degree to the corruption the Divell hath in a greater degree. Thirdly, *Spirituall* affections are such as arise from the Spirit, that is, from the renewing part of man, and tend to good objects in a holy manner: Naturall make us no better than Beasts, carnall than Divels, Spirituall make us better than men, like to God, having his Image new stamp on us; they lift us up above men, and make us like to Angels. Thus you see the three kindes of affections in men.

Three
sorts of af-
fections.

We must onely answer one question before we goe any further; the question is this: Whether there be no spirituall affections, except they proceede from a generall disposition, because many men seeme to have good flashes now and then, and so seeme to be regenerate?

I answer, no, they are not spirituall, regenerated affections, because these affections in the soule, howsoever, they are good in regard of the Authour, the holy Ghost, that puts them in, are not so in regard of the subject, man, who is yet in corruption, and not renewed. If a man have never so much skill in Musicke, if the Instrument be out of tune, the Musicke cannot be good; so the affections, as the spirits suggestions are good, but in a carnall man, they are as an Instrument out of tune: It is true that flashes make way to Conversion, but onely when the heart is in tune, and in a good frame, then are the affections good; that is, then onely effectively good, so as to make the heart good, and then the fruit will be good, such as God will accept. So much to shew what affections are.

2
Affections
when in-
ordinate.

Nôw we are to shew when they are inordinate: but first, know, the affections are placed in the soule for the safegard of it, that is, to give the watch-word, that we may repell evill when it is comming; those that are about good to open the doores of the soule to let it in, and to make out for it if it be wanting; as guides that are for the service of the soule, to put us on to work, & to be more earnest in our actions, they bring aptnesse and diligence in doing; when they
misle

misse these ends, then they hinder us in stead of profiting us, hurt us in stead of helping us, carry us to evill objects in stead of good, then they are inordinate either in the manner, or in the end. This premised now, that we may further know them when they are inordinate, observe these two things.

First, examine them by the rule which is the maine way of tryall, if they goe besides the rule they are inordinate.

The first rule is, that the objects must be good, else the affection is inordinate, there must be love of God, sorrow for sinne, delight in God, then it is good; but on the contrary, to disgrace holinesse, to condemn excellency in others, to hate that wee should cleave to, abominate the good wee should imbrace, these affections are naught.

The second rule is the end; examine if they take their rise amisse; though the object be good, yet if the manner be naught, they are inordinate: Now the manner is naught when the end is naught; as for example, many men desire and seeke for excellencie of parts, but to what end? Why, for vaine-glory, not to doe God service: This is for a wrong end: so zeale is an excellent affection, none better, but if the end be naught, the affection cannot be good. *Iehu* was zealous, but he altogether respected himselfe.

The third rule is, though the object be right, and the end right, yet if it exceed the measure, the affection is not good: *Dauids* love to his children was good, and the object good, yet he fayled in the measure. *Moses* anger was good, yet when he cast the Tables

out

The first tryall of inordinate affections is, to examine them by the Rule.

Rule 1.

Rule 2.

Rule 3.

out of his hand, it was an excesse, and defective because exceeding, though excellent and commendable in another kinde.

Rule 4.

The fourth rule is, though the object be right, the end right, the measure right, yet if the affection be not in order and season, that is, if it take its wrong place, and thrust into the roome of another, it is a cause to make it inordinate: As for example, to desire to doe businesse in a mans calling, is good, but if this desire, prevaile with him at such time as he should bestow in prayer and holy duties; as when he should come to heare the Word, then they are inordinate; for season must be kept too: therefore when an affection comes, if not in season, answer it as Christ did, *The houre is not yet come*: this is the way to judge of them by the rule.

The second triall by the effects.

Effect 1.

The second way of tryall, is to know them by their effects, and they are foure, as the rules are foure.

The first effect is, if any affection hinder reason, so as to trouble the action, then it is inordinate; for affections ought to be servants to reason; if they disturbe, then they are not right: As for example, feare is set in the soule to give the watch-word, to prevent evils; if it shall appale a man, so as to let his weapons fall, thus it troubles reason: Ioy was put in the soule to oyle the wheelles, and to quicken it more; If it doe more astonish than quicken; if immoderate joy, cast a man into an extasie when it should put him on action, or if it breake out into immodest revellings, and not into prayses, thy joy is not good: griefe is stirred up to ease the soule of paine; now, if it hinder a man from induring

induring that he should indure, it becomes inordinate. The *Israelites* in *Egypt*, could not harken to *Moses*, because of the anguish of their hearts, and worldly sorrow causeth death, that is, it causeth distempers; and when it thus dryeth up the bones, it eateth up the vigour of the soule, and makes a man out of frame, then it is amisse: though *Christ*s griefe exceeded any mans upon the *Crosse*, yet he committed all to God without any distempers.

The second effect is, when they indispose us to any holy dutie, as wee judge of in distempers of the body, if there be no appetite to meat or drinke; so affections are inordinate, when they indispose us to pray, to doe good, or to speake good, *1 Pet. 3. 7.* the Apostle exhorteth *Husbands* to dwell with their wives as men of knowledge; that is, in such a manner, as you may moderate affections with knowledge; that your prayers (saith the Apostle) be not hindered; that is, if there be any disorder in your affections one towards another, it will hinder your prayers. By your affection you may judge, and as you may judge of your affection by your duties; so of your duties you may judge by this rule, how you are disposed to holy duties; if there be any interruption, or indisposition, it is a signe there is some distemper in the affections; all things are not straight in the inward man.

The third effect to discover the immoderatenesse of affections, is, when they produce evill actions, which ordinarily they doe, when they exceede the measure and the manner: Anger is an affection set in the soule, to stirre up man to remove impediments,

Effect 2.

1 Pet. 3. 7.

Effect 3.

and thus you may be angry for sinne, and other things too; now, if it be kept in its owne limits, anger is a desire to remove impediments, and not a desire to revenge, that is the inordinatenesse of it to be angry for sinne, because it dishonoureth God, is good: To be angry for other things redounding on our selves, is not evill, so our anger extend but so farre, as to remove the impediments, not to revenge them: As for example, if a man takes away ones reputation, and brings disgrace upon him; now, to desire to hurt such a man, the affection is amisse, because the carriage of other men towards us, must not be our rule toward others; but wee are to make this use of it, to be diligent in keeping off the blow off our selves, but not to hurt another man; this is inordinate. *Be angry, but sinne not*, you may be angry, so as it bring forth no evill actions, or evill effects; so a man may be angry with the insensible creature, desiring to remove the impediment, and put out of the way that which hinders the actions.

Eph. 4. 26.

Effect 4.

The last effect, is, when affections draw us from God, then they are inordinate, because they should draw us neere to him. But, when they make us to forget God, there is their inordinatenesse; For example, wee are commanded, *Deut. 12. 18. To rejoyce in the good things of God*; but when wee shall rejoyce in an Epicurean manner, and forget God, it is amisse; for wee should so rejoyce, that wee should raise up our selves to love and prayse, and give thanks to him; so also for feare and griefe, if wee feare any thing more than God; and grieve for any thing more than

than for sinne, for crosses and losses, more than for displeasing God, these make us forget God, and so become inordinate.

Now followes what it is to *mortifie* them, which wee have formerly spoken of at large; in a word, it is nothing else but a turning of carnall affections into spirituall, and naturall affections to a higher and more noble end; that is, to eate, and to drinke, not onely for natures benefit, but for God, to doe him honour, that is the right end; for to mortifie, is to rectifie, and to bring things that are out of compasse to rule, to see where they are inordinate, and so to turne naturall and carnall affections all into spirituall.

In the next place wee will see some reasons why they are to be mortified, for reasons doe wonderfully perswade; and necessitie of mortifying once apprehended, makes men goe about it; Let us but consider of what moment it is to have them mortified, what ill if we doe not, what good if wee doe.

The first reason is, because affections are actions of the greatest efficacie and command in the soule, they are exceeding powerfull, they are the wheelles or sayles which carry the soule this way or that way; in that regard, because they are so effectuall and prevalent; therefore it concernes us the more to take care that wee rectifie them. Time was, when affections did obey the will, and the will the Spirit of God, (in the time of Innocency) but now, that subordination is taken away, and that union dissolved, and now the affections move the heart as the winde the Sea,

What it is
to mortifie
affections.

3
Why they
are to be
mortified.

Reas. 1.

Simile.

whether it will or no ; therefore it stands you upon to keepe them under. A metled horse is a delight to the rider, if he be kept under the bridle ; so the affections, if they be good, the stronger the better ; but the Devill liath no better factors than the affections are, if they be ill, they are the best opportunities for him to doe mischief by.

Reas. 2.

The second reason why they are to be mortified, is, because they are those that make us either good or evill men. It is not the understanding of truth, or falsehood that makes us good or evill men, that is but one opinion and judgement ; but as the affections are, and as the inclination of the will is, so is a man good or bad. *Iob* was called a *perfect man*, because hee feared God ; and *blessed is the man that delights in God* ; and *all things worke together for good to them that love God*. It is the common phrase of Scripture, to judge of man by his affections, when his love is right, his feare is right, and his sorrow right ; therefore looke to thy affections which are the motions of thy will ; so as thy affections are, so is the man, if mens actions are weighed by their affections : In other Arts indeed, the worke commends the Artificer ; but here, though the action be good, yet it is not good, except the affections be good, because the will commands the whole man, so the goodnesse or badnesse of a man are seene in the affections.

Reas. 3.

The third reason is, because inordinate affection makes much for Satan to take possession of the soule, therefore it stands you upon to keepe them right and straight, *Ephes. 4. 20. Be angry, but sinne not*, that is, if
anger

Ephe. 4. 20.

anger exceede its measure, it opens a way for Satan to come in, and take place in the soule. The example of *Saul*, *1 Sam. 18. 10.* will illustrate this, when the women sang, *Sauls* thousand, and *Dauids* ten thousand, the Text saith, *Saul was exceeding wroth, and after that time had an eye upon David*; that made way for Satan, he was exceeding wroth, and the next morning, Satan, the evill Spirit came upon him: so that you see, strong affections open the doore for Satan. *10das*, when the affections came to the height, the Devill entered into him. Hee was angry at the expence of the oyntment upon Iesus feet, and upon that he harboured the first conceit of betraying him: *14. Marke 4.* compared with the *10.* Witches, you know, exceed in malice, and this makes way for the Devill to possesse them; and so worldly sorrow, if it come to the heighth, it exposeth the heart to be possessed by Satan: So by strange lusts Sathan slides into the hearts of men, and they see it not; and therefore labour to mortifie them, *1 Pet. 5. 8.* *Be sober and watch, &c.* that is, if there be any excesse in any affection, if you keepe them not in, Satan will enter; therefore be sober, and watch, for if you admit any distemper, hee will enter.

The fourth reason is, because affections are the first petitioners of evill, though they doe not devise it, yet they set the understanding on worke; Now, he that is onely a worker of ill, hath not his hand so deepe in the act, as hee that is the first mover: If men are exhorted to abstaine from evill actions and evill speeches, men thinke that there is some reason for it,

*1 Sam. 18.
10.*

1 Pet. 5. 8.

Reas. 3.

Simile.

but for evill affections they see no such necessitie : but consider you, evill affections produce evill actions ; evill affections communicate evill to man, as fire heats water, and yet hath more heat in it selfe ; so affections make speeches and actions evill : And therefore God judgeth by affections ; wee indeed judge affections by actions, wee cannot know them perfectly, yet doe wee judge by the same rule as farre as wee can ; let a man have an injury done him, he lookes to the affections, that is, to the man, whether it came out of anger and malice ; if a man hath a good turne done him, he lookes to the affections, if he sees greater good in them than in the action ; for in a good action, the will is more than the deed, the willingness of doing it, is of rarer rancke than the doing the thing it selfe : So an evill affection is more than an evill speech or an evill action. In this regard, therefore, labour to mortifie them, for they are instigators of evill.

Vse.

If affection be of so great a moment as you have heard, then doe that which is the maine scope of all, take paines with your hearts to mortifie them, when they are unruly, to bring them under ; if strong affections solícite us, give them a peremptory deniall ; hearken to the Physician rather than to the disease ; the disease calls for one thing, the Physician for another ; if men yeeld to the disease, they kill themselves. Here is the true tryall of grace ; to doe some thing good, when there is no ill to oppose it, that is a small matter ; but when strong lusts haile them to the contrary, then to resist them, this

this *obedience is better than sacrifice* : In the old Law, they sacrificed their sheepe and their oxen, but in this obedience a man slayes himselfe; this will is the best part and strength of a man, for, when hee subdues his lusts, and brings them in obedience to Christ, hee sacrificeth the vigour of the will : Man is as his affections are; affections are to the soule, as members are to the body; crookednesse in the members, hinders a mans going : so crookednesse in the affections hinders the soule : those that keepe Clocks, if they would have them goe true, then every thing must be kept in order : so in affections, keepe them straight, because they have such a hand in the will; one hath an affection to filthinesse, another to covetousnesse, another to good-fellowship, according to these, so are they carried, and such are their actions; let their affections be straight, and they turne the rudder of the soule another way, they cast us into another mould: therefore labour to subdue them, and so much the rather, because they make a man not onely good; but abundant in good or evill; good doth prescribe to a man exactly what hee shall doe, but yet leaves some free-will offerings on purpose, to try our love, to try our affections; the rule of dutie is left partly to the rule of affections, that we may abound in good : A man may doe much in resolution, but the affection makes it acceptable. *Paul* might have taken for his labour of the *Corinthians*, but the fulnesse of his love would not suffer him; that is, God and they set him on worke. Thus affections make a man abound in good : it was

Dauids

Simile.

Dauids love to God, that made him build a Temple to God : In short, affections make a man beautifull unto God and man. Now, if affections are so rare, and yet so subject to be inordinate, it is wisdom to know how they may be helped; if any thing doth want meanes of helpe, this doth, because it is a hard thing to keepe downe unruly affections; therefore wee will come to lay downe some meanes to helpe you to keepe them downe.

Meanes to
mortifie
inordinate
affections.

Means I

The first meanes is, that wee labour to see the disease; for no man will seeke for cure, except hee see the disease, the sight of the disease is halfe the cure of it; labour to see your inordinate affections, and to be perswaded and convinced of them. This is a hard thing, a man doth not see his evill inclinations, because those very inclinations blinde his eyes, and darken his understanding, and cast a mist before him; notwithstanding which, wee must labour to doe that what we can; as there are divers sorts of affections, so there are divers sorts of distempers, as the affection of anger hath its distemper, and this is more visible; when anger is gone, it is daily secne, and therefore it is of no great difficultie to be discerned: there are other kindes of affections which doe continue in man, when his heart is habitually carried to an inordinate lust; as to pride, vain-glory, love of the world: no such affection can be well discerned, whilest that continues in a man; take a man that hath a continued affection, it is hard for him to discern it; because it doth with its continuance habitually corrupt the judgement, and blinde the reason,
and

and yet you are to labour to discerne it: And that you may two waies.

First, bring your affections to the rule and touchstone: Secondly, that you may better know their aberration from the rule, consider, whether the affection have any stop: an affection is like a River, if you let it runne without any stop or resistance, it runnes quietly, but if you hinder its course, it runnes more violently; so it is with your affections, if you do not observe to know the stops and lets of them, you shall not observe the violence of them so well. So then, the first way for a man to come to know his affections is to observe them in any extraordinary accident if any losse come to a man in his estate, or if he be crost in his sports, or hindered of his purpose, let him consider how hee doth beare it; that is, trie how you carrie your selves towards it; this will be a good meanes to discover our affections: when they come to these stops and lets, they are best discerned by us.

Secondly, in this case, it is good wee make use of others eyes; a man sees not that in himselfe which a stander by doth, hee is free from the affection which another is bent unto, and therefore another can better judge of it: as a man that is sicke of a Feaver, he cannot judge aright of tastes, because hee hath lost the sense of tasting, that which is sweet may seeme bitter unto him; but hee that is in health, can judge of tastes as they are: therefore it is good to make use of friends, and if wee have no friends, it is wisdom in this case to make use of an enemy; that is, to observe what inordinatenesse hath beene in them, and what hath hap-

Two waies
how to dis-
cerne a
continued
inordinate
lust.

I

2

Simile.

ned unto them thereby, and so to judge of our owne.

And this is the first thing that I will commend unto you, to labour to see your affections, and to bee convinced of them; when this is done, in the next place wee will come to see the causes of inordinate affections; and seeing we are applying medicines, as wee shall see the causes of inordinate affections, so to each of them we shall adde these remedies.

Cause
and reme-
dies of in-
ordinate
affections.
Cause I.

The first cause of inordinate affection, is *mis-apprehension*, that is, when wee doe not apprehend things aright, our affections follow our apprehensions, as we see in a sensible appetite; if a thing be beautifull, wee are apt to loue it, and like of it; but if it be deformed, wee are apt to hate it: for as things doe represent themselves to the will, so wee are apt to conceive of them: the will turnes a mans actions this way or that way, notwithstanding, the understanding is the Pilot that turnes the will: so that our apprehension is the first cause of our inordinate affections; by this wee over-value things that are evill, and undervalue things that are good. Rectifie therefore the apprehension, and heale the disease; labour to have judgement informed, and you shall see things as they are. Affections, (as I said before) are of two sorts, one *Sensuall*, arising from fancie, the other *Rationall*, arising from judgement: All that wee can say for the former affections, is this, men might doe much to weaken those affections in them (if they would take paines) by remooving the objects; that is, by withdrawing the fowell, and turning the attentions another way: if wee cannot subdue any sensuall affections in us, let

us bee subdued unto it; and bee as any dead man: In case that wee are surprised by such vanities, yet let us not hasten to action or execution. All that in this case a man can doe, is as a Pilot, whose ship is in great danger to be cast away, by reason of a great tempest, all that hee can doe is to looke to the safetie of the ship, that waters come not into it at any place, that it bee not overthrowne: so these evill affections that are in our rational appetite, are these evil inclinations of the will, that are lent either to riches, pleasure, vain-glory, or the like objects of reason.

Simile.

Remedy

I.

Now, to rectifie your mis-apprehension of them, first get *strong reasons* for to doe it, read the Scriptures, furnish your selfe with Spirituall arguments, bee acquainted with such places as ye may see thereby the sinfulness of such affections: It is a great wisdom in a man, first to finde out the thing hee is inordinately affected to; and never to rest, till hee finde the things that are sinfull in him: therefore, the applying of reason will make us able to doe it: and if we can doe so, wee shall bee able to goe through the things of this world rightly: You are inordinately affected to wealth: Apply reason and Scripture here, as thus: It is a wise mans part to use earthen vessels, as silver; and silver vessels, as earthen; the one will serve for use as well as the other: So in the things of the World, hee that is strong in reason, and wise, were they represented to him as they are, hee would use a great estate without setting his heart upon it, more than if it were a meane one: and in the condition of this life hee would so carrie himselfe,

as if he used them not : this the Apostle would have us to doe, *to use the world, as though wee used it not* : and then we should thinke the best things of the world to be of no moment, and that we have no cause to reioice in them. Wee are to use the world with a weaned affection, not be inordinately carried with love there-upon in worldly things ; there is an usefulness to be looked at, but to seeke to finde baites in them, and to set our hearts upon them, that will hurt us exceedingly ; if we looke for excellencie in worldly things, and touch them too familiarly, they will burne and scorch us ; but if wee use them for our necessitie, and so use them as if we did not, we shall finde great benefit and comfort by them. This is the difference between Earthly and Spirituall things, you must have knowledge of these, and this knowledge must be affective : the more love you have, the better it is : but in earthly things, the lesse love we have, the better it is : for in earthly things, if our love exceede our knowledge, they are subject to hurt us. What is the reason a man takes to heart the death of his friend, or the like accident ? For a while he grieves exceedingly, but within a moneth, or short time after, his griefe is past : and then hee sees the death of his friend is no such thing as he tooke it for, and thought it to bee : had he then seene that which now hee doth, hee would not have grieved so much.

Remedy 2.

The second way to rectifie mis-apprehension, is by faith : for by faith wee are to beleve the vanitie of these earthly things, and we are to beleve the power of God, who is able to blow upon them, and to cause them

them to wither; so that faith is a great cause to rectifie the apprehension, as well as reason: *Paul* counted the best things of the world, but *drosse and dung*, and *Moses* cared not for the pleasures of Egypt, it was their faith that caused them to doe so, they did beleeeve the true priviledge they had in Christ: this doth raise up the heart, and cause us more and more to see the things that are earthly, how slippery and flitting they are.

The third way to rectifie mis-apprehension, is experience; wee are not so much as to touch us of that thing wee have found to bee true by experience; let a Souldier bee told of dangerous effects in the warre, perswade him what you will, and tell him how terrible it is, hee will not beleeeve, till by experience he hath felt the smart of it: So when a man is entered upon the doing of any difficult thing, which hee hath beene accustomed to doe, the experience hee hath of often being in such dangers, and having felt no harme, that doth rectifie his affections. Experience is a speciall meanes to tame them; let a beast be brought to a mans hand that is fearefull at first, but by experience and dayly using of it, so you tame the beast: So our affections are unruly things, like untamed beasts, but when experience hath discovered them, it is a good meanes to rectifie them: therefore it is profitable for us, to call to minde things that are past: If wee would but call to minde how such a thing wee joyed in, and yet it staid not with us; our joy would not bee so inordinate in other things: if we would remember how such a crosse we survived,

Remedy 3.

Remedy

4

our griefe would not be so inordinate in future events.

The fourth way to rectifie mis-apprehension, is by the *example of others*; that is, to see how others have beene affected with the inordinate affections, that we have beene in our selves; and examples doe runne more into the Senses than Rules doe; therefore thinke of Examples to stirre up Affections, either to crosse them or subdue them. We see by the reading of Histories, as of the valiant Acts of some of the Worthies; as of *Iulius Caesar*, and others, some, by reading of great exploits that they themselves had done, have beene stirred up as much as in them lyed, to doe the like, so that examples of others are very effectuall in this kinde. If a man would consider *Paul*, how hee carried himselfe in the things of this life, and how *David*, *Abraham*, and *Moses* were affected to these outward things, what they had, and what they might have had; their examples, and such as we have heard of, to be holy and righteous men, or such as wee now know to bee such, is a great helpe to rectifie the affections, and to set the Iudgement straight.

Cause 2.

The second cause of inordinate affection, is *weaknesse* and *impotency*, which doth sticke in a man ever since the fall of *Adam*, and makes him subiect to passion; and therefore yee see the weaker Sexe, as they are weaker in understanding, so they are stronger in passion; let a man be weake, hee is so much the more strong in passions; and as his strength is more, so hath hee more strength to resist them. The way to remedie this, is, to *gather strength*; the more strength wee have, the more able we are to resist temptations, and

Remedy

as a man is weake, so he is the more subject unto them, (as when he is young) but strength overmasters them. Affections are in a man, as humours are in a body; when the body is in health, it keeps in these humours that it doth not feele them; but when a man is sicke, then these humours stirre up and trouble a man; So when the soule is in health, these ill humours of the soule, inordinate affections are kept in by maine strength: but let the soule grow weake, and the passions get strength. Now, the meanes to get strength against passions, is to get a greater measure of the Spirit, the more Spirit the more strength: *Ephes. 3.16.* *Pray, that you may bee strengthened by the Spirit of the inward man:* the more flesh wee have in us, the more weakenesse we have; the spirit that is in us, doth lust after envie, and pride, and the world. Now, how shall we helpe it, but by the Spirit that is without us; that is, by the Spirit of God: Let a man be in such a temper, that the Spirit of God may rule and possesse his heart; while hee is in this temper, his ordinate affections will not stirre, but when the Spirit is away, then there is a hundred wayes to cause them to be unruly: that which seasons a man is prudence, wisdom, and Grace; the more a man hath of these, the more he is able to subdue them.

The third Cause of inordinate affections, is, the *lightnesse of the minde*, when it hath not a right Object to pitch it selfe upon, which, when that wants, the affections being left to uncertainties, they must needs fall upon wrong Objects: When a man in his course wanteth an Object for his aime, the wayes of his

Simile.

Ephes. 3.16

Cause 3.

Remedy

The right
object of
our affe-
ction,
God.

his error are a thousand; so when a man doth misse the right object in affection, they have a thousand wayes to draw to inordinatenesse: men runne up and downe with their affections upon uncertainty, and they never cast how to shunne them afterward, till the end of their daies bee run out. Now, to remedy this, our way is, to finde out the *right Object* whereon the affections should bee pitched, and this Object is God; that is, the affections must all looke towards God, and have them fixt upon him; you are never able to subdue your affections and to keepe them under, till you pitch them upon God: whilest our affections are loose, they are unsteddy and unconstant; every man, till his heart be set upon God, his affections are wandering up and downe; but when a man hath God to set his affections on, and they are once settled on him, then he seekes another kinde of excellency, and frames his life after another fashion, he sets his affections upon other excellencies: As when a man hath a place for to build, if his minde be to have it done with excellent worke-manship, then hee will take none but principall stones, hewne and squared fit for his purpose to build withall, but if a man be to build a mud-wall, any rubbish and trash will serve the turne to make it up: So, when our affections are on high matters, such as God and Christ, they looke upon things that are noble, and not upon the rubbish and trash of the world, we will choose the principallest stones for our principall building; but if otherwise, wee strive to finde contentment in the Creatures, we care not how we come by them; that is, any rubbish will serve the turne to

get

get riches withall, and honour and preferment in the world; but if ever you will set your affections straight, pitch them upon God.

The fourth cause of inordinate affections, is, that *confusion that riseth in the heart at the first rising of them*; and they are the vapours and mists that blinde the reason, and make a man unable to resist them, because the putting out of the eye of reason, must needs trouble a man exceedingly; even as a moate in a mans eye troubles him, that he cannot see as he should doe; And therefore these mists that are cast upon the eye of reason, doe make a man unable to resist them. In such a case, the way to helpe them is this; to make up the bankes when the River is at the lowest ebbe; that is, to make up the bankes of our affections, before the tyde of inordinate affections doe come in; we are not at first able to rule these inordinate affections, but yet if the bankes be made up afore-hand, wee may mortifie them. A man is to consider before, how he is able to be affected, and for this, let him looke into the former wayes, and see how he hath beene affected, and how he is apt to be affected againe; and when he is in such circumstances, let him take a good resolution, never to returne to such inordinate affections, as hee did before: When a man is sicke of an Ague, to give him physicke when he is in a sore fit, is not the fittest way, it is not then in season; but it were best to be done in his good dayes, before his fit: so wee are to make up the banke of our affections, before the tyde of inordinate affections doe come, to have a strong resolution, wee will not be led by such an affection as

Cause 4.

Simile.

Remedy.

Simile.

Simile.

before. And if this prevaile not, then wee are to suspend the execution of our passions, that is, to doe nothing for a time: If a man finde any passion in himselfe, let him abstaine for that time, (if it be possible) from the doing of that which it moves him unto ; because that he is then most subject to doe amisse : You see a barrell of Beere, if it be stirred at the bottome, draw it presently, and it will runne muddy, but if you let it rest a while, and then draw it, it will runne cleare: So a man in his passion, his reason is muddy, and his actions will not come off cleare ; therefore it is good to suspend the execution, howsoever : For the suspending of the action in time of passion, is very profitable, though a man thinke for the present, whilest the passion is upon him, that he doth not erre, yet because then wee are most subject to erre, suspend for a while.

Simile.

Passion is a hinderance to the facultie, as jogging is to the arme when it is a shooting, or unto the hand when it is a writing ; therefore, if a man doth find that passion is on him, let him doe nothing : A drunken mans wisest course is to goe home, and doe nothing that night, unlesse the good worke of repentance; our passion is a kind of drunkenesse ; the one is almost as subject to mis-take an error as the other.

Cause 5.

The fifth cause of inordinate affections, is the *corruption of Nature*, which is in every man since the fall of *Adam*. Will you know the reason, why Beares, and Wolves, and Lyons, carry themselves so cruelly ? It is, because their nature is to doe so ; Will you know why a sinfull man is subject to affect things inordinately ? the reason is, because he hath a bad nature ;

ture; it is naturall to him to doe it, and as readie to him, as sparkles of fire to flie upwards; We see, some men are apt to be taken with such a disease, that is bred and borne with them, they cannot escape it. Now, the remedy to remove the evilnesse of nature, is, to get new *natures*, that is, to get another nature, a holy, regenerate disposition, untill then, men shall never be able to doe it; many labour to mortifie their affections, but yet cannot, because they are busie about the particulars, and never regard the generall; they can never make the branch good, except they make the tree good, therefore the way to mortifie, is to get a new Nature: Consider whether your nature be renewed, whether that be cast into a new mould, if it be, this is the way to mortifie inordinate affection, this is the way for the generall: So also it should be our care for any particular affection, that we finde our selves most prone to by nature, labour to thwart nature in that particular: Are you given to wrath by nature? endeavour to be humbler and meeker than other men; Is your nature more inclined after gaine? Labour to be established with a more free spirit; and this will be a meanes to mortifie you; otherwise, you shall never waine your hearts from earthly things, till you have a taste of such spirituall things, that is, you shall never winne your hearts from joyes, except you have joy and delight in Christ; you shall never overcome the griefe of losses and crosses, except you turne your affections to see the loathsomeesse of sinne: Contraries in nature doe expell one another; cold is expelled with heat;

Remedy.

darkenesse with light; so you must expell carnall affections with spirituall.

Cause 6.

The sixt cause of inordinate affections, is *carelesnesse* and *remisnesse*; that is, want of spirituall watchfulnesse over the heart, when men rather give occasion unto the affections to be inordinate, than prevent the occasions of it.

Remedy.

For the cure of this, *take heed*, not of sinne onely, but of *the occasions of sinne*; for a man to hate sinne, and not to hate the occasions of it, is to deceive himselfe, that is all one, as for a man to walke upon Ice, that is afraid of falling: Iron will move, if the load-stone be neere: So the affections will stirre up, if there be any alluring sinfull object.

Simile.

And therefore, if sinne knocke at the doore of your hearts, you must not let it in presently, but aske his errand, plead the cause with it, and consider the hindrances and inconveniences that come by it. For a man to say, I will give over my lusts, and yet will keepe such company as hee did before, and use his old haunts, hee doth but deceive himselfe:

Prov. 29.
19. & 23.
30.

Proverb. 29. 19. Make no friendship with an angry man, and with a furious man thou shalt not goe: Prov. 23. 30. Be not amongst Wine-bibbers; that is, if thou hast used this company, and usest it still, thou fleest not occasions of sinne; and therefore wee must watch over our soules, the *heart is deceitfull above all things*; take heed to the beginning of your affections, and looke to the beginning of inordinate lusts, when you see it rising, if you perceive but a glimpse of it, quench and resist it, else it will cost you a great deale more paines afterwards: the affections by little and

and litle, giving way to them, will soone get strength, if you let them alone, you set your hearts and mindes on fire: A man that is full of anger, or any passion, knowes not how to helpe himselfe, so dangerous is it to give way to affections, that they carry a man unawares to inordinatenesse; the best way therefore is to quench it at first; if you cannot quench it when it is a sparke, how will you doe when it is a flame? As you are to looke to the beginning, so take heed of making false truces with them; for inordinate affections doe more hurt by ambushes and secret invasions, than by open warre, therefore looke to them on every side, lest they rob you of Grace before you are aware.

The seventh cause of inordinate affects, is, *the roote whereon they grow*, labour to see the roote, and remove it: If one affection do distemper the minde, it drawes on another distemper, and you cannot lessen that latter inordinatenesse, unlesse you weaken the former, which was the roote of it: As for example, Anger growes upon pride, you shall never lessen or cure that affection of anger, except you weaken pride: Now, pride causeth anger and contention; *Jonah* was angry, whence came it but from his pride? When a man through pride knowes not himselfe, he forgets God; and this man that forgets God, will bee violent in his griefe, in his complaints, in his feares, in his desires, and will never bee healed, till hee bee humbled, and brought to a base estimation of himselfe.

Lastly, I would have you to know, that God is the onely Agent in this worke of mortification: and therefore have dependance upon God, for it is Gods

Cause 7.

Pfal. 33.
13. 14.

Spirit that must cause a man to mortifie : man is not able of himselfe, except God perswade him, *Psal. 33. 13, 14.* Except the Lord speake once and twice to us, we will not regard it: *Paul* was troubled with a strong affection, what doth he? He goes to God, and prayes to him to take away that strong mist; and so must we doe, pray to God in Faith, doe but beleewe, and wee shall have our requests granted: continue in Prayer, and hold out without wearinesse, and be your affections what they will be, yea never so strong; such as you thought would never be mortified; yet you shall overcome them.

Vse.

The last use that is drawne from hence, is this: If inordinate affections are to bee mortified, then is any excesse in any desire sinfull, and for which wee ought sharply to reprove our selves: many grieve for some other temporall things, this is inordinate, when they can yet joy in other things; so we qualifie our griefes with joyes, and our joyes with griefes, we are not inordinate: but we are to take heed of excesse in them, for that makes them sinfull: as our over-grieving at crosses and losses; our over-loving of earthly things; too much delight in sports: These are turned into sin to us, affections are set in the heart for the safegard of the soule: A foole indeed, for want of skill, may hurt himselfe with them, but he that is skilfull, knowes how to use them without prejudice to himselfe; and if they be thus well used, they are very serviceable to the soule; but if they be once strong-headed; that is, get the bridle betweene their teeth, so as they will not bee ruled, then they proove hurtfull unto us.

Marke

Marke what the wise man saith of the lust of uncleanness; and it is true of all such lusts, *the strong man is slaine by them*: therefore fight against the lusts of uncleane and inordinate affections. And that you may doe it, and be willing to part with them, marke these motives following.

The first motive I take out of *1 Tim. 6. 10.* The Apostle speaking of covetousnesse, calls it, *the roote of all evil, &c.* and what may be said of this, may be said of any other sinne very truly; this is one motive: Inordinate affections promise profit and contentment, and yet will pierce you thorow with many sorrowes; that is, it taketh away the health and tranquillitie of the soule: even as the worme doth eate the same tree that doth breed it. And looke as the inward heate of an Ague is worse than the outward heate; so these inward Ulcers of the soule and affections doe trouble us, and pierce us more than any outward grievance whatsoever, that can assault the body: Let a man have houses in the Cittie, goodly Gardens; Orchards, Lands, and all contentments on every side; yet his inordinate affections doe not suffer him to injoy any one of these, nay, nor to injoy himselfe; hee cannot converse, talke, or meditate with himselfe; it makes a man to bee wearisome to himselfe; It hinders a man altogether from doing that which is good: One disease of the body is enough to take away all comforts outwardly that a man hath; and one inordinate affection of the soule, takes away all pleasure and contentment within: Let a man bee sicke, neither rich Cloathes, nor a faire

Motives to
conquer
and master
inordinate
affections.
Motive 1

Simile.

Simile.

Motive.

2

Prou. 18.

14.

faire chamber, can comfort him; so let a man have but one inordinate passion, all other things are nothing to him; he takes no pleasure in them.

The second Motive is taken from that of *Salomon*, *A mans spirit will beare his infirmities, But a wounded spirit who can beare?* that is, this doth make a man unable to beare any thing else: For example, A strong love set upon the things of this life, wounds the soule; and so makes it unable to beare the least losse of any of them, it deads the heart within a man: So immoderate griefe addes affliction to affliction; Immoderate feares are worse than the thing feared, whereas otherwise, afflictions are nothing grievous, if they bee rightly used: *Paul* was in prison, and so were *Ioseph's* Brethren, yet you see the difference; the one full of joy, the other full of griefe and sorrow, because they had sinned; their Consciences were not whole, they could not beare their burthen: therefore, looke to your affections, that you may passe thorow the changes of this life with more comfort, if you cannot bring your minde to the doing of this, then bring those things to your minde, labour to mortifie them, and that is the best way to bring your mindes to the things; my meaning is, if you cannot bring your minde to love worldly pleasure and contentments lesse, mortifie them to your minde; that is, looke not at them as pleasures or contentments; if you must love them, let them seeme lesse lovely to you: die to them in affection, or else, let them die to you in apprehension; True indeed, without Gods over-ruling Power, wee can doe nothing; yet wee must use the
meanes,

meanes, as wee see in the casting of a Die, it is not in us to win as we please, but yet the playing of the cast is requisite; so the mortifying of the affections, it is not in us, yet wee must use the meanes for to doe it; let us not give satisfaction to any lust, but hinder it to our powers: It is a shame for us to have our hearts affected with any sinfull lusts, were we more carefull of our Soules, these inordinate affections would be more broken and kept downe by us. Beleeve it, strong affections breed strong afflictions, and say, thou shouldest have riches and contentment in earthly things, and yet have inordinate affections, this is no helpe for thee, it is but an applying of an outward plaister to an inward sore, that will doe it no good.

Simile.

Simile.

Motive

3

1 Tim. 6. 9.

The third Motive is taken from 1 *Timothy* 6. 9. the Apostle speaketh there of the Desire of Riches, hee saith, that *It breedeth many foolish and hurtfull Lusts*, in that regard wee should mortifie them, because they are foolish Lusts, and foolish, because hurtfull, when a man hurts himselfe out of some mis-take, or by his owne heedlesseesse, hee is properly said to be a Foole: It is properly folly, when a man hurts himselfe, whilest hee seekes to doe himselfe much good; wee seeke to doe our selves good, when wee give satisfaction to every Lust, but yet wee hurt our selves; strange Affections invite us to sinne, and sinne brings to misery; and thus they are hurtfull. Shun them therefore, seeing God hath appointed them to bee mortified, let us mortifie them; whatsoever God hath appointed to be mortified, and we will not doe, it is as hurtfull for us, as *Achans* Wedge wasto *Achan*.

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which

Judg. 6. 14.

which is called a *curſed thing* : And ſo every unmortified luſt is a *curſed thing*. Take we heed of it.

Motive

4

Jam. 1. 20.

The fourth motive is this, becauſe inordinate neſſe of affections hinders us in the doing of the good actions, wherein our happineſſe doth conſiſt, they make the faculties of the ſoule unfir to doe the things they ſhould doe : as *James 1. 20. the wrath of man worketh not the righteouſneſſe of God* ; that is, it diſableth a man to worke that righteouſneſſe hee ſhould doe ; and what may be ſaid of wrath, may be ſaid of any other affection ; As of malice : *1 Pet. 2. 1. Wherefore laying aſide all malice, &c.* that is, while theſe are in you, you cannot heare the Word as yee ought ; So for inordinate deſire of gaine : *Ezek. 31.* the reaſon why the people heard without profit, was, becauſe *their hearts went after their covetouſneſſe* : Mortifie theſe luſts, and then you ſhall goe with eaſe and ſafetie in the way of godlineſſe, yea, wee ſhall be carried to it, as a Boate is with the winde, with all facilitie and expedite neſſe.

1 Pet. 2. 1.

Ezek. 31.

Motive

5

The fifth motive is, becauſe of the ſhame and diſhonour they doe bring men into ; men are afraid of ſhame in other things ; it were to be wiſhed, they were ſo afraid of ſhame in this : Every inordinate affection is a ſhort drunkenneſſe, and it brings the drunkards ſhame to a man ; drunkenneſſe diſcloſeth all, and ſo if there be any corruption in the heart, inordinate affection drawes it forth. Every man is aſhamed of indiſcreetneſſe in his carriage ; now, what is the cauſe of indiſcreetneſſe ? it is the defect of wiſdome, either the forgetfulneſſe, or not heeding of the time, place,

place, or action wee are about; and what makes this forgetfulness? It is the drunkenness of passion. When the Apostle James would shew who was a wise man, he saith, *he will shew out a good conversation in his works*; there will be meekness and gentleness in his carriage and behaviour; but, if there be any envie or strife in the heart, this shewes a man to be but a weak creature: whereas on the contrary, it is an honour in a man to passe by an infirmity; That is a signe of a strong man, that is able to overcome himselfe.

Jam. 3. 13.

The sixth motive is, because they blinde the reason and judgement, which should be the guide of all our actions in the course of this life; that which is said of bribery, that it *blindes men*, and that the affection to the bribe makes the sinne a great deale more; the like may be said of other sinnes: As long as passion rageth, thou canst neither judge of thine owne, nor of others faults: If thou wouldest judge of another mans fault, *take away the beame that is in thine owne eye*; And so if thou wouldest judge of thine owne faults, these affections must not blinde the minde and the reason, for so they will hinder us in discerning good, and in doing any thing that is good; for when the minde is corrupted, the will is corrupted; and then in stead of walking in the wayes of God, wee walke in the paths of sinne, therefore, in regard of the safetie and securitie of our lives and actions, wee should mortifie these our affections.

Motive
6



HOW
TO MORTIFIE
COVETOUSNESSE.

COLOSSIANS 3.5.

And Covetousnesse, which is Idolatrie.



Covetousnesse, which is Idolatrie, that must be mortified as well as the other earthly members. Now, this *Covetousnesse* is nothing else but an inordinate and sinfull desire, either of getting or keeping wealth or money. The inordinate lusting after honours, that is called Ambition; too much affecting of beautie, is called lustfulness. And lust is an inordinate affection, which when it propoundeth riches for its object, it is called *Covetousnesse*, which is Idolatrie. Now, Idolatrie consisteth in one of these three things.

First,

First, in worshipping the true God in a wrong manner, apprehending him as a Creature, giving that to him that agreeth not with him.

Secondly, when as wee make the Creature a God, by conceiving it under the Notion of a God, so did they who worshipped *Iove, Mars*, and those Heathens that worshipped the creatures as Gods.

Thirdly, when we attribute that unto it which belongeth unto God : as to trust in it, to delight in it, to put all our trust and confidence in it ; when as we thinke it can performe that unto us, which God onely can. Now, that *Covetousnesse* is Idolatry, is meant, when as we thinke that riches can doe that which God onely can doe, as that they can doe us good or evill. *If they are Gods (saith God) let them doe good or evill.* God onely doth good and evill, therefore he is distinguished from Idols, because they cannot doe it, affections follow opinions, and practice followes affections, *Heb. 11. 6. He that will cometo God, must beleeve in him.* None will worship God, unlesse they beleeve that God can comfort and relieve them in all their distresses; So when men have an opinion, that riches and wealth will yeeld them comfort, be a strong tower of defence to free them from inconveniences, this makes them to trust in them, and this thought is Idolatry.

Esa. 41. 25.

Heb. 11. 6.

There are two points of Doctrine that rise from these words.

Doct.

The first is this: That to seeke helpe and comfort from any creature, or from *Riches*, and not from God alone, is vaine and sinfull.

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The ſecond is this : That *Conciouſneſſe* which is Idolatry, is to be mortified.

For the firſt, for to ſeek any helpe or comfort from any creature, and not from God alone, is vaine, and ſinfull, and it muſt needs be ſo, becauſe it is Idolatry. Now, in Idolatry, there are three things :

Firſt, vanitie and emptineſſe; *1 Cor. 8. 4. An Idoll is nothing in the world.* Here is vanitie.

Secondly, ſinfulneſſe: There is no greater *ſin* than it is, and it is extreame vaine, becauſe wee attribute that to it, which doth onely belong to God, to thinke if that I am well, and ſtrong in friends, have a well bottomed eſtate, *that my mountain is ſtrong on every ſide, I ſhall not be moved*; This is ſinfull and vaine; you ſhall not live a whit the better, or happier for it; A ſtrange *Paradoxe*, contrary to the opinion and practice of moſt men. When we conſult with our treaſures, do not we thinke, that if we have ſuch wealth, and ſuch friends, that we ſhould live more comfortably and happily? There is no man but will anſwer, that he thinkes ſo. But yet my brethren, wee are deceived, it is not ſo: it belongs to God onely to diſpenſe of his *Prerogatives*, good or evil. *A horſe is but a vaine thing* (ſaith the *Pſalmiſt*) *to get a victory*, that is, though it be a thing as fit as can be in it ſelfe, yet if it be left to it ſelfe without God, it is but vaine, and can doe nothing. So I may ſay of Riches, and other outward things; Riches are vaine, and honours and friends are vaine to procure happineſſe of themſelves: So *Phyſicke* of it ſelfe is vaine to procure health without God, they are nothing worth, hee that thinkes otherwiſe, erreth. It

was

was the folly of the *Rich man*, that hee thought so, and therefore sung a *Requiem* unto his soule : *Eate and drinke, and be merry, O my soule, thou hast good laid up for thee for many yeares.* Hee did not thinke himselfe happie, because he had any interest in God and his favour, but because hee had abundance of outward things, and therefore you see the end of all his happinesse, *Thou foole, this night shall thy soule be taken from thee,* and then what is become of all thy happinesse. Yet such is our folly, that most of us reflect on the meanes, and on the creatures, and expect happinesse from them, but *Christ* tells us, they will not doe the deed ; this night shall they take away thy soule, and then all thy happinesse is gone. The rich man thought before, hee had beene sure as long as his wealth continued with him, that hee needed not to expect any calamitie, but now he sees that hee built on a sandy foundation. *David*, though a holy man, being established in his Kingdome, having subdued all his enemies, and furnished himselfe with wealth, he thought that *his Mountaine was then made so strong, that it could not be moved,* that to morrow should be as yesterday, and much more abundant. But no sooner did *GOD* hide his face from him, but hee was troubled. To shew that it was not his riches and outward prosperitie that made him happie, but God onely. So *Dan.* 5. 28. *Belshazzar*, when as he thought himselfe happie, being invironed with his wives, Princes and servants, when as he prayed the gods of silver, and the gods of gold, abounded with all outward prosperitie, and reposed his happinesse in it,

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Luk. 12. 19.

Psal. 30. 7.

is accounted but a foole by *Daniel*, because he glorified not God, in whose hands his wealth and all his wayes were, and therefore hee was destroyed. These things of themselves will not continue our lives, nor yet make us happy of themselves; we take not one step of prosperitie, or adversitie, but Gods hand doth lead us. My brethren that heare mee this day, that have heretofore thought, that if you had such an estate, such learning, such ornaments, and such friends, that then you were happy. To perswade you that it is not so, it would change your hopes and feares, your grieve and joy, and make you labour to be rich in Faith and good workes. It will be very hard to perswade you to this, yet wee will doe what wee can to perswade you, and adde certaine reasons, which may perswade you to beleieve it to be so; if God shall adde a blessing to them that joyne the operation of his Spirit with them to perswade you.

I
Reason.

First, this must needs be so, in regard of Gods all-sufficiency, he alone is able to comfort without the Creatures helpe, else there were an insufficiency, and narrownesse in him, and so then he should not bee God, if he could not fill our desires every way, even as the Sunne should be defective, if it needed the help of Torches to give light. God is blessed not onely in himselfe, but makes us all blessed: It is the ground of all the Commandements. *Thou shalt love and worship the Lord thy God, and him onely shalt thou serve.* Wee must love him with all our hearts, with all our soules; Let not the Creature have any jot of them, because all comfort is from God, *Gen. 17. 1. I am God all-sufficient,*

cient, walke before me and be perfect, that is, love me altogether, set your affection on none but me, yee neede not goe unto the Creature, all is in me. If the Creature could doe any thing to make us happy, and not God, then we might step out to it; but the Creature can doe nothing to it, God onely is All-sufficient to make you perfect every way; though that the Creatures be used by God, yet it is only God that makes you happy, and gives you comfort, and not the Creature.

Secondly, it must needs be so, because of the vanity and emptinesse of the Creature, it can doe nothing but as it is commanded by God, hee is the Lord of Hosts which commandeth all the Creatures, as the Generall doth his Army. A man having the Creature to help him, it is by vertue of Gods Commandement; it is the vanitie of the Creature, that it can do nothing of it selfe, except there bee an influence from God: Looke not then unto the creature it selfe, but to the influence, action, and application which it hath from Gods secret concurrence with it, what it is to have this concurrence and influence from the creature, you may see it expresse in this *similitude*. Take the hand, it mooves, because there is an imperceptible from the will that stirs it to the Creature moving, and giving influence and comfort to us, it is Gods will it should doe so, and so it is applied to this, or that action. The Artificer using a hatchet to make a stoole, or the like, there is an influence from his Art, that guid's his hand and it; So the creatures working, is by a secret course from God, doing thus and thus. And to know that it is from God, you find a mutabilitie from the

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Creature,

Reason 2,

Creature, it works not alwayes one way: *Physicke* and all other things are inconstant sometimes it helps, sometimes not, yea, many times when you have all the meanes, then they faile, to shew that there is an influence from God, and that the creatures are vanishing, perishing, and inconstant.

Reas. 3.

Thirdly, it must be so, because it is sinfull to looke for comfort from any thing but from God, because by this, we attribute that to the creature, which only belongs to God, which is idolatrie. The creature steales away the heart in an imperceptible manner. As *Abalom* stole away the peoples hearts from *David*, or as the adulterer steal's away the love of the wife from her husbands: it makes you serve the creature, it makes you settle your affection upon the creatures, if they faile, you sorrow, if they come, ye joy, and ye do this with all joy, all delight, all pleasure and desire, this is a great sin, nay, it is the greatest sin; As adulterie is the greatest sin, because it severs and dissolves the marriage: so it is the greatest, because it severs us from God, and makes us cleave to the creature.

The maine consectory and use from this, is to keepe you from lusting after worldly things: Men are never weary of seeking them, but spend their whole time in getting of them, and this is the reason why the things that belong to salvation, are so much neglected, men spend so much time in a thousand other things and trifles, and have no time at all to serve God in; they are busie about riches, honour, credit, or the things whereon their fancies doe pitch, but if this bee digested, it will teach you to seeke all from God, who disposeth

disposeth all things, and to whom the issues of life and death, of good or bad belong.

Consider with your selves, and you shall finde that the reason wherefore you doe seeke for outward content or comfort is, because you doe thinke it will doe you good if you have it, or hurt if you have it not, but herein you are giving that to the creature, which only belongs to God, *Esai. 1.23. If the idols be gods, let them doe good or evil*, saith the Lord. The scope of this place, is to cast off the whorish and adulterish affection of those that have an eager and unwearied desire after earthly things, by shewing that they cannot doe us any good or hurt. Therefore God punished *David* exceedingly for numbering of the people, because that hee thought they could strengthen him against his enemies without Gods helpe, therefore, *Jer. 23.14* Thus saith the Lord, *Let not the wise man glory in his wisdom, neither let the mightie man glorie in his might, nor the rich man glorie in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth, that I am the Lord, that executed loving kindnesse, judgement and righteousness in earth.* As if hee should have said, if these things could doe you good or hurt, there were some reason that you might seeke them, but there is nothing in them that you should desire them, for it is I onely that execute Judgement and Mercie, all good and evill is from mee, therefore *Psalme 62.* wee have this caveat given us: *If riches increase, set not your hearts upon them, magnifie not your selves for them and in them, for all comfort is from God onely, else you might set your hearts on them,*

but now all power and kindnesse is from him, therefore your wealth cannot doe it.

Object.

But it may be objected, that God doth comfort us, and make us happy in this life by meanes, and that riches are the meanes, wherefore then may wee not seeke to them to get this comfort?

Answer.

To this I answer, that God doth reward every man according to his works, not according to his wealth, yea, hee can comfort us without these, for hee is the God of all consolation, *2 Cor. 1. 3.* and that hath inclusive and exclusively all comfort in him and from him, none without him; If wee thinke to have it from honour, wealth, or friends, wee deceive our selves, for they are vaine and profit not, *1 Sam. 12. 25.* *Turne yee not aside, for then should you goe after vaine things, which cannot profit you, nor deliver you, for they are vaine. All these things without God will profit you nothing.*

Object.

But will not wealth and friends profit us?

Answ.

No, not at all, they are vanitie, they are emptie in themselves, they cannot doe it, they are in themselves but vanitie; having the Creature you have but the huske without the graine, the shell without the kernell, the creature is but emptie of it selfe, except God put into it a fitnesse to comfort you, all is vanitie and nothing worth, and this vanitie is nothing but emptinesse. And this serves to correct the thoughts of men, who thinke that if they had such an estate, and all their debts paid; If they had such and such friends, that then all would bee well with them, and who is it that thinkes not thus? But let those that entertaine such thoughts, consider the vanitie of the Creature;

All

All our finnes proceede from the over-valuing of the creature, for sinne is nothing but an aversion of the soule from the immutable God to the Creature. Labour then to conceive of the creature aright, that it is vaine; this will keepe you aright, and hinder you from going from God, and cleaving to the Creature.

To presse this further, consider these 4. things:

First, if you goe another way to worke, all you see and seeke comfort in the creature shall be labour lost, for it is not in the power of the Creature to yeelde you any comfort; If you busie your selves with seeking of comfort from it, you will walke in a vaine shadow, *Psal. 39. 6. Surely every man walketh in a vaine shadow, Surely they are disquieted in vaine. He heapeth up riches, and knoweth not who shall gather them.* If we looke for comfort from riches, wee looke it but from a shadow, all our labour is in vaine.

There is a shadow of the Almighty wherein some men walke, where they shall bee sure to finde this comfort, others there are that walke in the shadow of the Creatures, in the vanitie of their mindes, seeking comfort from it: Those who thus walke, shall be deceived. A shadow though it seeme to be something, yet it is nothing, 'it may seeme to have the lineaments of a man, or some other creature, yet it is nothing: So these outward things may seeme to have something in them, but yet indeede they have nothing, those that seeke for comfort in them, commit two evils, *Jer. 2. 14. They forsake God the Fountaine of living water, and digge unto themselves pits that will hold no water; God having all comforts in him, comforts never failing,*

because there is a Spring of comfort in him, yet wee forsake him, and digge pits, which if they have any water, it is but borrowed, and not continuing, and that water which they have is none of the best, it is muddie, and will not alwayes continue: Wherefore pitch your affections upon the true substantiall good, not on vanities. If wee see a man come to an Orchard full of goodly fruite, and he should onely catch at the shadow of them, netling his hands, and spending his labour in vaine, we would account him either a foole, or a mad man; yet we in the cleare Sun-shine of the Gospel (such is our madnesse) catch and seeke after shadowes, with trouble of minde, and sorrow of heart, neglecting the substance.

2.

Secondly, consider that you seeke your happinesse the wrong way, that is, you seek it in worldly things, they are not able to helpe you, because they reach not to the inward man, the bodie is but the sheath and case, our happinesse lies not in it; So in the creatures, their happinesse consists not in themselves, but in something else, It lies in observing the rule which God hath appointed for them. The fire observing the rule which God hath given it, is sure; so of water, and so of all creatures animate and inanimate, the happinesse consisteth in observing the rules which God hath prescribed to them. The Law of God is a rule that wee must walke by, following it as a rule wee are happie, that doing well, and observing the Commandements make us happie: *Hee that keepeth the Commandements shall live in them*: Hee that departeth from them is dead. Every motion of the fish

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out of the water is towards death, but every motion of it in the water is to life: So let mans motions bee towards God, and then they are motions to life; but let him move after outward things, and it is a motion towards death and miserie, and therefore if you seeke this comfort from outward things, you goe the wrong way to get it.

Thirdly, consider that you make a wrong choice, you seeke not that which will doe it; if you seeke for this comfort in God, all is in one place; but if you seeke for it in the creatures, you must have a multitude of them to comfort you; If that they could comfort you, you must have health, wealth, honor, friends, and many other things, but there is one thing onely will doe it, if you goe the right way to get it, you shall finde it onely in God; *Martha*, she was troubled about many things, when as one thing onely was necessary. If you looke for comfort in earthly things, you must have a thousand things to help to it, *But godlines which hath the promises of this life, and of the life to come,* doth yeelde this comfort of it selfe, if you seeke it in it.

3.

It is a great advantage for us to have all the comforts in one thing: Godlinesse onely hath all these comforts, therefore seeke them in it.

Fourthly, consider, that that comfort and happinesse which you have from the creature, is but a dependant felicitie, and it is so much the worse, because it depends on the creature, which is mutable and uncertain; how much better is it to depēd on God, in whom is no shadow of varietie or change. Every creature

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4.

is weaker, by how much it hath dependance on another, and so are you weaker, by how much the more you depend on outward things; If you depend on freinds, they may change their affections, and become your enemies, or death may take them away, and then your happinesse is gone: If you depend on Riches, *Prov. 23.5. Wilt thou set thy eyes on that which is not? for riches certainly make themselves wings, and flie away as an Eagle towards heaven,* and then your happinesse is gone: but if you seeke for, and place your happinesse in God, in whom is no change or alteration, then it is perpetuall. A dependancy on things that are mutable, will yeeld no comfort, because God will have all to depend on himselfe. Therefore, the *1 Cor. 1.30. Christ of God is made unto us wisdom and righteousness, and sanctification, and redemption, that no flesh might joyce in it selfe, but that he that glorieth might glory in the Lord:* for this end, God hath conveyed Christ unto us, that he might make us beleieve that we fare not the better for any Creature, and that so we might joyce onely in the Lord; Therefore hee that made Christ Redemption from all evill, that he might furnish us with all good, Christ hath redeemed us from hell and misery, and from want of good things, seeke not then a dependance on the Creature, thinke not that it will better you, and this will make you to depend on Christ; Therefore for these regards, correct your opinion of worldly and outward things, and judge of them with righteous iudgement, depend onely on God, if you will have him to be your Portion as hee was the Levites, refuse him not as the Israelites did,
depend

depend upon him in good earnest; A little, you say, with Gods blessing will doe much; Labor not therefore, neither toile you to leave great portions to your children, the common pretence that men have for their Covetousnesse, for though you leave them never so much, if Gods blessing bee not on it, it is nothing, it can yeeld them no comfort, yea, many times it is an occasion of their hurt. If then Gods blessing be all in all, if that onely can administer comfort, and make us happy, I would aske you this Question: What if you did leave your children onely Gods blessing, would it not bee sufficient though you left them little or nothing else, you thinke not so, and yet whatsoever you can leave them without Gods blessing, is nothing worth; Preachers labour much in this, to draw you from worldly things, and all to little purpose; it must be Gods Teaching, that perswades within which must effect it; you must therefore take paines with your hearts, the generality of the disease shewes that it is hard to be cured, labour therefore to finde out the deceits which hinder the practice of these things, which are these:

One Deceit that deceives them, is, that they are ready to say, that those things are the blessings of God. Why should we not rejoyce in them: so afflictions, they are crosses, and therefore grieve for them; It these then did not abide to our blessednesse, why count we them blessings, and account poverty as a crosse.

To this I answer, that if you take them as blessings, you may rejoyce in them as the instruments by which God doth you good; blessings are relative words,

Deceit 1

Quest.

Ans.

they have reference unto God, if you consider them without reference to him, they cease to be blessings; therefore if you consider them meerely as blessings, you may rejoyce in them. Now yee receive them as blessings.

I

First, if you depend upon God for the disposing; continuing, and want of them, if you thinke you shall enjoy them no longer than God will; If you thinke thus with your selves, wee have wives, children, friends, and riches, 'tis true, wee have them, but yet they shall not continue with us an houre or minure longer than God will: If you thinke so in good earnest, then ye rejoyce in them as blessings. A man that is relieved when he is in danger, lookes more to the will, than to the hand of him that helps him: Wee looke more to the good will of our friends, than to their gifts: So we should looke more unto Gods will and pleasure, than to the benefits he bestows upon us; The consideration of these things as blessings, must raise up your thoughts to heavenly things, to consider, that whatsoever is done on earth, is first acted in Heaven: The Sunne is first eclipsed there, and then here: So that your estates are first eclipsed there, before that they are here; looke therefore on God, and on these, as meerly depending on Gods will, and then you enjoy them onely as blessings.

2

Secondly, you looke on them as blessings, if you looke upon them, so as to know that you may have them in abundance without any comfort; Instruments have nothing of themselves, whatsoever they have is put into them.

A

A man may have friends, and all other outward things, his mountaine may seeme to be strong, yet without Gods blessing on them, he may want comfort in them; When as you thinke this, that you may have those things without comfort, it is a signe that your eye is on God, that you looke on them onely as the *Vehiculars*, or conduct-pipes to convey comfort. The aire yeelds light as an Instrument, though it have no light of it's owne, the water may heate, but not of it selfe, but by the heat which is infused into it by the fire, so if a man drinke a potion in Beere, the Beere of it selfe doth not worke, but the potion worketh by the Beere: So it is with all outward blessings, they of themselves can yeeld you no comfort at all, but if they would yeeld you any, it is by reason of that comfort which God puts into them.

Thirdly, you doe then enjoy them as blessings, if you thinke you may have comfort without them; The ebbing and flowing of outward things, doth not augment your comfort, or diminish it. Those that have not any outward blessings, may have more gladnesse and comforts in their hearts, than those whose corne and wine are increased, *Psalm. 4. 7.* Those who have but a small Cottage, and a bed in it, are many times more happie, more healthy, and sleepe more quietly than these rich men, whose wealth will not suffer them to sleepe, *Eccles. 5. 12.* Many there are that seeme to want all outward blessings and comforts, yet are full of inward comforts and delights. Many there are, who like *Paul* and the Apostles, seeme to have nothing, and yet possesse all things. As it is

all one with God, to helpe with few or with many, so he can comfort with few friends and externall blessings, as well as with many; yea, he can make a little which the righteous have, more comfortable than all the renewes of the ungodly, be they never so great.

That which hath beene said of blessings, the like also may be said of crosses, you may grieve for them if you take them as crosses, but withall take heed that yee account not those things crosses, which indeede are no crosses: want was no crosse to *Paul*, nor yet imprisonment, for in the one he abounded, in the other he sung; it is advantage unto us sometimes to have outward blessings taken from us. It is advantage for us to have blood taken away in a plebresie; It is good sometimes to lop trees, that so they may bring forth more fruit; so it is good for us many times to have crosses for to humble us, and to bring us neere unto God, yet we may sorrow for the losse of those things, and take it as a crosse. If you can say this from your hearts, that yee are not afflicted, because yee are made poore, because your wealth is taken from you, but because it is Gods pleasure to take it away from you, either for the abuse of it, or else to punish you for some other sinne. So that if you be cast into some sicknesse, you may not grieve for it as a crosse meerly, as it is a *sicknesse*, but as you conceive the hand of God in it, laying it on you as a punishment for your *Sinne*.

2
Deceit.

The second Let, and Deceit is, the present sense and feeling which we have of the comfort that comes from abundance of outward things, therefore whatsoever

soever is said to the contrary, is but speculations and phantasies : men are guided by sense which cannot be deceived; wee finde and feele comfort in those things by experience, wee see a reality in these things, and therefore whatsoever you say to the contrary, is but in vaine, and to no purpose.

To this I answer, that you must not judge of things according to *Sense*, for *Sense* was never made a Iudge of God to judge of these things, but judge of them according to faith and rectified reason, which judgeth of all things that are to come, that are past, and present altogether, and so can best judge of these things as they are.

Now, for to helpe your judgement in these things.

First, consider what the *Scripture* doth say of them, what it doth say of pleasures, friends, and riches, the *Scripture* presents things as they are, and that tels you that they are but vanitie of vanities, all is but vanitie.

Secondly, consider the judgements of others concerning them who have beene on the stage of afflictions, and have abounded in good workes whilest they lived; but are now gone.

Thirdly, consider what you will judge of them at the day of death, then men are awaked, and see these things as they are indeede, and then they bemoane themselves, that they have spent so much time in seeking after those things that will not profit them, and spent so little time in looking after salvation.

Iudge not of them as you finde them for the present, but likewise as you shall finde them for the time to come, judge of altogether.

Answ.

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Now, for *Sense*, you must understand, it is double.

1 First, there is a *sense* and feeling of the comfort of the Creature, as a man that is benumbed with cold, is refreshed with fire, or a man that is faint and feeble in heart, is refreshed with Wine.

2 Secondly, there is a super-eminent comfort, proceeding from an apprehension of Gods favour towards us, in giving these blessings to us.

There may be an inward distemper, which may make our joyes to be hollow and counterfeit. There may be sadnesse of heart, when there is outward joy, because there is an inward and *Super-eminent Sense*, which affects the heart another way, and therefore *Eccles. 2. 2.* It is called made *joy*, because we minde it not. It is the *joy of joyes*, and life of comfort, that is from within, that proceeds from the inward man; As the soule is strong in health, so it findes more comfort both in externall and Super-eminent comfort. Graces are to the soule, as health is to the body, the more and the greater they are, the more comfort they minister.

Object.

But yee may say, that the Creature can administer its owne comfort, and of it selfe.

Answer.

To this I answer, that there is an aptnesse and fitnessse in the Creature to comfort us, but yet it can yeeld no comfort without God; wherefore keepe your affections in square, have so much joy and delight in the Creature, as the Creature requires, and no more; If your affections hold a right proportion with their objects, they are aright, therefore thus farre you may joy in the Creature, and no further.

First,

First, you may joy in it with a remisse joy, yee may also sorrow with a remisse sorrow, yee may joy in it as if yee joyed not, and sorrow in it, as if you sorrowed not.

Secondly, you may joy in them with a loose joy, and affection, as they sit loose to you, so you may sit loose to them, 1 Cor. 7. 29, 30, 31. *Brethren, the time is short, it remaineth therefore, that those which have wives be as if they had none, that those that weepe, bee as if they wept not, that those that rejoyce, as if they rejoyced not, and those that buy, as though they possessed not, and those that use this world, as not abusing it, that is, Let your aff. ctions bee loose to these things. Take any of these outward things, you may cast your affection on them in a loose manner, goe no further than this, the fashion of the world passeth away, yee may bee taken away from it, and it from you, therefore aff. ct it no otherwise than a transitory thing, and with a loose and transeunt affection, willing to depart from it, whensoever it shall please God to take it from you.*

Thirdly, you may love them with a dependant affection, they are things of a dependant nature, they have no bottome of their owne to stand upon, they only depend on God, and so you may love them as depending on him, eying the Fountaine, and not the Cisterne from whence they flow, take not light from the Aire, but looke to the Sunne from whence it comes.

The third Deceit is a false reasoning. *Wee finde it otherwise by experience; We see that a diligent hand maketh rich, and bringeth comfort, we see that labour bringeth learning, and for the labour which we take to get it,*

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Deceit.

it, in recompence of it, it makes us happy.

Ans.

To this I answer, that this claime doth not alwaies hold, God breakes it many times: Riches come not alwaies by labour, nor comfort by Riches, the labour profiteth nothing, *Psalm 127. 1. Except the Lord build the house, they labor in vaine that build it except the Lord keepe the City, the Watchman watcheth but in vaine.* It is in vaine to rise up early, to goe to bed late, and to eate the bread of carefulnesse, yee shall not reape the fruit ye expect, unlesse God be with your labour. If Christ be absent, the Disciples may labour all night and catch nothing, but if hee be present with them, then their labour prospereth, then they inclose a multitude of Fishes: So when wee labour and takes paines, and thinke to bee strong in our owne strength, without Gods helpe, wee goe to worke with a wrong key, which will not open, but if Gods hand be in the businesse, we doe it with great facility and ease, which God hath appointed wee should doe. You may see this in *Ioseph*, God purposed to make him a great man; see with what facility he was made the Governour of *Egypt*, next to *Pharaoh*, without his owne seeking, and beyond his expectation: So it was with *Mordecai*, so with *David*; God appointed to make them great, and therefore they became great, notwithstanding all oppositions. On the contrary, let man goe on in his owne strength, and he shall labour without any profit at all: hence it is, that many times wee see a concurrence of all causes, so that wee would thinke that the effect must needs follow, and yet it followes not, and if it doe follow, yet we have no comfort in it.

First,

I.

First, because God makes an insutableness and disproportion betwixt the man and the blessing, as betweene *Iudas* and his Apostleship: A man may have tables well furnished, riches in abundance, a wife fit for him, and yet have no comfort in them, because God puts a secret disproportion betwixt him and them.

2.

Secondly, though there be a concurrence of things, yet God may hinder the effect, sometimes for good, and sometimes for evill, as *Elisha's* servant was readie in the nicke, when the *Shunamite* came to beg her possessions and lands of the King, *2 Kings* 8. 5, 6. He was then telling the King how *Elisha* had restored her sonne to life: So *Abraham* when he was to offer up his sonne *Isaac*, in the instant God sent the Ramme to be tyed in the bush: So *Saul* when he had purposed to kill *David*, God called him away to fight with the *Philistims*, and as God hinders the effect for good, so he doth for evill.

Gen. 22. 13.

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Thirdly, God doth it sometimes, by denying successe unto the causes. The battell is not alwayes to the strong. When there are causes, and the effect followes not, it is because God doth dispose of things at his pleasure, and can turne them a contrary way; health and comfort, joy and delight follow not outward blessings, except God put it into them.

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Deceit.
Object.

The fourth deceit is this: These things are certaine and present, but other things are doubtfull and uncertaine, wee know not whether wee shall have them or no.

Answer.

To this Answer, it is not so, future; spirituall and

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eternall

eternall things are not incertaine, but these things which wee enjoy here are; those things wee here enjoy, and wee also our selves, are subject to changes and alterations. Wee are as men on the Sea, having stormes as well as calmes: Wealth and all outward blessings are but transitory things, but faith and spirituall things are certaine, and endure for ever. Wee have an Almighty and unchangeable God, and immortall, incorruptible inheritance, which fadeth not away, reserved for us in the highest Heavens. In temporall things, who knoweth what shall be to morrow? In them thou canst not boast of to morrow, but as for spirituall things, they are certaine, they have no ambiguitie in them; But the maine answer that I give, is, that here wee must use our faith. Consider the grounds on which faith relies, and then the conclusion and consequences that arise from them; take heede to them, and be not deceived; If yee beleieve God to be the rewarder of all those that trust in him, as you say hee is, why rest you not on him, why are not yee contented with him for your portions, why thinke you not him sufficient? If the Creature be God, then follow it, but if God be God, then follow him, and be satisfied with him; Labour therefore for faith unfeigned, and walke according to it.

If then it be vaine and *sinfull* to seeke helpe and comfort from any creature, or from riches, and to thinke that they can make us live more comfortably; Hence then consider the *sinfulness* of it, and put it into the Catalogue of your other *Sinnes*, that formerly
you

you have had such thoughts. Every one is guiltie of this *sinne*, more or lesse : and this is a *sinne* not small, but of an high nature, it is Idolatry.

In the time of ignorance, *Satan* drew many men to grosse Idolatry, to worship stocks and stones, but now he drawes them to another Idolatry, lesse perceptible, and yet as dangerous in Gods sight as the other, who is a Spirit, and can discern and pry into it ; Let us therefore examine our hearts, and consider how much we have trusted the Creatures ; Let us condemne our selves, and rectifie our judgments to judge of things as they are ; Let us not thinke our selves happy for them ; Let us not thinke our selves blessed in them, but onely in Christ, because it is not in their power to make us happy.

If wee have so joyed in these, or loved them so, as to love God lesse, it is an adulterous love and joy. Wee have no better rule to judge of adulterous love, than this, when as our love to the Creature, doth lessen our love to God.

Now, lest we be deceived in our love to the Creature, I will give you these *Signes*, to know whether your love be right to it or no.

First, if your affection to the Creature cause you to withdraw your hearts from God, *Ier. 17. 5. Cursed be the man which maketh flesh his arme, and whose heart departeth from the Lord.* It is a signe wee make flesh our arme, when wee withdraw our hearts from God, we make the Creatures our ayme, when they withdraw us from God, *1 Tim. 5. 5. Shee that is a widow indeed, trusteth in God, and continueth in supplications night and*

Signes.

day, this is a *Signe* that they trust in God, because they pray unto him. Consider what your conversation is, whether it be in heaven or no, *Phil. 3. 20. Our conversation is in Heaven.* The neglecting and not minding earthly things, in the former Verse, sheweth him not to be of an earthly conversation, the more our hearts are drawne from God, the more are they set and fixed on earthly things.

2.
Signe.

Secondly, consider what earthly choice you make, when as these things come in competition with God, and Spirituall things, what bills of exchange doe you make, doe you make you friends of the unrighteous *Mammon*, not caring for the things of this world, when they come in competition with a good conscience, or doe you forsake God, and sticke to them?

3.
Signe.

Thirdly, consider what your obedience is to God, whether his feare be alwayes before your eyes, or whether Riches set you on worke or no: what mans obedience is, such is his trust; if yee obey God, then yee trust in him, and if ye obey Riches, then ye trust in them, and not in God.

4.
Signe.

Fourthly, consider what your affections are; nothing troubles an holy man, but *sinne*, the which makes him seeke helpe at Gods hands, and not in these. On the contrary, nothing troubles a worldly man, but losses and crosses, *Sinne* troubles him not at all; by this judge of your love to Riches, whether it be right or no.

Thus much for the first generall Doctrine.

We come now to the second, which is this:

That

That Covetousnesse is to be mortified, That Covetousnesse is unlawfull, all know it, the things therefore that will bee usefull in the handling of this point, will bee to shew you what Covetousnesse is, and why it is to bee Mortified.

Now to shew you what it is.

Covetousnesse may bee defined to bee a sinnefull desire of getting, or keeping money, or wealth inordinately.

First, it is a sinnefull desire, because it is a lust, as lusting after pleasure, is called Voluptuousnesse: It is also inordinate, the principle being amisse, and likewise the object. The principle is amisse, when wee over-value riches, set a greater beauty on them than they have, and seeing them with a wrong eye, we lust after them, by reason that wee over-value them, and thus to over-value them, is to lust after them, and to thinke that they can make us happy, is Idolatry. The object of it is as bad as the principle, when as the end is either to raise us to a higher condition, or to fare deliciously every day, or else to spend them in some lust, as well as to keepe them.

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Secondly, it is of keeping or getting money, getting it inordinately, seeking it by wrong means, or of keeping it. First, in not bestowing of it on our selves as wee ought, there is *Tenacitie* of this sort amongst men, *Eccles. 5. 15. There is a sore evill under the Sunne, namely, Riches kept by the owners thereof to their hurt, when as it is comely for a man to eate and drinke, and to enjoy the good of all his labours that hee hath taken under the Sunne, all the dayes of his life which God giveth him, for*

this is his portion, and thus to rejoyce in his labor, is the gift of God, *Eccles. 5. 18. 19.*

Secondly, thou in not giving to others, art too strait hand'd, having goods, and seeing others to want.

3. The last and chiefe thing in the definition is, inordinately, that is, which is besides the rule. A thing is said to bee inordinate, when as it is besides the square that a man doth, and in doing thus, we doe amisse.

Now, this affection is said to be inordinate in these foure respects.

1. First, when wee seeke it by measure more than we should.

2. Secondly, when wee seeke it by meanes that wee should not.

3. Thirdly, when we seeke it for wrong ends.

4. Fourthly, when we seeke it in a wrong manner.

1. For the first, wee offend in the measure, when as wee seeke for more than God gives us; that which God gives every man, that is his portion here, *Eccles. 5. 18.* and he that desireth, and with-holdeth more than his portion, is he that offends in the measure, *Pro. 11. 14.*

Object. But how shall I know Gods Will, and what my portion is?

Answ. I answer, by the event: See in what estate and condition God hath set you; See what estate hee hath given you, that is your portion, and with it you must be content, God hath a Sovereignty over us, we are but his subjects, and must be contented with what he gives us, you are contented with that your fathers or your Prince gives you, therefore you must receive that which God bestowes on you with all humilitie, and

and thankfulness; If we bee soundly humbled, wee will confesse our selves worthy to bee destroyed, *Ezek. 36. 32.* wee will confesse with *Jacob, Gen. 32. 10.* *That wee are unworthy the least of Gods mercies,* that the least portion is more than we deserve. The Prodigall being humbled, was content with the least place in his fathers house, to be as one of his household servants, and so wee ought to bee content with that portion which God hath given us, be it never so small, because it is more than we deserve, and if we desire and seeke for more, this desire is *Sinnefull*.

Secondly, as wee ought not to seeke wealth, more than is our due: So we ought not to seeke it by unlawfull meanes, not by Usurie, Gaming, Oppression, Fraud, Deceit, or any other unlawfull meanes. I adde this of Gaming, because it is unlawfull, though it bee little considered, for it is no meanes that God hath appointed, or Sanctified to get money by, because it is neither a gift nor a bargaine; I dispute not now whether playing for trifles to put life into the game bee lawfull, but of gaming with an intent to get and gaine money or wealth: This I say is unlawfull means, and such as have gotten money by such meanes, are bound to make restitution.

Thirdly, when the end of our seeking after money is wrong, then our affection is *Sinnefull*, as if we seeke it onely for it selfe, that we may be rich, or to bestow it on our lusts, and make it our ends, and not for necessities onely, and so much as shall serve our turnes, when we seeke thus, we seeke it in excessse; Hee that desires money for a journey, desires no more than will

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will serve to defraie his costs, and expences in his journey; So if a man desires money for any other end, he desires so much as will serve for that purpose, and no more; So in other things: He that is sicke, desires so much Physicke as will cure him, and no more. So wee ought to desire as much as will serve our necessities and no more. But if wee desire it for our ambition, pleasure, or any other by-respect, this desire is *Sinnesfull* and inordinate;

4 Lastly, it is inordinate, when we seeke in a wrong manner, which consists in these five particulars.

1 First, when we seeke it out of love unto it, and this manner of seeking is spirituall adulterie, James 4. 4. *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmitie with God, and whosoever is a friend to the world, is an enemy to God; If we bee in love with it for its owne beautie, it is Sinnefull, it is spirituall adulterie.*

2 Secondly, when as wee seeke it to trust in it, when as wee thinke we shall bee the safer by it, and make it our strong Tower, *Yet he that trusteth in riches shall fall, Prov. 11.28. And therefore if we have foode and rayment, we ought therewith to be content, 1 Tim. 6.8. and not to trust in uncertaine riches.*

3 Thirdly, when as we be high-minded, and thinke our selves to bee the better men for it, when as they make us looke bigger then we did before, as commonly those that bee rich doe; Therefore 1 Tim. 6. 17. *Paul bids Timothie charge those that are rich in this world, that they be not high-minded.*

4 Fourthly, when as we seek it to glory in it, as David
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hee would number the people to glorie and trust in them, this is sinnefull, *for he that glorieth, must glorie in the Lord, and not in them, 1 Cor. 1.31.*

When as we seeke it with too much haste and eagernesse, when all our dayes are sorrowes, travell and grieve, that our hearts take no rest in the night, *Eccles. 2.23.* When as wee seeke it not staying Gods leasure, such a desire is inordinate, importunate and sinfull, *1 Tim. 6.9, 10, Those that will be rich, that is, such as make too much haste to be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts which draw men into perdition and destruction, and pierce them through with many sorrowes.*

But now you will say, that riches are the blessing of God, and will demand of me whether we may not desire riches as they are blessings.

Object.

I answer, that it is true that they are blessings, and reward of the feare of God, *Prov. 22.4.* By humilitie, and the feare of the Lord, are riches and honour. Therefore it is said of *David* that hee died full of riches. *Abrahams* servants reckoned them as blessings, *Gen. 24.35.* *The Lord hath blessed my Master greatly, and he is become great, and he hath given him flockes and herds, silver and gold, men-servants and maid-servants, Camels and Asses.* *Jacob* counts them as blessings, *Gen. 32.10.* And *Christ* himselfe saith, that it is more blessed to lend than to borrow; to give than to receive; may wee not then desire them? To answere this, wee must know, that there is a two-fold will or desire: First, a remisse will, which is rather an inclination than a will: Secondly, there is a peremptorie will,

Answer.

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which is mature, ripe and peremptory; with this later will we may not desire them, but with the former we may, *1 Tim. 6.8. If we have foode and rayment, let us bee therewith content; If any man hath a desire to berich, yet having food and raiment, Let him not so desire more riches, but that he may be content with it.*

1.

Now, there is a double content; The first is, as when a man is sicke (to expresse it by a similitude) he must bee content, yet hee may pray for health, and use meanes to get it with a full and perfect will, yet with a depending on Gods Will. So wee being in want, may desire riches and wealth with a full will, sitting in the meane time quietly under Gods hand, and referring and submitting our will to his Will.

2.

Secondly, there is a content, wherein having sufficient for foode and rayment, we suffer not our wils to goe actually beyond the limits which God hath set us; Therefore God hath promised outward blessing as a reward of his *Service*, and propoundeth them as so many arguments and motives to stirre us up to feare him, and wee may desire them as his blessings, with such a desire as this: when as wee set bounds and limits to the Sea of our desires, which are in themselves turbulent, and to submit them wholly to Gods Wil. Christ being to die, had a will to live, yet not a full and resolute will, but a will subordinate to Gods Will; *Father, if thou wilt, let this cup passe from mee, yet not my Will, but thy Will bee done.* This Will was but an inclination, and not a will: So wee may will riches with a remisse will and inclination, but not with a full perfect will, that is, wee may not goe
about

about to get them with a full desire and resolution.

But how farre may a man desire wealth, where must he set limits to his desires, where must they bee restrained?

Object.

I answer, that hee may desire food and rayment, he may desire that which is necessarie for nature, without which he cannot live and subsist: As a man may desire a ship to passe over the Sea from one Countrey to another, because hee cannot passe over without it; so a man may desire food and rayment in the Sea of his life, because without it we cannot finish that course which God hath prescribed unto us.

Ans.

Now, there is a three-fold necessitie:

First, there is a necessitie of expedience, as if a man hath a journey to goe, 'Tis true, he may goe on foote, yet he may desire an horse to ride, because it will bee more expedient for him; so you may desire with a remisse desire, so much as is expedient for your vocation and calling.

1.

Secondly, there is a necessitie in respect of your condition and place, as men in higher ranke and calling neede more than men of an inferiour degree, to maintaine their place and dignitie; so they may desire to have more than they, so as they desire no more than will bee sufficient to maintaine them in that ranke and degree wherein they are placed.

2.

Thirdly, there is a necessitie of refreshment, and you may desire as much as is needfull for your necessary refreshment, as much as hospitalitie requires, so that you doe not goe beyond it. And in these three respects, you may desire God to give you as much

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as shall be expedient for you, because it is no more than nature requires.

Now besides this desire of things necessary, there is a desire of superfluity and excesse; this desire proceeds not from nature, but from lust, because that we desire such wealth, and to raise our estates, that we may bestow it on our lusts. The end of this desire, is onely to satisfie our lusts and pleasure, that like the rich Glutton, *Luk. 16. We might be well clad, and fare deliciously every day.* Many mens lives are nothing but playing and eating, and eating and playing, and are led alwayes in this Circle.

To desire Wealth to this or any other superfluous end, is very sinfull, and it must needs bee so for these Reasons:

I.
Reason.

First, because mans life stands not in abundance of excesse. Therefore in *Luk. 12. 13, 14, 15.* When as a certaine man spake to Christ to speake to his brother to divide the inheritance with him, He said unto him, *Man, who made mee a Iudge or a divider over you?* and then bad the Company beware of Covetousnesse, because *that a mans life consisteth not in the abundance of the things that bee possesseth:* That is, though you have never so much wealth, yet you shall not live the longer for it. Your life consists not in it, no more doth your comfort, for they will but please the sight of your eies, they will not make you more happy than you are. *Seeke not therefore superfluity, for your life consists not in abundance.* He is but a foole that thinkes that these things will make him happy, that these will make him rich, all that are not rich in God, are poore, and if they
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thinke themselves happy and rich in these things, they are but Fooles.

Secondly, the desire of *superfluity* is sinfull, because it proceeds from an evill root, but this desire proceeds from an evill root and a bitter, that is, from lust. It comes not from Gods Spirit, which bids every man to be contented with food and raiment; nor yet from nature, which seekes not superfluities; therefore proceeding from lust, it must needs be sinfull.

Reas. 2.

Thirdly, what you may not pray for, that you may not desire nor seeke after; But wee may not pray for *superfluities*, *Pro. 30. 8. Give me neither poverty nor riches: feed me with food convenient for me, not with superfluities, &c.* And in the Lords Prayer we are taught not to pray for superfluities, *Give us this day our daily bread*; that is, as much as is necessary for us and no more, therefore we may not desire it. The seeking of more than is necessary, doth hinder us; as a shooe that is too bigge, is as unfit to travaile as well as one that is too little.

3.

Fourthly, it is dangerous, for it doth choake the Word, and drowne men in perdition; Therefore it is *Agars prayer, Pro. 30. 8, 9. Give me neither poverty nor riches, feed mee with food convenient for mee, lest I bee full and deny thee, and say, Who is the Lord?* Fulnesse and excesse is alwayes dangerous: Full Tables doe cause surfets, full cuppes make a strong braine giddy. The strongest Saints have been shaken with prosperity and excesse; as *David, Ezechias, Salomon*, they sinned by reason of excesse in outward things; it is dangerous to be rich. Therefore it is *David's counsell, Psal. 62. 10.*

If riches increase, set not your hearts upon them: A rich man cannot enter into the Kingdome of Heaven; it is easier for a Cammell to goe through the eye of a needle, then for him to enter into Heaven. For if a man bee rich, it is a thousand to one but that he trusteth in his riches, and it is impossible that he who trusteth in his riches, shall enter into Heaven.

5. Lastly, to desire superfluitie must needs be sinfull, because that wee have an expresse command to the contrarie; *1 Tim. 8. If wee have foode and rayment, let us therewith be content;* this is the bounds which God hath set us, we must not goe beyond it.

If that it were lawfull for any man to have and to desire abundance, then it were lawfull for Kings, yet God hath set limits to them: *Dent. 17. 17. Hee shall not multiply horses, nor wives to himselfe, that his heart turne not away; neither shall he greatly multiply to himselfe silver and gold, that his heart be not lifted up above his brethren.* God hath set us downe limits and bounds, how farre we shall goe, therefore to passe beyond them is sinfull, but we passe beyond them when wee desire superfluities, therefore the desire of superfluitie is sinfull.

Object. But may not a man use his Calling, to encrease his wealth?

Answ. I answer, that the end of mens Callings, are not to gather riches; if men make this their end, it is a wrong end; but the end of our Calling is to serve God and men, the ground hereof is this: Every man is a member of the Common-wealth; every man hath some gifts or other, which may not lie idle; every man hath some Talents, and must use them to his Masters advantage,

advantage, and how can that be, except you doe good to men: Every one is a servant to Christ, and must doe Gods worke; no man is free, every one is Christs servant, and must bee diligent to serve Christ, and to doe good to men. He that hath an office, must be diligent and attend it; every man must attend his calling, and be diligent in it.

If riches come in by your callings, that is the wages, not the end of our Callings; for that lookes onely to God, we must not make gaine the end of our callings: There are many that make gaine their Godlinesse, and the end of their callings; Some preach onely for gaine, others use other callings onely for gaine; but if any man will make gaine the end of his calling, though hee may conceale and hide his end from men, yet let him bee sure that hee shall answer God the seacher of the heart for it. On the other side, if a man by diligence in his calling have riches following him, he may take them as a blessing of God bestowed on him, and as a reward for his calling. *The diligent hand maketh rich.* God will so reward it, not that we must eye riches, and make them our end. GOD makes a man rich, and man makes himselfe rich. God makes us rich by being diligent in our callings, and using them to his Glory and mans good; he doth cast riches on us: man makes himselfe rich when he makes riches the end of his calling, and doth not expect them as a reward that comes from God: I expresse it by *Jacob*; *Jacob* hee served *Laban* faithfully, and God blessed him, so that he did grow rich, he went not out of his compas and sphere, he tooke the wages that was given,

given, and because that Gods end was to make him rich, God enriched him by his wages, as a reward of his service. The more diligent a man is in his calling, the more sincere and upright, the more doth God bleſſe him, and increaſe his riches: God makes men rich, when he gives them riches without ſorrowes and troubles, when as they come in with eaſe, and without expectation and diſquiet. Man makes himſelfe rich, when as there is great trouble in getting, keeping, and enjoying them, when as hee uſeth his calling to get riches, or when as he uſeth unlawfull meanes. The method God uſeth to enrich men is this; He firſt bids them *Seeke the kingdome of God, and the righteouſneſſe thereof, and then all theſe things ſhall be adminiſtred unto them* as wages: Wee muſt looke to our dutie, and let God alone to provide, and pay us our wages.

He that takes a ſervant, bids him onely looke to his dutie, and let him alone to provide him meat, drinke, and wages: we are ſervants, God is our Maſter, let us looke to our dutie, and leave the wages to him.

Queſt.

But whether may not a man take care to get wealth, is not a man to care for his eſtate, to increaſe it, and to ſettle it?

Anſw.

I anſwer, he may lawfully take care of it, obſerving the right Rules in doing it, which are theſe:

Rule 1.

Fiſt, he muſt not goe out of his compaſſe, but walke within his owne pale, he muſt not ſtep out of his owne calling into other mens, and in his owne calling he muſt not trouble himſelfe with ſo much buſineſſe, as that he cannot attend, or that may hinder him in his private ſervice unto God: if he doe fill himſelfe with

too

too much businesse in his owne calling, or step into others callings, this is sinfull and inordinate: If a man in his owne calling fill himselfe with so much businesse, that he cannot attend the things of salvation, that he is so much tired with them, that he hath no leisure, or spare time to search his owne heart, and to doe the particular duties necessary to salvation, hee then sayles in this, and sinnes in his Calling.

Secondly, his end must not be amisse, he must not ayme at riches; *Abraham* was poore, and so was *Jacob*, yet God made them rich and mightie, they were diligent in their callings, and God brought in wealth; God calls not a man to trust in himselfe, to make riches his ayme and end, to seeke excesse, superfluitie, and abundance, to live deliciously, to satisfie our lusts and pleasures, our ayme must be Gods glory, and the publike good; and then God will cast riches upon us as our wages.

Thirdly, let it be a right care, and not an inordinate care, there is an inordinate care which checks the Word, you may know whether your care be such an immoderate care or no by these three signes:

First, if you be troubled in the busines you go about, consisting either in desire, feare, or griefe, when as we either desire such a blessing exceedingly, or feare that we shall not have it, or grieve much for the losse of it.

Secondly, when we feare we shall not bring our enterprise to passe, or attaine to that which we desire.

Thirdly, when we are troubled at it if it be not accomplished, and grieve when wee foresee any thing that may prevent it; care being aright, sets head and

Rule 2.

Rule 3.

Signe 1.

Signe 2.

Signe 3.

Quest.
Answ.

hand on worke; but when the affections are just and right, there is no tumult or turbulency in them.

When is a man covetous?

I answer, that then a man is a covetous man, when as he hath desires arising in him, which are contrary to the former rules, and he resists them not, or else resists them so weakely and feebly, that hee gets no ground of them; he sees no reason why he should resist them, and therefore gives way unto them. A man is not a covetous man, nor an ambitious man, which hath covetous and ambitious thoughts, for these the holiest men have; but he that hath such thoughts, and strives not at all against them, or else strives but weakly, he is a covetous and ambitious man. A godly man may have these thoughts and desires, but hee strives strongly against them, gets ground of them, and gives them a death-wound; but the covetous man he yeelds unto them; the godly man he gets the victory over them.

Now this covetousnesse is evill in it selfe; for first of all, it is Idolatry and spirituall Adultery, and then it is an evill and bitter root, having many stalkes on it; he that doth doe any thing to hold correspondency with it, he that doth belong unto it, to him it is the root of all evill, *Luk. 16.* It keepes men from salvation, it choaks the good seeds sown in mens hearts. Secondly, it must be mortified, for the vanitie of the obj. It is not worth the seeking; therefore in *Luke 16. 9.* it is set downe in a comparison with the true treasure, and expressed in these foure circumstances:

Circum.

I.

First, it is called the *Mammon of unrighteousnesse and wicked*

wicked riches; because it makes men wicked, opposed to spirituall blessings which are the best.

Secondly, it is least, because it doth least good, it preserves us not from evill, it doth the Soule no good.

Thirdly, it is but false Treasure, it hath but the shadow of the true; it shines as if it were true, but yet it is but false and counterfeit.

Lastly, it is not our owne, it is another mans; riches are the goods of others; not our owne; *Luke 16. 12. and 10. 41, 42.*

There are foure attributes given to riches: First, they are many things, and require much labour; *Martins* was troubled about many things.

Secondly, they are unnecessary; *One thing is necessary.* Thirdly, *They will be taken from us.* Fourthly, they are not the best, and therefore our desire after them should be mortified.

From hence bee yee exhorted to mortifie this earthly member Covetousnesse, which is Idolatry; a sinne unto which all men are subject: Young men though they want experience of riches, are notwithstanding subject to this vice; but old men are most subject unto it, though they have least cause and reason for it. Professours of Religion are subject to it; many times it growes up with the Corne, and chokes it, therefore use effectuall meanes to root it out of your hearts.

First of all, pray to God not to encline your hearts to Covetousnesse; it is impossible for man, but easie for God to doe it.

Circum.

2.

Circum.

3.

Circum.

4.

1

2

3

4

Vse.

Meanes.

1

Meanes

2

Secondly, be humbled for sinne; wee are so covetous and desirous for money, because wee were never humbled for sinne so much as we should be, and this is the reason why many would rather let *Christ* goe than their wealth and riches.

Meanes

3

Thirdly, use them to better purpose than heretofore yee have done, make friends with them, and find some better things to set your hearts upon. Except you have a better Treasure, you will not vilifie and depart with these: Labour therefore for true Godlinesse *with content, which is great gaine*, 1 Tim. 6. 6. which heales this malady, and takes away the false pretences of gathering, having, and affecting great riches.

F I N I S.





A LIVELES LIFE:

OR,
Mans Spirituall death in Sinne.

Wherein is both learnedly and profitably handled these foure

Doctrines, { The Spirituall Death in Sinne.
The Doctrine of Humiliation.
Mercy to be found in Christ.
Continuance in sinne, dangerous.

Being the substance of severall Sermons upon

EPHES. 2. 1, 2, 3.

And you hath he quickened, who were dead in trespasses and sins.

Whereunto is annexed a profitable Sermon at *Lincolnes-Inne*, On *G E N. XXII. XIV.*

Delivered by that late faithful Preacher,
and worthy Instrument of Gods glory,
IOHN PRESTON,

D^r. in Divinity, Chaplaine in Ordinary to his Majesty,
Master of *Emanuel Colledge in Cambridge*, and some-
times Preacher of *Lincolnes-Inne*.

The third Edition.

ROM. 7. 9.

*For I was alive without the Law once, but when the Comman-
dement came, sinne revived, and I dyed.*

LONDON:

Printed for *Andrew Crooke*, and are to be sold by *Daniel
Frere*, without *Aldersgate*, 1635.

FIVE'S LIFE

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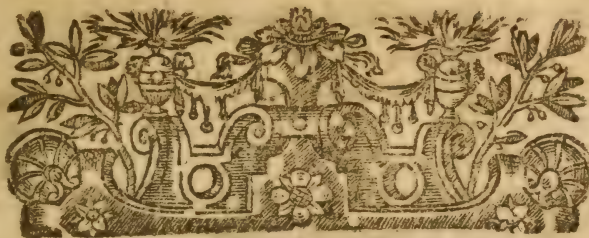
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The Summe of the chiefe Points contained in this Treatise.

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Secondly, by Scripture.

ibid.

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In three things.

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*P.17
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1. *The increase of grace.*

2. *The increase of reward.*

AN

VI 14



AN
EXCELLENT
TREATISE OF THE
SPIRITVALL DEATH
IN SINNE.

EPHES. 2. 1, 2, 3.

And you hath he quickened, who were dead in trespasses and finnes.

Wherein in times past ye walked according to the course of this world, according to the Prince of the power of the ayre, the spirit that now worketh in the children of disobedience.

Among whom also wee all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the minde, and were by nature the children of wrath, even as others.



He scope of the Apostle in the former part of this Chapter, is, to stirre up the *Ephesians* to a high estimation of their redemption by Christ: and that hee might the better doe this, hee sheweth them their estate without Christ; That they were
B children

The Scope of
the Chapter.

Three false
guides among
the Ephesians.

children of wrath, and dead in sinnes and trespasses: and that they were dead in sinne, hee proveth, Because they walked in sinne: That they walked in sinne, hee proveth, Because they had amongst them some false guides, which here he reckons up, and declares them to be these three:

First, the World; (*They walked according to the course of the world.*)

Secondly, the Devill; (*According to the prince of the power of the ayre.*)

Thirdly, the lusts of the flesh; (*Among whom also we had our conversation in times past, in the lusts of our flesh, &c.*)

The first point that we will observe as naturally arising out of the words, is this,

Doctr.

That all men by nature are dead in trespasses and sinnes.

The Doctrine
proved first
by Reason.

This point is to be considered of all men, both those which are alive, and quickened out of this Lethargie, and those which are yet dead in their trespasses and sinnes. That wee are thus dead in sinne, it plainly appears by this reason; All mankind were represented in our first parent Adam, of whose fall this death of sinne, and of nature, was made a part of the punishment; now he being the root of us all, and that being dead; all the branches must needs be dead also. It is also plaine by places of Scripture: as *Ioh. 5. 25. The dead shall heare the voyce of the Sonne of God, and they that heare shall live: so againe, Ephes. 5. 14. Awake thou that sleepest, and stand up from the dead, and Christ shall give thee*

Secondly, by
Scriptures.

thee light. Also in the Gospell our Saviour Christ saith, *Let the dead goe bury the dead*: that is, let such as are dead in trespasses and sinnes, goe bury these that are dead through sinne. By all which places it plainly appeares, that all men by nature are dead in sinne. This men consider not: You would thinke it a gashly sight to see Churches, streets, and houses for to lye full of dead corpes: but for to see places full of men spirituallly dead, which is farre the worse, is a more gashly sight; and yet who amongst us is there, almost, that doth consider it?

In this death in trespasses and sinnes, for our fuller understanding of it, I will shew you these five things:

1. *What this death is.*
2. *The kinds of this death.*
3. *The signes of this death.*
4. *The degrees of this death.*
5. *The use to be made of it.*

First, *What this death is.*

To know this, wee must understand that as a corporall death, so a spirituall death hath two things in it:

First, As in the naturall death there is a privation of life when the soule is separated from the body; so in the spirituall death there is a privation of the life of the soule; namely, the extinction of originall righteousness; by reason of which, a man can neither set hand nor foot forward in the wayes of goodnesse; as Paul confesseth of him-

1. *What this death is.*

Two things, a naturall and a spirituall death

selfe: for as the seperation of the soule makes the body to dye, so the extinction of originnall righteousness makes the soule to dye.

Dead workes
why so called.

Secondly, As in the death of the body there is a stinking carcassee left, when the soule is departed thence, so in the death of the soule there is a positive corrupted quality left, called the flesh, whereby a man is prone to doe all evill: And therefore they are called *dead workes*: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying againe the foundation of repentance from dead workes, &c. Heb. 6.1. And so againe in the 9. chapter of the same Epistle, and 15. verse, where it is said, *How much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes, to serve the living God.* Now it seemes a contradiction that they should be workes, and yet dead; but yet it is so, because besides the privation of good, there is a positive evill, and stirring quality, which is active, and bringeth forth these evill and dead workes.

The seat of
this death.

Now for the chiefe seat of this death: It is chiefly seated in the minde and understanding, and not in the will. The Understanding is *primum vivens, & moriens primum*; the first living, and first dead: for althoough the will bee corrupted, yet whatsoever is in it, is carried through the understanding. And this death of the understanding is such a darkenesse of judgement, as thereby a man esteemes not, but dislikes the wayes

wayes of God and goodnesse, and reproveth the wayes of sinne and wickednesse. And in this faculty of man, the underitaneing, is this death of sinne chiefly seated; therefore it is said, *Ioh. 1. 4, 5. In him was light, and that light was the life of men.* So also, *Ephes. 5. 14.* the place before mentioned, *Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light;* where hee sayes, not life, but light; for if there be light, life will certainly follow. So againe, *Acts 26. 18. To open their eyes, that they may turne from darknesse to light.* One would thinke, that in these places it should bee life, and not light; but it is so put to shew that the chiefeest feat of this death is in the understanding. Therefore also it is said, *Be renewed in the spirit of your mindes, Rom. 12. 2.* And to the same purpose also saith *Iames, Iam. 1. 18. The word of Truth begat you:* now Truth hath a reference to the understanding. And thus briefly have I given you a taste what this death is, and the place wherein it is seated.

Ephes 5 14

2. Now it followes that we speake of the kindes of this death, which for the better handling, and benefit of your memories, I will range into these three sorts:

2. The kinds of this death.

1. The death of guilt, by which we are bound over to eternall damnation: and so in the same manner usually wee say, a man condemned is a dead man.
2. The death which is opposed to the life of grace which is the seperation of grace from our soule

3. The death which is opposed to the life of joy and comfort, which is a thousand times more terrible than all deaths, if it were truly, and as it is indeed apprehended.

Which latter death, that you may the better conceive of, I will open it a little to you.

God joynes with every mans soule, and gives to the most wicked man some seeming life of grace and some colourable life of comfort; for else they would indure an hell here upon earth.

How terrible
the taking a-
way of Gods
presence is.

For the first; although the wicked have no true grace, yet they have a shadow of it, as is manifest in their morall vertues. So for the second, for comfort, they have some, although no true comfort: for God is the author of comfort, as the Sunne is of light; which all, both good and bad, doe more or lesse participate of, or else they could not subsist: As may appeare by the contrary; for, when he doth but once withdraw his comfort from us, it is the terriblest thing in the world: An example of this wee may see in Christ; when this comfort was with-drawne from him but in sense and feeling onely, it made him cry out, *My God, my God, why hast thou forsaken mee?* *Matth. 27:46.* Where Gods presence is taken away, there is nothing but hortour and trembling: and I have knowne such, that in his absence, when his presence hath beene taken away, have had their soules so pressed with horror, that they have said, That if at a thousand yeeres end they might enjoy the comfortable presence of God, they would thinke themselves the

happiest men in the world. The absence of this, made *Luther* to say, That if all the creatures in heaven and hell should set to torment him, they could not doe it so much as the with-drawing of Gods comfort did.

Alas, poore creatures, now in this world God is not seperated from you, you feelee not the torment of this death, but now you enjoy the *crepusculum*, and day-light of this comfort; and therefore although it be now slightly esteemed, and little regarded, yet when that day shall come that the Lord shall totally seperate them from his presence, they shall by lamentable experience learne how terrible a thing it is. Thus much for the second point, the kinds of this death.

3. For the signes of this death.

The signes of it may be taken from them of the bodily death; the signes of that are these foure:

1. The understanding faileth.
2. There is want of sense.
3. Want of motion.
4. There is a deadnesse in the face.

These foure things you shall finde in a spirituall death: First, as those that are corporally dead, want reason and understanding, so doe those that are spirituallly dead; they cannot understand the things of God, no more then men can judge of colours in the darke.

I but some man will object and say, The carnall man knowes many things, he hath a general notion of the God-head, and can talke of the creation of

3. The signes
of this death.

Foure signes of
bodily death.

1. Privation
of reason.

Obiect.

of man, and his redemption by Christ, he can discourse of faith, repentance, &c.

Ans.

A difference
betweene
knowing spi-
rituall things,
and knowing
them in a
right manner

There is a great difference betweene knowing Spirituall things, and knowing them after a right manner; a carnall man knoweth them, but not in a right manner, nor in a spirituall manner. And hence is that of the Apostle, *Tit. 1. 16. They professe that they know God, but in workes they deny him, being abominable, and disobedient, and unto every good worke reprobate*: The word which there is translated *reprobate*, is *ἀδόκιμος*; signifying, *unable to iudge*. Indeed in the generall they may understand and like the things that are of God, but come to particular circumstances, that crosse them; they, as a Divine sayes of them, love *veritatem lucentem, non redarguentem*; they wholly dislike particulars, because they bring them to *hic et nunc*, to particulars. In the abstract they love holinesse, but not as it is applied to particulars, as it convinces them of their particular finnes. Hence it is that godly men are most hated of them that come nearest to them in shew, because they bring light home to them, and discover their *acerrima proximorum odia*, their inward and bosome hatred of their neighbours: It is as much as if one should bring a Torch to one that is a doing some unlawfull thing, some deed of darknesse, he would wish him further off: their lives shine as lights, and therefore giving good examples by a shining and godly conversation, which is contrary to the life of the ungodly and hypocriticall ones, they cannot chuse but hate them: and as all wicked

ked men hate them, so especially those that are highest unto them in shew; because that their life doth not onely shine unto them, and lay open their vildnesse, but scorch them also; and therefore they being occupied about the workes of darke-nesse, wish them as farre off as they can: So that hence we see, with an approving judgement, not any save those which are quickned, can understand spirituall things.

2. The second thing wherein a naturall death consisteth, was in a privation of sense; so also is it in the Spirituall death; for their hearts are strong and cannot bee moved; although I deny not but sometime they may have a little griping of conscience, and sense of Gods judgement, which naturally ariseth from conscience; but they never have any reall and true feeling of it.

2 Privation of sense.

3. In a naturall death they are without motion; so likewise it is in the Spirituall death; for the wicked can no more move themselves unto any good worke, than a dead man can move himselfe out of his grave.

3 Want of motion.

4. In a naturall death there is a want of vigorousnesse and beauty, as well in the face as in all other parts of the body; so also there is in the Spiritual death the losse of that vigorous beauty which followes the life of grace; they may bee seene to have death in the face; if a living man beholds them, hee knowes how to discern it: although I deny not but that they may have hypocriticall painted vertues, which may to weake eyes for a

4 Want of beauty and vigour.

great while seeme true ones : as men may have painted faces that have beene taken for living ones, but they are not true graces, such as proceed from the life of grace indeed.

Obiect.

I but some may here object and say, have not some men many excellent morall vertues, such as even the godly themselves have not ?

Ans.

How wicked
men may have
moral vertues

Indeed it is true that they have, and these are Gods gifts also, but yet they are but as chaines of gold about a dead mans neck, or as pearls in a swines snout: There may be many good things in them, but they make them not good men ; for as the evill actions of good men redound not to their persons to make them evill, so these good actions in evill men, redound not to their persons to make them good ; they may have good in them, but are not good. And thus much for this third point, the signes of this death.

† The degrees
of this death
The death of
guilt.

4. To come to the degrees of this death :

First, for the death of guilt, that hath degrees ; some men are more bound over than others, as the Heathen men that were guided onely by the light of nature, they indeed were guilty ; but the Jewes which had a more perfect knowledge, they were more guilty than they : and now we that live under the tropicke of the Gospell, and have Sermon upon Sermon, line upon line, and every day are instructed ; are more guilty than the Jewes : and amongst us, they that have most meanes, and profit least, are most guilty of all ; and therefore are most bound over unto this death.

Second.

Secondly, for the death that is opposite to the life of grace and sanctification, that also admits degrees :

The death opposite to the life of grace.

1. For the first part, the privation of life, indeed there is no degree ; but all that are dead, in regard of the privation and absence of originall righteousness, are all dead alike.

2. But for the second, to wit, the positive corrupt quality, which is called *the flesh*, that admits degrees : for one may be mad and drunke both alike, but the one may have some sparkes of reason more then the other. The degrees therefore of this death, are these three that follow :

Three degrees of this death.
The first.

1. When men doe oppose and set themselves against a holy life, although it be closely and covertly under other names, for against them directly the Divell will not speake, because hee knoweth it will not be regarded ; but he speakes against them under names of reproach, which hee himselve hath invented. These men are one of the bottome staires of the chamber of death ; and therefore it is almost impossible they should ever rise, but must needs remaine in a pittifull case, although it may be they thinke farre otherwise.

2. When men are given up to voluptuousnesse, and sensuality ; as *Paul* speaketh of the wanton widow, *1 Tim. 5. 6.* that because shee lived in voluptuousnesse, she was *dead while shee lived* : Even so, the more a man is sunke into voluptuous courses, the more he is dead, and as it were buried in his corruptions, so that hee is altogether unable to

The second.

stirre out of them ; it is a very difficult thing to leave them ; as in the sinnes of uncleannesse.

The third.

3. When we are indifferent, and care not how things goe ; and this is when a man is addicted unto the death of civill men, which is a degree nearer to life, yet is truly and indeed no better than a death : such as have much restraining grace, these are nearer the gate of heaven then others, yet they are as truly shut out as they that are furthest off ; it is no matter how neere they are to heaven, since they are all out of heaven alike ; they shall be sure if never any more quickened, to goe to hell as well as others.

The death opposite to the life of ioy.

Thirdly, The death that is opposed to the life of joy and comfort, that hath also degrees : God sometimes with-drawes his comfort from some more than others, and so suffers some to have lesse horror than others : Thus I have briefly explained this death, in which all men naturally are. I will now answer an objection of *Bellarmino* against that which hath beene said, and so come to the fifth thing.

Obiect.

Some there be that say, If all men are dead in sinne, as you say they are, then to what end is all our Preaching, and your hearing ? for the dead are without life, and cannot be moved with any of these things, and therefore they are all in vaine.

Answer. I.

To this I answer ; first, that although every man by nature be dead unto grace, yet hee hath the life of reason in him, whereby hee is able to perceive two things :

I. To

1. To see that they are dead, and without this life of grace, their conscience telling them so.

2. By the sight and feeling of their death, they are able to bring themselves to the meanes of life, as to the Word and Sacraments.

Secondly, I answer, that though all men be dead, yet there is an end and effect of our speaking, and their hearing: for the Word that we speake may put life into them, as the word that Christ spake unto *Lazarus*, was able to raise him *from the dead*.

Answ. 2.

Thirdly, Wee must know that there is a great difference betweene this spirituall death, and the corporall death; for this death consisteth in the understanding and will, and is a free willing death; in it they freely flye good, and embrace evil; they freely choose the wayes of death, and therefore are said to be *already dead*: as, suppose a man is resolved to commit murder, or treason, and a friend come to him, and perswade him from it, and cannot prevaile, that man may be said to be dead, because he will doe that that will cost him his life: Even so we may affirme, that that man is dead already, because hee will doe that that will bring death after the doing of it.

Answ. 3.

A difference betweene the spirituall and corporall death.

5. Now for the fift thing, the uses of this point, That *all men by nature are dead in sinne*.

5. The Uses of this point.

The first Use then that wee may make of this point, is, If all men are dead in sinne, then let us be exhorted not to deferre our repentance, saying, wee will repent afterward. This is a fault usuall amongst young men, and such as presume of their

Vses.

I

Not to defer repentance.

How the devil
deceiveth men
in perswading
them to put
off their re-
pentance.

Saving repen-
tance what
it is.

strength and ability of nature to live a great while, they find nature strong in them, and therefore put off repentance till they be sicke, and age bring them to thinke of death: but let such consider that they are dead already, and repentance is a putting of a new life into them: Dost thou thinke it is in thy power to create a new life in thee when thou art dead? Surely, no more is it in thy power to repent when thou wouldest. Hereby the devill entrappeth many, in putting this conceit into them, that they may repent when they wil; and this hee bringeth them unto, by making them to mistake repentance, in conceiving of it to be nothing else but a sorrow for sinne past, and a purpose to live well afterward, and leave all sinne: he never tels them, nor they never thinke that it is the creation of a new life in them; for then they would say more: but they are deceived, this is not to repent, for thou mayest doe all this, and yet when thou hast done, be damned. But such repentance as will save thy soule, is a sorrow for thy sinne that is past, and a purpose for the time to come to endeavour to leave all sinne, arising out of a love to God: for all repentance ariseth either out of a love of God, or else from selfe-love: if it be out of a love of God, thou wilt presently give thy selfe unto his service, and forsake thy sinne: if it be not out of love to God, but out of selfe-love, that thou purposeth to forsake thy sinne, then it is not true repentance, but false, and riseth from by-respects. Repentance is hard to be had, it is not in thine owne power; except

cept God breathe a new life into thee, thou canst not repent; thou art as the red clod of earth before God, of which he made *Adam*; it had no life, vntill *he breathed into it*: so while the Spirit breatheth in us, wee are dead. A Beast may desire his owne life, so may a man his owne salvation, but hee can doe nothing without the Spirit blowes. When then the Spirit blowes, why wilt thou be so foolish as to deferre thy repentance unto another time? If a man upon paine of death were within twenty dayes to be beyond the Seas, if the wind should blow well for his purpose the first, second, or third day, would hee bee so foolish as to neglect it, and deferre his journey, and say, it may bee it will blow againe tenne dayes hence, and then I will goe: No, hee will not be so foolish, for hee knowes *the wind bloweth where and when it listeth*; and therefore hee will take it when it blowes, lest it blow there no more. In these earthly things men are not so foolish, why therefore are they so ignorant in this point of spirituall wisdom? Let every one of us then hereby be perswaded to learne wisdom; when the Spirit bloweth, neglect it not: certaine it is, that except it doth blow in thy heart, thou art damned; therefore when it doth blow, suppose it be at 17. or 18. yeeres of age, neglect it not, omit it not, neither deferre it, it may be it will never blow againe, and thou canst not make it blow when thou wouldest, for it is free.

There are none which live under the Gospell, but at some time or other have had some blasts of the

Simile.

the Spirit, but in some it vanisheth as bubbles in the water: but let us take heed of that, and unlesse we could have them againe when we would, let us not let them passe: when thou hast but the least sparke, let it not goe out, leave it not till it is become a flame to purifiethy heart.

An example
of Spira.

Francis Spira neglecting these comfortable blasts, at the last wished that hee might have had but one drop of that comfort which once hee despised; and so till his last breath, cryed out, I am damned. Goe not therefore still on in thy sinnes, falsly perswadingthy selfe, saying, thou shalt bee saved: Remember what God threatneth unto such men, *Deut. 29. 19. He that hearing the words of this curse, shall blesse himselfe, saying, I shall have peace though I follow my sinnes; the Lord will not bee mercifull to that man.* Sit downe therefore but one halfe houre, and consider with thy selfe, that thou art but a dead man, and that thou canst not quicken thy selfe, but it is God onely that is able to quicken thee, and he quickeneth whom hee will; and those whom he quickeneth are but very few, as the gleaneing after the harvest, or the grapes after the vintage, and thou knowest not whether thou art in that small number: Consider, I say, but this with thy selfe, and surely this will make thee never to givethy selfe rest, untill thou findest life in thee, and never bee quiet untill thou art sure thou art quickened.

Vse 2.
How to e-
steeme civill
men.

Another Vse which wee will make of this point, is, If naturally all men are dead in trespasses and

and sinnes, this should teach us how to esteeme of civill men, and such like ; wee should esteeme of such men as of dead men : and therefore,

1. Wee should not overvalue them.
2. Wee should not make them our companions.

First, Wee should not overvalue them.

For their beauty, they have none that is true beauty : what beauty have dead men in them ? they are dead, let us not regard their seeming beauty. Esteeme the poore Saints ; for they, though never so meane, are better than those, though never so brave. Grant your civill men bee as Lions, (then which no irrational creature is better,) and that your Saints are but as dogges (then which no creature is worser,) yet a living dogge is better than a dead Lion. It's a signe of a new life to esteeme no carnall excellencie : so saith Paul, 2 Cor.

5. 16, 17. *Wherefore henceforth know wee no man after the flesh ; yea, though wee have knowne Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature ; old things are past away ; behold all things are become new : hee, that is a new creature, will not regard these things, but they will be dead in his account. They account us but dead men, therefore let us account them so also.*

Secondly, Make them not your companions.

Wee may, and ought to love them with the love of pittie, but not with the love of delight and complacency : if thou love them, and delight in them, it is a signe thou art dead also ; yet in

D

this

Simile.

Simile.

Use 3.

To stirre up
to thankful-
nesse for bee-
ing quickned.

this we are to blame, that wee doe not more pittie them, and seeke their salvation, but wee must not delight in them, and make them our familiar acquaintance, for wee can never thrive in grace till wee leave them: for although they bee dead, yet they have a leaven which will infect thee, although thou perceivest it not. Vee use to say, wee will make use to our selves of the good in them; but let the hurt goe: but wee cannot doe so; for wee are insensibly hurt, when we thinke we are furthest from it: Even as a man is tanned when he is working in the Sunne, and hee never perceives it; so doth their company infect us insensibly, when we thinke least of it: It's therefore but a folly to purpose to serve God, and not to breake off their company; yea, it is a plaine contradiction. Every man is compared to a coale, he is either living or dead; if he be a living coale, he will kindle him that is next him; but if hee be a dead coale, hee then will blacke and sully thee: Even so it is with company, if it be good and zealous, it will kindle our affections; but if bad, it will bee sure to infect us: therefore from such company thou must either gaine good or harme; but for good, certaine it is that thou canst receive none, and therefore thou must receive harme: *If thou walke with the wise, thou shalt be more wise; if with the foole, thou shalt learne folly, Pro. 13.20.*

The third View we will make of this point, is this, Seeing that by nature all of us are children of wrath, and dead in trespasses and sinnes, This should stirre

stirre up those that are quickened, to be thankfull to God therefore. Above all, wee ever labour to be most thankfull to him that hath saved our lives; and this God hath done for us, let us therefore stirre up ourselves to thankfulnesse. *Paul*, as we may read, *Rom. 7. 24, 25.* joynes these two together, his deliverance, and his thankfulnesse; *O wretched man that I am! Who shall deliver me from this body of death? I thanke God, through Iesus Christ our Lord.* I confesse the world esteemes not this, but if they have riches, therein they rejoyce; and so like the dunghill Cocke, or unskilfull Lapidaries, preferre vaine things before this precious Jewell; but they that have once found the sweetnesse of it, will not lose it for a world: for if wee have but this, what though wee lose wife, children, goods, credit, and good name? they are all too light being layd in the ballance with this, Doe yee every one therefore consider who it was that gave thee this, and to him yeeld all thankfulnesse. Let us love much, because as much is forgiven, so much is givento us: *Paul* was much stirred up with this consideration, thinking that hee could never doe enough for Christ, who had done so much for him; as appears in many places of his Epistles.

The fourth Vse we will make of this point, is, If we are all dead in trespasses and sinnes, then this teacheth us how we should esteeme of the meanes of grace: if wee are dead, then it must be an Omnipotent power which must quicken us. All

Vse 4.
How to esteeme of the meanes of grace.

the meanes, as the Word preached, the receiving the Sacraments, &c. are but dead letters, they are but as penne without inke, God must put inke into them if ever they be effectuell: and therefore as wee must not give too little to the meanes, so wee must not give too much, nor rest in them. When we come to heare the Word preached, it is not the hearing of the Minister, but Christ in the Word preached, which makes us live. It is good to heare the Minister, but except we heare another voyce speaking to the heart, as his doth to the eare, we shall never be the better: it is Christs voyce in the Word which doth quicken and put life in our soules. But here let mee warne you to take heed of breaking the Conduit-pipe from the Fountaine; if thou hearest and profitest not, know that it is becaule Christ speaketh not to the eares of the heart, as well as the Minister to our outward eares.

Use 5.

To examine
our selves
whether wee
have life in us
or no.

Simile.

The fifth and last Use wee will make of this point shall be, If that naturally all men are dead in sinne, this should teach us to try our selves, and see whether wee are dead or alive. Consider the shortnesse and uncertainty of thy life here: Mans life is like an houre-glasse; if it runnes his course it is but an houre, and it may be broken before it is run out: ye have but a short while to live here, according to the course of Nature, and yet perhaps that course may not runne out too, it may bee broken off before we are aware; and then for ever, either in heaven or hell, wee must abide hereafter:

Oh

Oh then never be quiet untill you see whether you shall goe to eternall blisse, or everlasting woe. Here the Divels tricke is to put it into mens heads that a civill life will serve the turne : but hee dealeth with them as those that take gold from infants, and give them counters and rattles : and thus he would keepe them from this consideration, perswading them of the latitude of religion, and telling them that they are well enough, seeing they are troubled for some sinnes, and doe some duties, perhaps, in private ; but this you may doe, and yet be dead still. If he cannot prevaile this way, then he will labour to hinder them by drawing them on in a voluptuous course of life, or with worldly cares, and so draweth them from themselves, and so makes them never to consider what they are doing, nor whither they are going : and therefore is it that in the Gospell of Saint Luke, chap. 16. the prodigall Son is said to come home to himselfe, when he once beganne to consider his estate : Although their conscience tell them all is wrong, yet the tabrets of lusts and pleasures make such a deane where they are, that they heare it not, and so never consider : nay, if that Christ himselfe againe, or the Sonnes of Thunder should speake, yet except Gods Spirit should inwardly worke, it would not make men seriously to consider their estates : It is the hardest thing in the world to make men sensible of life and death. Let us therefore bee moved in particular to consider whether we are dead or alive.

How the devill deceives civill men.

Two signes of
our quickning

I

If thou art quickened, thou shalt finde, one time or other, these two things in thee :

First, Thou once hadst a deepe and sensible consideration of thine estate by nature, thou wert deeply affected with it, so that thou sawest what need thou hadst of Christ: till thou hast had this consideration, thou art a dead man. I know God can save thee without this, hee could come without the terrible voyce, as Christ could have come without *John Baptist* before him, but hee will not, neither ever doth, because it is impossible for a man highly to esteeme of Christ till hee is thus humbled; for hee never will preferre him in particular actions, and take him with all crosses and losses, till hee fully see what need hee hath of him, which he cannot untill he is thus humbled.

2.

Secondly, Consider if thou wert ever changed from what thou formerly wert; neither is it a slight change that will serve, but it must bee both constant and generall; it must not be for a month, or a yeare, but daily and continually. It must bee such a change that all where thou livest may see it; thou must become a new soule in another body: Thy change must be so great that thou mayst say, *Ego non sum ego*, I am not my selfe, I am quite another man: There must bee as great a change in thee, as there is in a white cloth when it is dyed blacke. Such a change was in *Paul*, he was converted from a persecutor to a Preacher: So thou must of a Lion be made a Lambe: there must as much difference be in us, as is betweene winter & summer.

And

And now seeing the time of the Sacrament is at hand, let us all examine our selves: wee must not make excuses to keepe from the Sacrament, but as all, *Nehem. 9.* were to come to the Pascheover, else they were to be cut off from their people, except they could shew some good cause; so I know no reason why it should not be so still for the Sacrament. But againe, on the other side, if wee doe come, and are dead men, *wee come unworthily, and eat and drinke our owne damnation in not discerning the body of Christ, 1 Cor. 11. 29.* which wee doe when we doe not sufficiently esteeme it, and conceive not what right we have to it, which was the *Corinthians* sinne; for they knew well enough that that did represent his body. Let us therefore take heed we come preparedly; for as God strooke *Azab* for touching the Arke with polluted hands, and *Nadab* and *Abihu* for offering of strange fire, so if thou come unpreparedly to the Sacrament, he will strike thee.

But to returne to the point which was even now handled, That all men are dead in trespasses and finnes, because it is a point which concerns all sorts of men, wee will a little further consider it, and in the next place speake of the nature of dead men.

Dead men are either,

1. Such as are starke dead in sinne, and doe make no shew at all of life; as are all open prophane, and notoriously wicked men.
2. Such as are dead indeed, and in truth, but yet make

An application to examine our selves before wee receive the Sacrament.

The nature of dead men.

Two kinds of spiritually dead men.

First, starke
deadnesse.

make a shew of life, outwardly seeme to have it; like the Angels, that have appeared many times in assumed bodies, but yet have none of their owne that is true and substantiall; and these are chiefly dissembling hypocrites, or men meerely civill.

First, This starke deadnesse, without any shew at all of life, of which sort wee have every where too too many; consists chiefly,

1. In the privation of life.
2. In an active positive principle.

Now there are certaine signes arising from both these, and they are

1. Positive.
2. Privative.

Three positive
signes of dead
men.

1. The Positive signes of a dead man, are these three :

I
A carelesse
neglect of
goodnesse.

First, All those which live any life, whatsoever it be, seeke such things as are agreeable to preserve that life, and hate the contrary : as a man that liveth a naturall life, looketh for food, rayment, &c. so in the life of grace, there is an aptnesse to cleave unto goodnesse, and unto Christ, as iron doth to the Loadstone : So a man that lives the life of grace, his delight is in praying, hearing, reading, &c. but his lusts, they are *agritudines animae*, the soules sicknesses; they are as thornes to his sides, and smoke to his eyes, and he is never well or at quiet, untill they are removed and gone : but a wicked man, one that is dead in sinne, hee is sicke of goodnesse (as the other is of wickednesse) and weary

weary of it; he is too strait-laced in it, and therefore cannot brooke it. A godly man hath an inward aptnesse and inclination to serve God, as fire naturally inclines to goe upward: indeed he may sometimes contract impurity, and have some corruptions, yet they are but as mud in a cleere and living fountaine, they are soone washed away; but wicked men are like ditches which are full of mudde at their best, and there it lyes and continues.

Secondly, another positive signe of this deadnesse, is, When a man lyes in any living lust, or knowne sinne: for as a mortall disease and life cannot stand together, no more can a living lust and the life of grace. That is a living lust, when although sometimes hee may have fits of resisting, yet he alwayes gives over, and still yeelds to that lust, saying, It is their nature, and they cannot chooseth but commit it, they know not how to resist it; when as if there was some present Judgement threatned thee, upon the commission of it, then thou couldest forbear: This I call a living lust, and although it be but one, yet if other lusts tempted thee as much as that, thou wouldest commit them also: if thou forsakest other sinnes, because they are sinnes, why forsakest thou not this also? *Gal. 5. 24. They that are Christs, have crucified the flesh, with the affections and lusts.* There is in every man a body of lust; if any member of that body be unmortified, he is yet a dead man. *1 Tim. 5. 6. Shee which liveth in pleasure, is dead while shee is*

2.

A lying still in
any lust.

A living lust,
what it is.

E

alive.

3
An antipathy
to God and
godlinesse.

alive. Some may keepe themselves cleane from some finnes, but that will not serve; for if they live in any knowne sinne, they are dead.

Thirdly, a third positive signe is, When a man hath a secret antipathy against God and godlinesse. Some beasts naturally hate some colours; so some men, out of a naturall inclination, cannot endure goodnesse it selfe, though they pretend some cause. I call it an antipathy when a mans stomacke riseth against a thing, and he knoweth not wherefore: so they hate goodnesse, meerely out of a naturall abhorring of the thing it selfe, although they pretend some cause for which they hate it. They distast holinesse of life, and for no just cause: if it be you distast such men as professe an holy and pure conversation, onely because they doe not conforme (as some pretend,) why doe you distast those also that doe conforme? If you dislike the professors of an holy life because of the hypocrisie they have found in them, as some have not stood to say, why doe you also dislike those that you are sure are no hypocrites? They cannot define the holy man they hate, but have a secret naturall hatred to them they cannot tell why: but wee know the reason well enough; it is because they live a contrary life to them, and therefore cannot agree no more than fire and water: indeed fire and water may agree in remisse degrees, but not in intense; so these men can suffer those which are indifferently holy, but if they come to any perfection and height of holinesse, then they cannot

not endure them. Now the Apostle sayes expressly, *1 Ioh. 3. 14. By this we know we are translated from death to life, because we love the brethren: hee that loveth not his brother, abideth in death.* So that it is an infallible signe of deadnesse not to love the brethren: if thou hatest the Saints; nay, if thou lovest them not; nay, if thou lovest them not according to the measure of grace that is in them, and if thou art not grieved for any of their finnes, by which they may cause scandall, or bee disgraced, thou art yet a dead man. And so much for the positive signes.

2. The Privative signes of deadnesse follow, which are these five:

The first privative signe of deadnesse, is want of speech: He that is dead, is speechlesse, and breathlesse; so he that is dead in sinne, in all holy things is speechlesse; *Out of the abundance of the heart the mouth speaketh*, saith Christ in the Gospell, *Matth. 12. 14.* When the mouth is speechlesse, the heart is empty. Some that are dead in trespasses and finnes may speake well sometimes, but there is no living man but doth speake well. *Esa. 19. 18. Those that belong to Canaan, will speake in the language of Canaan:* Their language will shew whether they are Galileans or not: every man delights in operations agreeable to their habits. Here you may learne to judge of your selves, by your words; not by some words that are spoken by fits, but by thy usuall and customary speech, that is a signe of that that is in you. The godly sometimes cannot speake

Five Privative
signes of dead
men.

I
Privation of
speech.

godlily and holily; as a Fountaine sometimes is stopped up, so that it cannot send forth pure streames, yet take away the rubbish that stopped it, and then it will runne cleare againe; even so it is with the godly; and therefore consider your ordinary speeches, if they be not holy and good, it is a signe that you are a dead man.

2.
Privation of
heat.

The second Privitive signe is Coldnesse; when a man is dead, he growes cold; so is it with men dead in sinne; they may pray, but it is coldly; and so in all other holy duties they are very cold.

Obiect.

But some man will be ready to object and say, You tell us of coldnesse, but for any thing I can see, there is as much coldnesse in the best men; for your godliest men are sometimes cold in their prayers.

Ans.

It is true; but there is this difference betweene the coldnesse of a godly man, and a dead man: If the meanes be used to a godly man, it doth bring life to him againe: if he be rubbed and chafed with admonitions, or hath the *aqua vita* of the Word, he will recover his heat, because the inward principle of heat still remaines within him. But to a wicked man use never so many reproofes, or admonitions, hee will still remaine cold: Let this therefore be a certaine triall, if after all admonitions you still remaine cold, you are dead.

2.
Stiffenesse.

The third Privitive signe is Stiffenesse; a dead man growes stiffe, and in what position his bodie is in when it is dead, in the same it will remaine, you cannot bend it; so is it with men spiritually dead,

dead, what course they take, what opinions they hold, what companie they keepe, they will not be changed from them. *Rev. 22. 11. Hee that is filthy, let him be filthy still*: that is, he will be filthy still, they will not be changed: If that they hold to be Gods will, be Gods will, so it is, then they are right; but it is not because it is Gods will, but because his pleasure fell on what they held. As a rustie hand of a clocke, it turnes not with the day, but stands still; but if the time of the day chance to be such as it stands at, it is true; not because it moveth with the day (as it should) but because the day hath fell jumpe with it: So these men, if Gods Will hit with theirs, they will doe it; if not, they will crosse it: This is a signe of a dead man.

Simile.

The fourth Privitive signe is Senselesnesse; hee that is dead, is senselesse: so it is with the spirituall death, there is no sense in it; they can neither see, heare, nor taste.

4.
Privation of
sense.

I but some man will object and say, that is not true alwayes; for even the wicked sometimes know matters of faith; nay, and sometimes they relish them too.

Object.

To this I answer, As it is said of the dead Idol, so may it be said of them: *Mat. 13. 13. Eyes they have and see not, eares and heare not.*

Asm.
Mat. 13. 13.
opened.

First for seeing, they see not aright: Gods children see experimentally, the wicked onely by contemplation; and there is a great difference betwene them, for as wee see there is a great difference

rence betwixt knowing fire to be hot, and the feeling of it; so betweene a meere notionall knowledge of Gods will, and a knowledge that doth like and approve it.

Secondly for taste, they finde no taste in Gods Word; or if they finde any, like a vitiated pallar, they account that which is most sweet to bee very bitter.

Thirdly for smelling, they smell no sweetnesse in Christs name, whereas to his Saints it is a sweet oyntment poured out, that perfumeth all the roome.

Fourthly for feeling, they feele not whether the Law or Gospell be applied to them, rub over their skarres, and make them runne downe with blood, they are notwithstanding all that senselesse still: they may have a counterfeit feeling arising from a naturall conscience, but to have such a feeling as may drive them to Christ, they cannot; and therefore still they are but dead men.

The fifth signe is this, A living member, if the body be in danger, will have a sympathizing and feeling of the danger; as the hand will lift it selfe up to save the head, so now if we hearing the case of Gods Church in what danger it is, if wee take it not to heart, or be not affected with it (especially now we are put in minde thereof) it is a certaine signe we are dead men: We should have the spirits that *Moses* and *Paul* had, who even wished to be destroyed, so they might save the Church. *Moses*, rather than that should perish, would have his

5.
No sympathizing in the miseries of others,

name rased out of the booke of life : Paul, for the Churches sake would bee *anathema*. It is a true signe of a living member to be touched with others miseries ; this was an extasie of love, in which out of love to the Church, they forgate themselves. This here we must know, that if the creature could destroy it selfe for God, it could not but be well, because the good of the creature is more contained in God than in it selfe ; as the beame of the Sunne is more contained in the Sunne than in it selfe. Now is the time of considering this, now is the time of more than extraordinary fasting ; now if you have any feeling, you will shew it ; if you are living men, now you will shew your selves ; now the Church lyes intents, and wallowes in blood, now the foundations thereof are shaken ; never was the face of Christendome in such danger as now it is. Doe wee thinke to stand now others fall ? If the fire be at one end of the building, shall we be safe which are at the other end ? (for all Gods house is but one building : Are not they our brethren, and sonnes of the same father ? have they not the same spirit ? are they not of the same profession ? shall wee not then be ready to helpe them ? wee cannot send armes over to them, but we may send up prayers unto God for them : Christians are stronger than Politicians, and their prayers are armies. Let us therefore doe what wee can, the storme is not yet quite over.

Now there are two things that may move us to this :

Two things to move us to consider the Churches misery.

I. The

1. The greatnesse of the Judgement.

2. Our ability to helpe them.

First, The greatnesse of the Judgement :

I

It will prove the extinguishing of Gods Church and the Gospell, and when that is once gone, what are all other things ? It was a good saying of that Saint, That browne bread and the Gospell was good cheare ; what are all our houles, lands, &c. if this Spirituall food be wanting ?

2

Secondly, Consider our ability to helpe them.

We may doe much by our prayers ; hee that knoweth not his strength, leeth it not : Did not one *Moses*, one *Eliab* stand in the gappe ? They did not these things as they were extraordinary men, but as they were Gods children : We may by our prayers doe as much ; though one childe may have better gifts than another, yet commonly the father loves all alike ; so God (although they had better gifts than we) will grant our prayers as soone as he did theirs.

Quest.

But some man will here bee ready to make a question, and aske me, what I would have him doe for the Church now ? he is but a single man, and therefore is unable to doe much himselfe alone.

Ans.

What we must
doe for the
Church.

I

Pray for it.

I answer, Though thou canst not doe much, yet these things thou mayest doe ; and therefore,

1. Pray for it : God delights to bee called upon, for else his hand is not taken notice of ; but then wee see his hand, and acknowledge it, when wee see him granting our desires. So that the strength

strength of a land lyes in Christians, and their strength lyes in their prayers, as *Sampsons* strength did in his haire. Oftentimes prayer is more available then fighting: *Moses* prayer in the mountaine, did more than *Ioshuabs* fighting in the vallies. If *Noah*, *Daniel* and *Iob* stood before mee (saith God, *Ezek. 14. 20.*) they should not prevaile: which sheweth, that if any thing could have prevailed, their prayer would: So also *Luther* attributes all to prayer, as may be seene in divers of his Treatises. Now this prayer which I urge unto you, must

1. Not onely be small expressions of the mind, but now God lookes for strong cries, and long continuance in prayer. *Moses* prayed all day: *Christ*, which had lesse need than we have, prayed all night; *Daniel* three weekes: therefore wee that have more wants and needs, ought to be the more fervent.

2. Our prayers must be Spirituall, not out of selfe-love; as to desire the safety of the Church, that so under it we may lead a safe and quiet life; but out of meere respect to God, and love to his Church.

3. It must be a prayer of faith; so the Apostle saith, *1. sam. 5. 15, 16.* The prayer of faith shall save the sicke, &c. And a little after, The effectuall fervent prayer of a righteous man availeth much: Now there is no man righteous without faith: so according to their faith *Christ* still yeelded to them.

4. Pray with constancy and fervency: it is not for a snatch and away that is pleasing to God; but a

Our Prayers
must be fervent.

Spirituall.

Of Faith.

With Constancy.

constant performance of dutie which hee accepteth.

Of righteousne.

5. It must be the prayer of a righteous man : Therefore, *Micah 2.* the Prophet sought unto God in the time of trouble, but prevailed not, because they were not righteous : for it is said there, *vers. 7.* *Doe not my words doe good to him that walketh uprightly :*

With humility.

6. It must be with humilitie; and that consists First, in confessing how unworthy we are to obtaine any thing at the hands of God.

Secondly, how unable to helpe our selves, and therefore to have our eyes onely towards God.

2
Be more zealous.

Another way to doe good to Gods Church, is, to be more zealous ; seeke unto God extraordinarily : The cause of the destruction of a Land, is chiefly the sinnes of the godly. When they grow cold and dead, and lose their first love, then God, as *Rev. 2.* *will remove the Candlestick from among them,* and take away his Gospel. Indeed the carnalnesse of dead men, their prophaneesse in contemning of Gods Saints and his Gospel, &c. hasten Gods Iudgements on a Land, but chiefly the Luke-warmnesse of Professors doe it : when Israel, as *Hosea* saith, is as *a cake half baked.* Let us therefore rectifie our lives, renew our repentance, quicken our zeale, else shall wee be guiltie of the destruction of Gods Church by our sinnes.

3.
Stir up others

3. A third meanes to doe good to Gods Church, is, to stirre up others to take to heart the miseries of the Church, to pray, to renew their repentance.

tance. It would be good if Ministers would bee as Beacons to give warning to others, and to set them on fire. Thus the old Christians did, as it were, make an armie (*manu facta*) against God, by joyning together in prayer. This is a blessed action to stirre up others: thus they did in the Prophet Malachies time, *Mal. 3. 16. Then they that feared the Lord, spake often one unto another* (see the issue of all) *and the Lord harkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and thought upon his Name. So, Zach. 8. 21. there they did so; And the Inhabitants of the City shall goe one to another, saying, Let us goe speedily to pray before the Lord, and to seeke the Lord of hosts, I will goe also. Let us therefore, as the Apostle exhorts, Heb. 10. 24. consider one another to provoke our selves to this good worke of fasting and prayer for the Church; let us marke who is a likely man to joyne with us, and not let him passe.*

4. A fourth meanes to doe good to the Church, is, to doe it in due time: Jerusalem had a time to seeke God; if then shee would have sought, shee might have beene saved: And Christ complaines, *Luk. 19. 41, 42. saying, If thou hadst knowne, even thou in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. And so before Christ, the Prophets of old complained of the people; as Ier. 8. 7. Yea, the Storke in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my people know not the iudgement of the Lord.*

4
Performe duties in due time.

The time to seeke unto the Lord is now : Some Iudgements are sudden, and have no fore-runners, as the Gunpowder-treason; in such God looks not that wee should meet him by repentance, because wee know them not : Others use lingring, such as send feare and rumours before them, as are those mentioned by the Prophet, *Ezek. 22. 30, 31.* there God expects wee should make up the hedge, and stand in the gap before him, and so meet him with repentance to stop the judgement.

With conti-
nuance

5. The fifth meanes to doe good to the Church, is this, Let us doe it with continuance : It may be while the newes is fresh wee will be fervent in prayer ; but often the newes altereth, and sometimes it happens to be good, and then wee leave off : But this must not be ; wee must bee constant in this duty, to the very uttermost end of all ; there may bee ebbs and flowings, but it is the last issue which brings all : therefore let us continue in this dutie of fasting and praying, that wee may try that last issue of all. It is the common fashion to make the afflictions of the Church onely a wonder of nine dayes. This was the Jewes fault, *Ier. 34. 10, 11.* When they heard of their enemies, for a while they would pray. But although the newes bee good, yet still continue as the importunate widow did to the Iudge, and your importunitie will move God. Set therefore to it, and continue in it ; *Pray for Ierusalem, let those prosper that love her peace, Psalm. 122. 6.* Mourn apart, every familie apart : It is not enough to heare this, and to let the

Mini-

Ministers voyce be to you as *one that singeth with a pleasant voyce*. Thus were the Prophets to the Jewes, *Ezek. 33. 32. Who heard his words, but did not doe them*: and therefore God tells them that they shall be destroyed in the judgement. The diuel will suffer you to purpose and purpose to doe this dutie, but keepes you from the execution of it, and present practice, which is that onely which may doe the deed. Consider it therefore, and deferre not the present doing of this dutie: what can you doe better than to deliver Gods Church, and you may doe it; although you bee poore and despised, yet being Gods Saints, your prayers are in force with God; as in *Eccles. 7. 14, 15.* the poore man delivered the Citie by his wisdom; hee was poore and despised, yet it was hee that delivered it. Others may seeme to doe much, and stand vaunting on the hatches, but it is the Saints that doe it. If there be any consideration of Christ in you, if any love, any grace, any well-wishing to the Church, pray for it: this is that I feare, you will purpose to doe it, but will deferre it; but, beloved, the doing onely God regards. Wee, when wee reade how much *Alexander, Caesar*, and the like, did, we admire them; why wee may doe more by our prayers, performed in a right manner: if you doe it, either the Church shall bee delivered, and you shall have comfort; or else you shall save your owne soules. Without you thus pray, you are guiltie of the Churches destruction: The horsemen, if they stand still, although they fight

The Devils
cunning to
deferre men
from doing
good Duties

not against their owne armie, yet are guiltie of
 heir destruction, because they should have fought
 for them. The Prætor, if hee let the enemies in
 the gate, hee is the destroyer of the Citie, be-
 cause hee should have kept them out: so the Saints
 which should stand in the breach, if they pray
 not, they destroy the land: so God saies, *Exek.*
22.30,31. And I sought for a man among them, that
should make up the hedge, and stand in the gap before
mee for the land, that I should not destroy it: but
I found none: therefore have I powred out againe indig-
nation upon them, I have consumed them with the fire
of my wrath: their own way have I recompenced upon
their heads, saith the Lord God. Because hee could
 not finde a man to stand in the gap, therefore hee
 powred forth his indignation on the land. Their
 not praying destroyes the land: The Saints and
 holy Prophets are the Chariots and horse-men of
 Israel; if then they stand still, they doe what in
 them lies to destroy the whole Nation: they are
 not onely the Chariots, but the horse-men also,
 they are the whole defence of Israel; and there-
 fore if at these times they be idle, they are guiltie
 of the destruction of the whole Church. Hence
 Salomon said, *An idle man is brother to him that is a*
great waster. As a Pilot, who for want of atten-
 tion suffers a Ship to be overthrowne, or split a-
 gainst the rockes, is guiltie of the losse thereof:
 So the Prophet *Samuel*, notwithstanding the peo-
 ple had sinned a great sinne in forsaking God to
 be their King, saith, *1 Sam. 12.23. God forbid that I*
should

should sinne against the Lord in ceasing to pray for you: and therefore it is a great sinne not to pray for Gods Church. The Iewes in the captivitie were commanded to pray for the peace of *Nabuchadnezzar*, who was an heathen Prince; how much more then ought wee to pray for Christian Princes? And surely, if God should take away from you this Prince, and give you such an one as *Queene Mary*, you would then know what it is to enjoy such a Prince, as now by Gods mercie we doe. Therefore stirre up your selves to the dutie by fasting and praying, much may you doe this way. *Ester* delivered all the Iewes by this meanes: it was not *Esters* word that did it; for what made the King not to sleepe that night? how came he to call for the booke of the Chronicle? how light hee on that place of *Mordecai*? They had first turned God by fasting and prayer, and then he thus prepared the King for *Ester* to speake. Thus then, and by these meanes wee may relieve the Church in distresse: And therefore if wee be true living members, let us manifest our endeavour to relieve them by these meanes. And thus much for the signes of men which are starke dead.

Now follow signes of distinction betweene such as seeme to live, and such as live indeed: and these may be resembled to such spirits as assume bodies to themselves, and seeme to informe them; and they are chiefly all Civill men. Now they are discerned by these and the like signes:

The

signes of civil
men that seem
to have life,
but have
none indeed.

I
They doe not
Grow.

The first signe is this; As the Angels in their assumed bodies seemed to eat and drinke, but manifested not any effect of it, for they did not grow by it; so these men, they seeme to heare the Word, but they make no progresse in it: they may seeme to feed on the Sacraments, but they grow by none of these meanes, they still goe on in their old tract. They are not unlike some men which eat as much, or more than others, but are never the fatter, but as leane as ever they were: even so the Ministers of the Gospell now deliver the Spirituall food of the Word, in as great abundance as ever, yet where is the fruit? who growes any fatter, any better liking than before? Wee, (beloved) desire not to have againe the fruit of our teaching in your understanding onely (although that be good) but in your practice: Like sheepe-hearde which would not have their hay againe of their sheepe in hay, but in the milke and wooll. And hence it is that the Apostle *Peter* exhorts them, *1 Pet. 2. 2. As new borne babes to desire the sincere milke of the Word*: and why? *that they may grow thereby*. Though thou beest never so weake at the first, yet if thou growest stronger, it is a signe of life; but if thou hast gotten no strength in grace, nor no victory over your lusts, notwithstanding all the meanes of grace you have had, yet whatsoever you seeme, you are still but dead men.

2
They are moved by an outward Principle.

The second signe is; As the Angels, though they were moved, yet it was from no inward, but from

from an outward principle ; so these Civill men, and all hypocrites may be moved, and doe all that good men can doe, but it is not from an inward principle, but from some outward and by-respect. They are like Clockes and Watches, which are moved by some spring, and therefore when the weights or spring is downe, they move no longer : when that false end which made them take in hand the shew of Religion, is gone, then they will bee no more Religious. Thus *Ioash* was Religious, but for some by-end ; viz. while *Iehoiada* lived ; and therefore after his death *Ioash* forsooke God. Thus many will be good whilest they are in good families, under good Governors ; but being removed from them, they turne with the swine to the tumbling in the mire. Some againe, good exhortations and counsell will make them live well, and they will continue so, while they are in that good mood : Others will bee good while a storme of sicknesse endures, but when the Sunne-shine of prosperity shall beginne to appeare, they returne to their old courses: they are like a Bul-rueh, which hangs downe his head till the storme is over it, but as soone as the Sunne shines it lifts it up againe. Some may hold out longer than others, yet at the last all will give over, because they are not moved from some inward principle.

The third is this ; As the Angels assumed those bodies but for certaine times, and places, and occasions, and afterwards laid them aside againe ; so will your hypocrites doe in some places and com-

G

panies

3.

They doe it
but in some
places and
company.

panies at some times, they will take on them the bodies of living men, and so have a name to live, but indeed are dead: But come they in other places or companies, they will lay aside their bodies, and then will be as prophane as any. I confesse, a godly man may bee the worse for being in an ill companie; they may be myrie and dirty, but yet they still remaine sheepe: as a pibble and a pearle soyled with the same mire can scarce bee distinguished till they be washed; so the godly, doe but wash them, and then you shall discerne them to be pearles; but these Wolves, the wicked, which onely takes sheepes cloathing on them, comming amongst Wolves, cast off that cloathing, and become as much Wolves as any.

4.
They speake
from the
teeth, not from
the heart.

The fourth signe is this: As Angels or diuels which assume bodies, cannot speake heartily as living men, but have an artificiall framed voyce, which is from the teeth outward, not heart; so where there is no true grace but seeming, it may be discerned from the speeches, not in the matter, but in the manner: an hypocrite may often babble more than the true Christian, as a blazing Starre shines as bright, if not brighter than the true Starre; but there is a broad difference betwixt them; the one speakes but from the head, and the other from the heart: for a true living man doth speake heartily and feelingly. That the manner of speaking doth much affect others, it is plaine: Hence is that that *Iunius* reports of himselfe, that hee lighting into a Countrie mans house, which was wholly illite-

Iunius converted by a country mans hearty speaking.

illiterate and unlearned, hee confesseth that his hearty speaking of faith and repentance, &c. did so move him, that he thought that there was something more in it than meere knowledge, and so wrought on him, that by Gods grace it converted him; so that the manner of speaking doth often affect where the matter doth not; which an hypocrite cannot have. And thus much for the signes of seeming living, but indeed dead men.

Now having shewed that all are dead, it followes that wee should shew the meanes of getting life, which are also comprehended in my text, and they are these two:

Two meanes
to get life.

1. To labour to see that ye are dead, (*You that were dead in trespasses and sinnes, &c.*) as all men are by nature.

2. To goe to Christ for life, hee it is onely that can give it; so saith my Text (*hee hath quickened you* :) It is the property of God alone to give life. Now wee cannot goe to him but by Christ, and wee must goe to Christ by faith, therefore is faith called a living faith, because it unites Christ and the soule together. Now the difficulty is in this, that men will not come to Christ and take him: some come not for him at all, others take him, but not in good earnest; as grafts put into a stocke, but not so ingrafted as to grow thereby: but when a man is once soundly humbled, then will he come to Christ, and not before; for till then he doth not hunger and thirst after him: but the extreame hunger will bee satisfied with nought but meat:

as *Sampson* said, Give me drinke or else I dye. Now life consists in the union betwixt Christ and thy soule : This union is by *Luther* compared to fire and iron united, which causes the iron to have all the properties of fire, as burne, scorch, &c. so an humble Saint, united to Christ, hath all his properties, though not in the same measure and degree.

Now these must bee handled distinctly : and therefore the first meanes of life, is to see our selves children of wrath, and that wee are dead in trespasses and sinnes : The point that hence ariseth is,

Doctr.

No translation to life, without apprehension of Gods wrath due to sinne.

That whosoever would be translated from death to life, must first apprehend himselfe to bee a child of wrath: that is, he must see the face of God, as of an angry Judge, so farre forth as it may drive him to Christ. So that a man cannot bee saved untill hee hath not onely a touch or two, but a true sense of sinne, a deepe apprehension of his sinnes, of death, and of damnation ; for onely to such are all the promises made, Christ is onely sent to binde up the broken hearted : Christ came to call all that were heavy laden, and those onely, those he will ease : Peace must be preached to none but those that mourne in Sion. Therefore the Apostle saith, Gal. 4. 21. Tell me, ye that are under the Law, doe ye not desire to heare the Law ? Yea, the Law is said to be a Schoolmaster to drive men to Christ : that is, first there must bee the Law before Christ can bee had ; for else, although wee should preach the Gospell, it would be

be contemned: therefore Christ in his time gained onely the poore; *The poore receive the Gospell*: that is, the poore in spirit. God will have his jewels of life and salvation to be esteemed, which we will never doe untill wee see our misery, how that wee are in the estate of death. As the deliverance out of Egypt would never have beene so sweet, had they not beene in extreame slavery and bondage first. God deales with us, as Princes doe with their malefactors; first they bring their neckes to the block, and then give them a pardon, for then they apprehending death, the pardon is the sweeter and more welcome and acceptable to them. Indeed if the question were made, what God could doe in his absolute power; I know that God might convert us and not humble us if hee would; hee might say as hee did in the Creation, Let it be, and it must be: hee might come in a still voyce onely, without sending before a voyce rending the rockes: hee might use lightning and no thunder; but wee speake of his ordinary course, wherein he will not; for none are saved but such as have not onely a sight, but also a deepe apprehension of their finnes.

For the better understanding of this point, wee must consider these things:

I That there are three things which keepe a man from Christ.

First, Unbeleefe: when men will not beleieve that he which was borne of the Virgin Mary was Christ and God; therefore about the proving of

Things considerable.

I

Three things keepe a man from Christ.
1. Unbeleefe.

this, the Apostles did spend most time, because then it was hard to beleve.

2. Neglect of him

Secondly, Not caring for Christ : as those that came not to the Kings feast, they beleved that there was a King and a feast, but cared not for it, they regarded more their Oxen, &c.

3. Unwillingness to part with either things for him

Thirdly, Not willingness to part with all for Christ ; they will not take him upon all conditions ; they see some need they have of Christ, but not much ; and so they will forsake some things for him, but not all : they are loath to part with their master sinne ; like the young man in the Gospell, he had done a great deale, yet he would not part with his possessions. But to these three things must be opposed three other things to bring us to Christ.

Three things to be set against these, to bring us to Christ.

1. Faith to beleve he is God.
2. A sleight humiliation to bring us in love with Christ.
3. Sound humiliation, to be willing to part with all for his sake.

The first is received amongst all Christians, although it is to be feared, that many doe beleve it but confusedly. The second is a sleighter manner of apprehending of Christ, and that a little sorrow will doe, a little humiliation. But the third (which wee must have before we can be saved) to be willing to forsake all, to leave every sinne for Christ his sake: and that wee will not doe untill wee bee thorowly humbled, and are fully broken hearted : therefore first a deepe humiliation is necessary for salvation.

The necessity of a deepe humiliation.

Secondly;

Secondly, if wee have not such an humiliation, then either;

- 1 We will not come to Christ.
- 2 Or we will not stay with him.
- 3 Or else wee will not doe or suffer any thing for him.

And if wee want any of these wee cannot bee saved.

First, If we be not truly humbled, we can never come to Christ, nor regard him : we may preach Christ long enough, and no body will regard him, except they bee soundly humbled for their sinnes : as in the Law no body did care for the Citie of refuge, but he that had slaine a man ; to him onely whom the revenger of blood pursueth, is the City of refuge sweet : when the fiery Serpent had stung a man, then he looked to the Brazen-Serpent, and never till then : so when we see our sinnes and misery thereby, then I say, and never till then is Christ welcome. The prodigall Sonne never thought of returning home to his Father untill he saw that hee must else starve ; when he saw he could no longer subsist, then hee returned. So, when wee are so humbled for our sinnes that we see we shall indeed be damned without Christ, then, and never untill then we care for him.

Secondly, Although wee doe come to Christ, yet without wee be truly humbled wee will never stay with him, although wee may rejoyce in his light for a season. And for the berter understanding of this, consider the foure sorts of grounds which

I
Without
sound humili-
ation we will
not come to
Christ.

2.
We will not
stay with him.

Humiliation
compared to
the four sorts
of ground,
Matth. 13.

which represented foure sorts of hearers, *Mat. 13.* The first were not humbled at all, (*It fell by the wayes side, and presently the Fowles of the ayre devoured it, vers. 4.*) The second was humbled a little, but not so much as to suffer for him, (*The Sun parched them for lacke of rooting, vers. 6.*) The third sort were so farre humbled for sinne, that they suffered some persecutions, but would not part with all for Christ, the world they esteemed more; (*The thorns choked them, vers. 7.*) But the fourth ground was fully humbled; that is, they were so humbled in a sight of their sin, that they saw that they had more need of Christ, than of any thing in the world, and so would part with all for him, and suffer any thing: and therefore they are said *to bring forth fruit with patience.* Others may stay a while with Christ, but when that comes that they preferre before Christ, then they leave Christ; for untill a man can bring his heart to that passe, that he can prize Christ above all things, undergoe all persecutions for his sake, hee is not soundly humbled, but is like the second and third ground.

^A
We will not
suffer or doe
any thing for
him.

3. If we stay thus with Christ, yet except wee be thus humbled, wee shall neither suffer nor doe any thing for Christ. If Christ had bidden *Paul*, (before he was humbled) to have done so much for him as he did, hee would never have done it, but when he was humbled, then, *Lord, what wouldst thou have me doe?*

And the reason of this is apparent, if we consider these things:

First,

First, There are many lusts that doe encumber us whilest our hearts are unbroken; so that there is such a baseness on the outside of Religion, that except we be humbled wee will never like it, but shall be offended at it; and like proud servants, say our wages are too little, our fellow-servants too base: but on the contrary, hee that hath once beene soundly humbled, thinkes all too good for him.

Reas. 1.

Secondly, There be such strong lusts to be mortified, which cannot be done without humiliation, that we care not for Christ: our lusts indeed may for a while sleepe, but when once they are awaked, like *Samson*, they cracke a two all the bonds of good purposes and vowes; they are never slaine untill we be soundly humbled.

Reas. 2.

Thirdly, there are such contrary lawes to be delighted in, that wee can never frame our nature unto, untill we hunger and thirst after Christ, and then his lawes will be meat and drinke unto us: for before wee delighted in the Law of the flesh, but now if we be truly humbled, wee must delight in the Law of the Spirit.

Reas. 3

Fourthly, There are so many strong lusts to be parted from, so many *Isaacks*, which every man at some time or other will be called upon to offer up, the which if he doth not doe, hee will damne his owne soule: yet untill hee is humbled and shewne what damnation is, hee will not buy salvation so deare.

Reas. 4.

For these causes is Humiliation necessary in the

H

first

The Doctrine
of Humiliati-
on must goe
before Sancti-
fication.

first place: Therefore in the Scripture this method is alwayes used, by the Prophets, Apostles, and Christ himselfe, they preached ever repentance and humiliation before sanctification and justification: This was Christs order, as you may see, *Luke 4.* Thus did *Nathan* with *David*, he laboured to humble him, before he told him God had forgiven him. Thus did *Jonas*; *Yet forty dayes and Nineveh shall be destroyed*, *Jon. 3.* Thus also God dealt with *Adam* in *Paradise*, he intended to reveale unto him the promises of the Gospell, and yet at the first hee strikes him downe with terror that made him hide himselfe, then he told him of his sinnes, and after all reveales the Gospell unto him, (*The seed of the woman shall breake the Serpents head*, *Gen. 3.*) Thus dealt *Peter* with his auditors, *Acts 2. 38, 39.* *Repent and be baptized every one of you, &c.*

Thus you see that Humiliation is so necessary, that without it there is no salvation: Let us come in the next place to make some Use of it.

Vses.

Therefore (my brethren) seeing this is so, content not your selves with morality and civility, except you have more in you than nature can give you; nay, except you be all new, not patched up; as *2 Cor. 5.* Except you bee wholly changed and cast into a new mould, being first broken by humiliation, you cannot be saved. Try therefore whether now you doe that that others will not doe; wherein els doth the power of Religion consist? Try whether you have denied your selves, and thoroughly mortified your dearest lust, and whatso-
ever

ever the flesh desireth : and whether you bee sicke of sinne ? regard not what the world prizeth, labour you to have your hearts broken, else you may pray, be charitable and loving to others, and with *Herod* make a conscience of many things, yet all will stand you in no stead, because it commeth not from an humble heart : for be it never so holy a duty, never so constantly performed, except it comes from a broken heart, God accepts it not : So the Prophet *David* saith, *Psal.* 51. 16, 17. God careth not for Sacrifices, (and yet they were his Ordinances as well as our prayers,) onely a broken heart was pleasing unto him ; and therefore whatsoever you have done from a broken heart, is accepted of God. But here Satan deceives men with gilded things ; namely, formall performance of holy duties, which when they need them (as in the day of death or trouble) stand them in no stead. As often hee coozeneth Witches, in giving them money to doe some murders, they laying up the money, and when they have need of it, going to fetch it, have found nothing but dry leaves ; Even thus will all the holy duties wee have performed from an unbroken heart faile us. They are like Glowormes, they glister greatly in the darke, but when once the Sunne comes, their light is nothing. So *Paul*, before hee was humbled, hee accounted himselfe a godly man, and none better than hee ; but afterward, *hee was not worthy* (as he said) *to be counted an Apostle*. Therefore deceive not your selves any longer, for nothing is more

Simile.

dangerous than an unsound heart, therefore take heed it deceive you not: if you never have beene humbled, now labour to be humbled; for it was that that made the Publican to be justified rather than the Pharisee, because hee was humbled and the Pharisee was not: and indeed none are further from salvation than those that content themselves with outward formalities.

Now in Humiliation, for our fuller understanding of it: I will explaine these three questions:

1. Wherein Humiliation doth consist.
2. What kinde of sorrow is required in this Humiliation.
3. How we shall know whether our sorrowes are true or not.

The first question is, Where in consists this true Humiliation?

I answer, In three things:

1. In seeing your life to abound with actuall finnes, then in looking into your heart and nature, which is wholly corrupted, and the root of all evil, and where your corruption is strongest, as fire in the root. Many labour to excuse their finnes from their nature, because that that is prone unto it; but that makes their cause the worse, it increaseth their vildnesse; for, why hast thou such a nature, and dost not curbe it? Besides, their natures are odious to God, though they never should breake out; as a Serpent is odious unto us, though he never hurt us. Further, consider, hast thou not

made

Three questions.

Quest. 1.

Ans.

True humiliation consists

I

In seeing our lives abound in sinne.

made thy nature worse? Every siane thou hast committed makes it worse; for actuall sinne doth more increase the custome and habit of sinne; so that besides *Adams* sinne, thou thy selfe art guilty of corrupting thine owne nature.

2. In considering that there is nothing in thee that is good at all; so the Apostle saith, *Rom. 7. 18. For I know that in mee dwelleth no good thing:* and, *Gal. 3. 22. The Scripture hath concluded all* (not only men, but things) *under sinne.* Men thinke well of themselves, because they have much good in them; but consider with thy selfe thou hast nothing good in thee at all. Can good fruit proceed from an ill tree?

3. In smiting thy heart with an apprehension of death, hell, and misery, dueto thy sinne; then wilt thou find thy selfe in a miserable estate, and canst not chuse but bee humbled, when in consideration of these things, thy heart smites thee, as *Belshazzars* did him. And so much for the first question.

The second question is, What kinde of sorrow is required in this Humiliation?

I answer; Not those violent flashings of sorrow, which for a while amaze like a land-flood, but it must be this:

When thy judgement is enlightened to see thy estate, and the judgements of God hanging over thee; and after this convincing; then thy affections are stirred to mourne for thy sinne. If the judgement bee fully convinced, the affections will

2.

In considering that there is nothing good in thee,

2.

In smiting thy heart with an apprehension of Gods curse

Quest. 2.

Ans.

What sorrow is required to true humiliation,

follow : therefore in Scripture, when any is said to be humbled, in those places is shewed that their affections were stirred; as wee may see, *Acts* 16. in the Jaylor: and of *Peter*, it is said of his conversion, *He went out and wept bitterly*: So also of those, *Acts* 2. it is said, *They were pricked in their hearts*: for the ground of their sorrow is the convincing of the judgement, which workes upon the affections; therefore Christ saith, *The Spirit shall come to convince the world of sinne, &c. Job.* 16. 8. The other sorrow not arising from this convincing of the judgement, is but a passion, and so is streight gone; this is an affection, and so is more permanent although it is stiller, as the deepest waters are ever stillest. And so much for the second question.

Quest. 3.

The third question is, How shall he know whether these sorrowes of his be true or no :

Ans.

How to know true sorrow.

To this I answer, There is an Humiliation not deepe enough, a sleight Humiliation; and there is another too deepe, which so drownes us in sorrow that it takes away all hope of salvation, and brings despaire, such was the sorrow of *Judas* and *Achitophel*: but the third and true, is an indifferent betweene both: sometimes there may be an humiliation and no grace, as there may be a plowing and no sowing. But true humiliation differs from other sorrowes thus:

How true Humiliation differs from other sorrow.

I

In the rise.

First, In the rise of it: both a godly man and an hypocrite may, first, bee wounded with Gods wrath: secondly, desire freedome from hell; but into

into the godly. God doth instill gracious seeds, whereby hee is humbled for sinne as well as hell, and desires grace as well as mercy : But the hypocrite onely desires mercy and freedome from these torments, and therefore when the terrour ceaseth, his holinesse and desire of goodnesse ceaseth ; and so being eased from torments, he cares for no more : but the godly hee desires to bee joyned to Christ, and to have his lusts mortified.

Secondly, in the continuance of it : hypocritical humiliation may be longer or shorter, but it is never constant, it doth vanish ; but true humiliation doth last all the life long. The humiliation of hypocrites is like iron, which while it is hot in the fire, you may fashion it which way you will, but when it is once out, it is presently stiffe againe : So *Pharaoh*, as long as Gods hand was on him, hee would let the people goe, but as soone as the fire of affliction was removed, his heart was hardned ; so was *Ahab* and *Saul*. But in true humiliation God takes away the iron heart, & gives an heart of flesh, so that although it may be brawny a little, yet still it is flesh : Hypocrites so long onely as they are under the judgement, are soft ; but the heart of the godly is alwayes soft.

Thirdly, by the signes of brokennesse of heart :
Now brokennesse of heart :

1. Heales our sinnes. First, the beloved, the master sinne, and then all the rest : other humiliation skinne over, but cures not ; it stops the streame for a while, but it breakes out againe ; it may cause

you

2.
In the continuance.
Bousson Conf.
299.
Simile.

3.
By the signes and effects.
Contrition of heart.
1. Heales our sinnes.

you to make many purposes to leave the sinne; yea, and to leave it a while; but you will returne to them againe; whereas if one bee truly humbled, hee is stronger against that beloved sin than against any other; not but that hee hath strong inclinations to that sinne, but hee is more shy of it, and shunneth the occasions of that sinne, because hee hath fully felt the smart of it, and hath by his humiliation seene that sinne more than any other. Now after the beloved sinne is once healed, then the other finnes will soone be healed; as in a cloth by washing out a deeper staine, the same labour doth wash out lesser staines.

Simile.

It causeth
love to Christ

2. It causeth love of Christ: So *Mary Magdalen*, because she was humbled much, and saw that Christ had forgiven her much, therefore she loved much. So *Paul*, who was much humbled, ever expressed a fervent love to Christ, as we may see, *Acts 21. 13.* where hee saith, having bene perswaded by his friends not to goe to Jerusalem, *I am ready not to bee bound, but also to dye for the name of the Lord Iesus:* as who should say, I feare nothing, because I care for nothing but Christ. So also, *2 Cor. 5. 14.* hee saith, *The love of Christ constraineth mee:* and therefore when by humiliation wee see what Christ hath done for us, we thinke we can never doe enough for him.

Signs to know
whether we
love Christ
or no.
1. Obedience

Now you may know if you love Christ or not, by these signes:

The first signe to know the love of Christ, is Obedience: Hee that loveth Christ, keepeth his Com-

Commandements, and they are not grievous unto him.

The second signe is this; If you love him, you shall finde in your heart that you love him; your heart will be carried towards him; as I can tell if I love a man, for then my heart is carried towards him.

2 Affection towards him.

The third signe to know the love of Christ, is this; It causeth me to esteeme of spirituall things, to prizethem at an high rate, and other things little worth: for when a man is soundly humbled, aske him then what he desires most, he will answer, Christ and Grace, and that his corruptions may cease in him; as for outward things, hee passeth not for them.: As a man that sees he must dye, hee cares for no outward wealth, take you that, give him onely the pardon of his sinnes.

3 The light prizing of spirituall things.

The fourth signe of the love of Christ, is this; It maketh him content with the meanest condition. The prodigall Sonne, when he was humbled, so he might be in his fathers house he was content; he liked the meanest condition, even to bee a servant; *I am unworthy to be thy sonne, make me as one of thy hired servants, Luk. 15. 21.* So Paul, after he was humbled, thought himselfe unworthy for the Saints company, and that not for a fit onely, but even ever after he still cryes out, *I am unworthy to be an Apostle.* Thus Naomi, returning home to her Countrey, said, *she went out full*, and yet had nothing but her selfe, sonnes, and husband; shee accounted any thing too much for her. If a man

4 Contentednesse with the meanest condition.

5. Feare of offending God.

once come to be verily perswaded that hee is worthy to be destroyed, hee can with patience beare any losses and crosses ; for these are nothing to death, which he knowes he hath deserved ; therefore what impatience soever thou hast, so much art thou short of true humiliation.

The fifth signe to know we love Christ, is this ; It makes us fearefull of offending God : tender-nesse of conscience is ever according to the measure of true humiliation ; for by how much the more we are humbled, by so much doe we feare to offend God, and labour to walke obediently unto him. *Esay 66. 2.* the Lord saith, *To him will I looke that is poore and of a contrite spirit, and trembleth at my Word :* If thou art of a contrite heart, thou wilt tremble at his words ; that is, at his Commandements ; such an one feares to breake any Commandement, he is sensible of the least sinne : Hence it is, that *Prov. 28. 14.* feare is opposed to hardnesse of heart ; *Happy is the man that feareth alway, but he that hardneth his heart shall fall into mischief :* Now the opposite to hardnesse, is brokennesse of heart, but feare is opposed to it because it is a signe of brokennesse of heart. Now this fearefulness stands in two things :

1. In a facility to bee convicted of any sinne ; for hee that is not thus broken in heart, stands out with God, and will not yeeld unto him.

2. In a feare to offend God ; for when he is once convinced, he labors to doe according to his knowledge ; and then is afraid to displease God, either

- 1 In committing the least sinne; as *Moses* would not leave the least hoofe behinde him; and as *Iob* feared lest his *sonnes* should have sinned in heart, *Iob* 1. 4. Hee was so truly humbled, that he would not sacrifice for his owne sinnes onely, but even for his *sonnes* also, and that the least, the thoughts of their hearts.
- 2 In omitting the least good duty, or doing it formally; which thing the hypocrite cannot doe, because he hath not this tenderesse of conscience.

The sixth signe of the love of Christ, is this; It makes Gods Word sweet unto us; as it was to *David*, *Sweeter then the honey, and the honey-combe*: Crummies are sweet to an hungry man; so if a man hunger after the Gospell, it will be sweet unto him. Indeed if the Word be sweetned with humane Eloquence, it may be sweet to one that is carnall (for so it is pleasing to nature,) but if the purer it is, and the more it is seperated from those gaudy flowers; if the more piercing it is, the sweeter it is to us, then it is a signe of a broken heart; for it is a reproach to those that have not a broken heart, and so it cannot be sweet: as wee may see, *Ier.* 6. 10. where the Lord saith, *Behold, their eare is uncircumcised, and they cannot hearken: behold, the Word of the Lord is unto them a reproach, they have no delight in it.* And againe, the Prophet saith, *Ier.* 15. 16. *Thy words were found, and I did eat them, and thy Word was unto mee the ioy and reioycing of mine heart*: It is joy and reioycing to those

6. The finding of sweetnesse in the word of God.

that have a broken heart, as the Prophet had: nay, the sharper it is, the more they delight in it.

7 meeknesse
of spirit.

The seventh signe of our love to Christ, is this; It causeth meeknesse of spirit. *The spirit that dwelleth in us* (before we are humbled) *lusteth after envy*, *Iam. 4. 5.* now every naturall man is so; but he that is of a broken heart envieth not, he spends his anger on himselfe, and lookes to his owne offences so much, that he regards not others.

Obiect.

But some man will here bee ready to object and say, My nature is hasty, and I cannot suppress it.

Ans^r.
Humiliation
chargeth our
nature.

To this I answer, It is true, every one by nature is a Lion, but grace when that comes, it turnes us into Lambs and meeke sheepe. *Luke 3. 14.* *Iohn* cryes in the wilderness, *Prepare the way of the Lord, &c.* but how? by Humility: *Every high mountaine and hill shall be digged downe, and the crooked shall be made streight, and the rough wayes shall be made smooth*: Humility, which prepareth for Christ, diggeth downe those high mountaines, and maketh plaine those rough wayes. I deny not but that sometimes Gods child may have a passion of anger; yet the peace of God rules in his heart, although that sometimes breakes out as a rebell, but it dwels not in him: Christ is meeke, and so are all his. And so much for the third question.

Now to proceed further in the explication of Humiliation, and come to the fourth question, which is this,

Quest. 3.

Whether this Humiliation must bee in all men,

as well in those which are well educated, and have fallen into no grosse finnes, as in others?

I answer, yes, it must be in all, even this great Humiliation here spoken of, else let them goe never so farre, they will in the end fall away : and that is the very reason why so many Professors, that have given up their names to follow Christ, fall away, because they were never humbled soundly for sinne.

Ans.

Yet there is this difference betwixt the humiliation of one brought up well, and a grosse sinner:

The difference of humiliation in one well educated and a grosse sinner.

1. The filth of sinne is not so suddenly revealed to those that have beene well brought up, and have some knowledge, and therefore they are not so suddenly smitten, as to those that lived in ignorance all their life long: those that have a light on the sudden, it presently amazeth them; even so God strikes downe suddenly the grosse sinner, and amazes him with a more violent sorrow and humiliation, than he doth the other.

2. The Joy is not so sudden, nor flashing, nor sensible in him that hath more knowledge; the medicine is known to him as soone as the wound: he knowes Christ a Saviour offered up for all that are wounded for sinne, and so soone as hee feels the wound, he applies the medicine; so is not his trouble so irkesome, neither being delivered hath he such sensible joy: For instance, Suppose a man bee in the way wounded among thieves, and al-

2.

most killed, so that hee saw no meanes of life; if one, a friend of his, on the sudden should steppe forth and helpe him, hee would be more sensible of it, than such an one as knowing before he shall be robbed, getteth company to goe with him, and so escapes the danger. And so much for the fourth question.

Quæst. 5.

The fifth question is this, What is the least degree of Humiliation that must bee in one that will be saved?

Ans.

The least degree of humiliation will make us count sin the greatest evill, Christ the greatest good

I answer, it is so much as will bring us home to Christ; that is, so much as will make us apprehend sinne to be the greatest evill in the world, and Christ to be the greatest good; so much as will enable us to make sinne our chiefest sorrow, and Christ our chiefest joy: when wee doe so, then whatsoever is offered we neglect for Christ, and preferre him. Thence is it that the Churches are said to *reioyce in Christ with ioy unspeakable and glorious*, 1 Pet. 1. 8. For when wee apprehend sinne to be the greatest evill, and by Christ to be freed from it, wee must needs rejoyce unspeakably. For wee are to know that our conversion consists in three things:

A mans conversion consists in three things,

1. In being soundly humbled, so that wee see sinne to be the greatest evill in the world.

2. In stedfastly laying hold of Christ, and believing in him, so that wee will not part with him for any thing in the world.

3. In a newnesse of life, walking in obedience to all his Commandements: and therefore Christ

saith

saith, *Iohn 16.* He will send the Comforter to convince the world of sinne, and rightconnesse : first, to humble for sinne : and in this also there are degrees ; for here one may be humbled more than another, and so thirst after Christ more ; but the more wee are humbled, the better wee are humbled ; it is a signe God hath a greater worke to doe by us, when we are thus humbled : It is a great fault in us that we are prone to thinke that we are humbled enough, and that our humiliation at our first conversion was enough ; no (beloved) our humiliation must not be like a land-flood, that runnes but for a little time, but like a spring running continually ; for all degrees in grace, depending on God, mortification of our lusts, &c. depends on the degrees of our humiliation ; and hee that is the most humbled, would be much more if he saw himselfe to be the better. And so much for the fifth question.

The sixth question is this, How shall we come to be thus humbled ?

I answer, By the Law ; for though the whole act of our humiliation is wrought by the Law and the Gospell, *Rom. 6.* yet that humiliation which I now urge, is that legall humiliation which is wrought by the Law : by the Law, I meane not only the ten Commandements, but the rectitude of our persons to the whole Scripture, which is the exposition of them : First, consider therefore how much perfection Gods word requireth, then how short you come of that perfection ; this is one meanes.

Quest. 6.

Ans.

The Law the onely meane of humiliatio

Object.

I but some man will bee ready to say, I have done what I could, and yet I am not humbled.

Ans.

To this I answer, it is not the Law alone that must humble us, but it must bee joyned with the spirit of bondage; for as to make the Gospell effectually there is required the spirit of consolation, and a faith to beleieve it; so to make the Law effectually there is required the spirit of bondage, and faith proportionable. The spirit of bondage is that which enlightneth us to see the bondage wherein wee are by reason of our sinnes, and then is required a faith to beleieve the threats against those sinnes; for faith is required to beleieve Gods threats as well as his promises; faith in the generall being nothing but a lifting us up to see what nature cannot: for when the uncleane person is threatned he is not moved because hee beleieves not.

The spirit of
bondage, what
and why re-
quired to hu-
miliation.

Object.

But here some man will bee ready to object and say, Afflictions often humble us, therefore it is not the Law that doth it.

Ans.

How afflictions
and the
Law con-
curre
to humiliation

To this I answer, Afflictions, as the plow, make way, but it is the seed of the Law sowne in our hearts that must humble us: indeed those notions, which they had before, are in afflictions made to seeme otherwise then before: but we must take heed that afflictions caule not worldly sorrow, for that is the applying of the corrosive to a whole place.

Now you must know that there is an extraordinary humiliation which God at some times workes in some men; we urge not to that, (God
workes

workes that in whom he pleaseth, and intendeth to make extraordinary,) wee urge to the ordinary humiliation. Now the meanes to attaine that, are these five :

The first meanes to attaine humiliation, is, To enter into a serious consideration of our estate, as the prodigall Sonne did; hee is said, *Luk. 15. 16* come to himselfe, and consider that his father had enough, and hee starved. So every one of us should doe: consider,

First, the greatnesse of thy sinnes in particular, and make Catalogues of them.

And then secondly, let our actuall sinnes leade us to our corrupt heart, which is the root of all. So God dealt with the children of Israel, *Deut. 8. 2.* where it is said, *God led them forty yeares in the wilderness, to humble them, and to prove them, and to know what was in their hearts, &c.* Hee himselfe knew it well enough, but by their sinnes hee would make it knowne to themselves and others. So also God dealt with *Hezekias*, *2 Chron. 32. 31.* where it is said, *God left him, to try him, and to know all that was in his heart.* *Hezekiab* had a proud heart, and God left him to himselfe, not that God might know what was in his heart, but that hee himselfe might know. So God tels the *Israclites*, *Ezek. 36. 31.* *Ye shall remember your owne evill wayes, and your doings that were not good, and shall loath yourselves in your owne sight for your iniquity, &c.*

Thirdly, Having thus considered your sinnes, consider Gods wrath, and the certainty of it; the

Five meanes
to humiliatio.
1. Meanes, to
consider our
estates.

1.

2.

3.

wrath of a King is the messenger of death, what then is the wrath of Almighty God? even as the power of God is more than the power of man, so is his wrath also: as long as he lives, so long will he punish thee in hell. The consideration of this made *Moses* breake out, *Psal. 90.* and say, *Who knowes the power of his wrath?* *Paul* is in great heaviness for the Jewes, *Rom. 9.* And as God shewed his Almighty power in making of man, so will he in destroying and punishing. And this wrath of his shall fall upon the most sensible part of man, viz. the soule, which as it is capable of the greatest measure of joy, so is it capable of the greatest measure of griefe. What is God but infinite? what is his wrath but infinite? under it thou shalt most wish for death, which now thou most fearest.

a Meanes, to
suffer sorrow
to abide on us

The second meanes to obtaine Humiliation, is, to stay a great while on this consideration, to suffer sorrow to abide on our hearts; for it is the oft and serious consideration that effects this: and therefore wee may learne something from Satan, when he would drive a man to despaire, he oft puts thoughts of Gods wrath due unto our sinnes into our mindes, hee holds the object close unto our mindes, and so letteth us thinke of nothing else. It is the frequent and serious consideration of these things that humbleth us: This was that that humbled *David*, *Psal. 51.* *My sinne was alwayes before me:* so, *Iam 4. 8.* *Cleanse your hands ye sinners, and purifie your hearts ye double minded:* How is that done? *vers. 9.* *be afflicted and mourne:* all waveringnesse and

and instability comes from the corruption of the heart, and therefore cleanse that; and the way to cleanse that is to be humbled; and the way to be humbled is to sequester your selfe from all carnall mirth (though else lawfull) and stay on these considerations.

The third meanes is this; If you cannot see sinne in it selfe, labour to see it in his effects. All miseries which you feele in your selfe, or know in others, are the fruits of it; and this will make you say, it is a bitter thing to sinne: so *Peter* in his second Epistle and second Chapter, by this effect aggravates sinne, where hee shewes it was for sinne that the Angels were throwne downe into hell, that the old world was drowned, that *Sodom* and *Gomorrhah* were destroyed.

3 Meanes.
see sinne in its
effects.

The fourth meanes to attaine humiliation, is, to make these evils present before us by faith: as in an opticke glasse, those things that are a far off will seeme neere to those that looke in it; so these by faith should seeme at the very doore: it may be the not considering them as present makes them not affect you; for what is a farre off, although it be in it selfe fearefull, yet is not feared, as death, &c. therefore set hell before your eyes, and see it as present before you.

4 Meanes, to
make these e-
vils present
by faith.

Make present unto you these two things:

- I All sinnes past: a thing that is past us will seeme small unto us, though it be as great as ever it was before, and so doe our finnes to us: we usually doe as men that leave something be-

Two things
ought to be
present be-
fore us.

hinde them, when they are far gone they thinke it is but a little, and therefore they will not returne for it; so we being farre off from our sins, they seeme little unto us, but we must remember the day of our iniquity. Let us therefore make them our sinnes present, God he esteemes them as great as ever they were, let us doe so therefore, let them seeme abominable to us: thus did *Iob* possesse the sinnes of his youth.

2. Things sature: as Gods judgements, which are neere at hand, and lye at the doore, as God layes to *Cain*, although they seeme to us, a farre off: But this is Satans cunning to deceive us; he is as a Painter, who by the collusion of colors makes things seeme far off which are nigh; so he makes Gods wrath which lyes at our doore, seeme a farre off, when as it may bee it will light on us the next day.

5 Meanes.
To take heed
of shifts.

The fifth meanes to attaine Humiliation, is, To take heed of all such false shifts whereby you may seeme to keepe off the blow of Gods law from lighting on you: wee are never moved with these considerations untill all shifts are removed, so that we see nothing but death, and then we tremble.

Eight shifts
whereby men
think to keepe
off iudgments
1. Civility.

The shifts by which men thinke to keepe off the blow of Gods judgements, and so with-hold themselves from being humbled, are these eight:

- 1 Civility; this Gloworme of civility so glittereth in the darke, that wee thinke it to bee a true sparke of grace, but where the spirit shines, wee shall

shall finde it false : and as the Divell deludeth Witches, in giving them leaves instead of silver and gold, so doth hee deale with thee here ; for except there be a supernaturall frame of thy heart, there is no cause of comfort notwithstanding all thy civility : and therefore thou must bee sure to have something in thee more than nature, for civility will not bring to heaven.

2 Formall performance of holy duties ; as praying, reading, &c. that puffes men up, and keeps them from humiliation. If you either omitted them altogether, then your conscience would checke you ; or performed them well, then your heart would be bettered, and you would bee humbled : but this formall doing of them keeps the heart dead and senslesse. Remember therefore that no sacrifice is acceptable to God, but that that comes from a *Broken heart*, *Psal. 51*.

2 Formall performance of holy duties

3 The badnesse of your nature ; you would doe better, but your nature is so bad that you cannot. But remember, first, That that aggravates your sinne ; and God likes you the worse for that, and will the hardlier pardon you ; even as wee our selves are readiest to pardon an offence in a good nature. Secondly, your selfe is the cause of the badnesse of your nature: God gave you in *Adam* a good nature; but you have lost it, and since by many sinnes have made it worse by farre.

3 Badnesse of nature.

Two cautions

I

2.

4 Gods mercy: hee is mercifull; therefore you will not feare : but what if hee be mercifull, hee calls not thee, thou art not burdened with thy

Gods mercy

sinnes, he calls onely such, *Come unto mee all ye that are heavy laden, and I will ease you.* What hast thou to doe with mercy, which seeft not thy misery? thou hast no part in it, as *Iohn* said to *Iezabell*.

5 The making
conscience of
many things.

5 The making conscience of many things; so *Herod* did many things after *Iohns* preaching; so the *Gentiles* did by nature the things contained in the Law, yet were without God, *Rom. 2.* but there is no example like unto that of *Amazia*, *2 Chron. 25. 2.* *he did that which was right in the sight of the Lord for a long time, but not with a perfect heart.* One may make conscience of praying in private, and of doing many good duties, and yet have no true grace, but doe all out of a naturall conscience for feare of punishment.

6 The delay
of executing
of iudgement

6. Because Judgements come not swiftly, and are not speedily executed. Ministers threaten, but they feele nothing: But wee must know, that the lesse afflictions we have had, the more are behind; and I know not a more miserable condition than this is: it is a most dangerous signe thou art ordained to death, when thou art thus let alone unpunisht: As we use to say, when men are frequently sicke there is no danger of death, but when they never have beene sicke, and at length fall into it, it is very dangerous; so it is to bee feared, that when once God beginnes with thee, hee will make an end, as he threatned to *Hophnie* and *Phineas*; hee will so strike, that he will not strike twice: so that nothing can be worse, than for a sinner to goe on without trouble.

Simile.

7. Men

7. Men judge their estates and finnes in a false ballance of opinion: none (say they) thinke ill of them, but a few that are more precise than wise. But consider,

7 A false opinion of their estates.

1. That Ministers are onely the men by whom ye beleeve, not whom ye should beleeve: take our words but so farre forth as they are proved unto you by Scripture; and if they be true, then (although few be of that minde) yet you ought to beleeve them.

Three Cautious

1

2. Consider whether that latitude of Religion which thou stickest unto, and hopest to be saved by, will serve thee on thy death-bed, and at the day of Judgement.

2.

3. Consider that it is the part of holy men, and of none else, to discerne which are the wayes of God: every one is to be beleaved in his owne Art, therefore beleve them.

3.

Men thinke that it concernes onely some to bee holy, as Ministers, &c. and not all. I will answer such with the saying of *Wisdomes*, *The way of godlinesse is too high for a soole*: If thou wert wise, thou wouldest thinke it concerned thee also.

8 An opinion that some should be holy, and not all

Now I beseech you (brethren) humble your selves, and so much the rather, because now the time and necessity of the Church requires it, now while shee is thus in her mourning gowne seeke not after your profits and pleasures, drinke not Wine in bowles, use not now the liberties that otherwise lawfully you might. Remember that laying of *Vriah*, 2 Sam. 11. 11. *The Arke, and Israel,*
and

Vses.

and Iudah abide in tents, and my Lord Ioaab, and the servants of my Lord are encamped in the open fields, shall I then goe into my house to eat and to drinke, and to lyewith my wife? &c. And doe as Daniel did, chap. 9. Now practise all the parts of Humiliation, now Gods Church needeth it; although you your selves were free, yet humble your selves for the sinnes of others; continually pray to God for them. Remember what God threatneth to those, *Esa. 22. 12.* that when he called to mourning, they followed their pleasure; hee saith, Hee will not forget it to the death: so, *Esa. 66. 4.* God is angry with all that neglect this duty, and will not bee stirred up to performe it; but those that doe call on him he will heare. The *unrighteous Iudge*; *Luk. 18.* was overcome by importunity, and then much more will God if wee humble our selves: as *Mordecai*, *Ester 4. 14.* concluded excellently, *Their deliverance shall arise from another place*; so may we; then certainly the Church shall stand, and Antichrist shall fall, as a mill-stone into the sea, never to rise up againe. I grant he may rage very farre, he hath raged farre already, and how farre more he shall rage, God onely knowes; yet in the end, certaine it is he shall fall, and the Church shall stand. Let us all therefore be humbled, you which have not yet begunne this humiliation, now beginne; and yee which have begunne, bee stedfast therein, knowing that your labour shall not bee in vaine in the Lord.

The next thing to be shewed after this doctrine
that

that we are dead in sinne, is the meanes of recovering our life, and that is by Christ, as it is in the Text (*You hath he quickened that were dead, &c.*) Hee, that is, Christ hath done it. Hence learne this doctrine of comfort, as a refreshing cordiall next after the bitter potion of humiliation: That,

Whosoever will come to Christ, may come and finde mercy, Rev. 2.2.17. Whosoever will, let him taste of the waters of life freely. Here I will shew,

Doctr. 3.

3 Things in the Doctrine.

1 Taking of Christ.

Simile.

2 Laying hold of him.

Simile.

3 All may come and take him.

1 What is meant by *will* (*whosoever will*) that is, he that will receive Christ with all his conditions, to bee his Lord and his Ruler, &c. Whosoever will thus take Christ hee may: if wee would take Christ before wee were humbled, we might; but till we be humbled wee will not take him. It is Christ that gives life, but till we be hungry we will not take him and eat him: the Sunne enlightheth, but the window lets it in; Christ gives life, but our hungering after him makes us eat him, which wee will not doe untill we be humbled.

2 *May come to Christ*] that is, receive him, and beleeve in him; it is but laying hold of him when hee sees he must perish, as a man that is falling into the sea, casts himselfe on a rocke, and there will lye and rest; so wee seeing wee must perish without him; we clap hold on him, and will not leave him for any persecution or pleasure.

3 *Whosoever will*] It is generally propounded,
L for

for Christ is a common fountaine, hee that will, may come ; As *Iohn 7.37.* *If any man thirst, let him come unto mee and drinke : he that beleeveth in mee, as saith the Scripture, out of his belly shall flow living waters:* and againe, *Ioh. 3.16.* *God gave his onely begotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life.* As the old *Adam* was a common root of sinne and damnation ; so is Christ, the second *Adam*, of grace and salvation : as at the yeere of *Iubilee*, when the trumpeter sounded, whosoever would, might goe free ; but if any would be so slavish as to serve, they might ; so now to Christ, now he calleth, whosoever will, may goe free and be delivered ; but if there be any so slavish minded as to stay, they may.

The grounds of this Doctrine why I thus generally deliver it, are these :

1 Because else there were no ground of our faith ; faith must have a ground of Scripture, and the Scripture makes no particular promise to any man ; it saith not, thou *Thomas*, or thou *Iohn* shalt be saved, but it saith, *Whosoever will, let him come, and drinke freely of the water of life.* Then wee say, but I will ; therefore on this ground is the strength of faith, that whosoever will, may come.

2 Because faith is about things that are ; faith presupposeth his object : God gives the generall promise, *Whosoever will beleve, shall be saved:* This is the object of faith, this premised the

The grounds
of the Doctrin
generally.
1 Otherwise
no ground of
our faith,

2 Faith is a-
bout things
that are.

the faith followeth, and is the cause of all the consequents, as that Christ is mine; I am sanctified, justified, &c. these follow faith, but the object is before, viz, that whosoever will come to Christ, may: as, if I beleve the world is created, then it must first be created; so if I beleve I shall be saved if I goe to Christ, then I must first have this for to beleve, that *whosoever will come to Christ, may come.*

To exhort so many as are humbled for sinne, and see what need they have of Christ, to come to him to be quickened; the fountaine is opened, so that, be thy sinnes never so many or great however, committed of knowledge after many vowes or covenants, yet if thou art so touched and humbled for thy sinnes, that thou truly thirstest after Christ; if thou wilt take him, thou mayst. To those onely that are humbled is this wide doore of comfort opened: art thou but humbled, let thy sinne bee never so great, suppose it be of murder, uncleanness, &c. let them be aggravated with all the circumstances, yet if thou canst be but humbled, and then lay hold on Christ, thou mayst. Read 1 Cor. 6. 9. see what great sinnes thole were, how can you name greater? *Neither fornicator, nor idolater, nor adulterer, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdome of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, &c*

Vses.

Nay, suppose you have not one jot of holiness, nor of godly sorrow, yet doe but take Christ, and he is thine. To looke for sorrow and holiness before thou takest Christ, is to looke for life before the soule. Therefore doe but take him and he is thine: for,

1. The Promise is free without any condition; If godly sorrow and grace were required, it were not free; godly sorrow and grace followes faith, but are not required before it.

2. The Promise is generall, *Mark. 16. 16.* *Goe yee unto all the world, and preach the Gospell to every creature:* If therefore there bee any poore soule touched with his sinnes, so as hee will doe or suffer any thing for Christ, to him I speake comfort, to him Christ doth belong, thou mayest have CHRIST if thou wilt.

Obiect.

But some man will here be ready to object and say, Then every one will take him.

Answ.

Every one
would take
Christ as a
Saviour, but
not as a Lord.

To this I answer, Every one would take him for a Saviour, but there be conditions following after, though not going before faith: if you beleeve hee is your Saviour, you must beleeve hee is your Lord, you must serve him in all his commands, and leave all your sinnes, which none will doe, untill they see that without him they cannot but perish: and none but they will take him, whom, when they have taken him, he descendeth into them,
and

and quickneth them, and animates them, and makes them like himselfe. As fire doth yron, to have the same qualities which fire hath, although not the same degrees. Thus when a man, humbled for sinne, longeth after Christ, and receives him, Christ enters ~~into~~ him, and gives him a threefold life: 1. The life of guiltlesnesse, by which we are free from the guilt of sinne. 2. The life of grace. 3. The life of Joy. Thus *hee quickeneth those which are dead in trespasses and sinnes.* Hitherto of the first verse, we come now to the second.

Simile.

Christ gives
whom hee
quickeneth a
three-fold life

L 3

CON-



Continuance in SINNE, DANGEROVS.

EPHES. 2. 2.

Wherein in times past yee walked according to the course of this world, according to the Prince of the power of the ayre, the spirit that now ruleth in the children of disobedience, &c.



After the Apostle had proved these Ephesians, to whom hee writes, *to be dead in trespasses and finnes*, here in the next verse hee proceeds to confirme his Doctrinne, by proving them to be dead men from the signes of death, which are three: That *they walked,*

- 1 *According to the course of the world:*
- 2 *According to the Prince of the ayre.*
- 3 *In the lusts of the flesh.*

These

These are the guides by whom they were led, the world, the flesh, and the devill : where such guides lead a man, hee is like to runne a good course.

Now the point of Doctrine that ariseth from the first of these, is,

Doff. 1.

That whosoever walketh in any course of sinne, is a dead man, and the child of wrath : that is, if there be any ruling lust in a man, so that he followes it, and it commandeth him, that man is in the estate of condemnation.

The Doctrine
proved by
Scripture.

This is plaine, *Rom. 8. 1. There is no condemnation to those which are in Christ Iesus, who walke not after the flesh, but after the spirit.* If there be no condemnation to those which walke after the spirit ; then certainly there is condemnation to those which walke after the flesh : So likewise, *Rom. 6. 14. Sin hath no dominion over you, for you are not under the law, but under grace ;* that is, if sin hath but dominion over you, then were you in the estate of death : if but any lust hath dominion over you, so that you must yeeld obedience to it, you are not in the estate of grace, but of damnation : and the reason hereof is, *vers. 18. because you are the servants of sinne, (for his servants you are whom you obey.)* Suppose you have but any one predominant sinne, it is enough to damme thee. There are some that can deny the sin of lusts, but for to leave their company, that they cannot doe : Againe, some can leave their company, but by no meanes will part with the
sinne

sinne of lust; some can part with both: but for their riches, they will not part with a penny; and so for many particulars, many will be content to part with some of their sinnes, but one is so sweet, that they will not part with it. But let all such know, that if they have but any one sinne to rule and reigne so in them, that they must needs obey it; if it be so sweet unto them, that they cannot leave it, they are in the estate of condemnation: yea, if they continue but in any one knowne sinne; for there is but one way to heaven, but by-ways a thousand: now, if thou takest but one by-way, it will lead thee from heaven as well as if twenty; for the right way to hit the marke, is but one; but there are many by-ways wherein we may misse.

I added, *Whoſeuer walketh in any knowne sinne.* Indeed, a man may sometimes by chance slip out of the way into some sinne; but I meane not such a man, but him that maketh some sinne his continuall walke.

But every one will be ready to say, This is a hard saying, and who can indure it? I wil therefore shew you some reasons for it.

The first reason is, because, that whoſeuer walketh in any knowne sinne, is overcome of sinne, and whoſeever is overcome of sinne cannot be saved. Indeed, a godly man may oftentimes be foiled, but never is overcome, and at the last getteth the victory: But when a man assimulates himselfe to sinne, and without any

M

reluctati-

By Reason.

Reas. I.
Hee that wal-
keth in sin is
overcome of
sinne.

reluctation is overcome of it, striving no more against it, as fire when it is overcome by water, that man is certainly in the estate of condemnation. This is the meaning of the Apostle Peter, 2 Pet. 2. 9. *While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same he is brought in bondage*: If any sinne overcome thee, thou art in the estate of damnation. It will not serve our turne, to use those weake excuses, which commonly is our plea; to say, wee cannot leave them, because we are flesh and blood, and they are naturally in us.

Reas. 2.

In him sinne hath the chiefest command and God no place.

The second reason is, because, whosoever walketh in any knowne sinne, in him sinne is predominant, and hath the chiefe command; and where that hath the chiefe command, and rules, God hath no place; for the motion follows the predominant element; if godlinesse be predominant, that moves us and rules us; if sinne be predominant in us, that rules us. As a man speaketh out of the abundance that is in his heart, so also he worketh out of the abundance that is in his heart. This is plaine; for when Christ would shew their hearts to be bad, hee biddeth them consider their speech; and if hee could gather the naughtinesse of their hearts by their speech, then certainly much more by their actions and workes.

Obiect.

I, but some may say, I have a secret sinne in my heart, yet it breaketh not forth; I keepe it in,

in, and will not suffer it to come out, and so long it is not predominant, neither doth it beare rule, neither doth he walke after it, but covers it.

I answer, they have so, and though they doe not walke after them, yet they are not the better for that, for God judgeth according to the inward heart, he judgeth according to the heaven we ayme at in our owne hearts, he seeth the secret bent of the heart which way it is; it may seeme contrary to the eyes of men, but hee judgeth not according to the outward appearance, but hee judgeth with righteous iudgement.

The third reason is, because that whosoever lyeth in any knowne sinne, is an hypocrite, and no hypocrite can be saved, though he doth other things never so well; for such an one hangeth not like the sprigge, but like a bough that is almost rent off the olive tree, which can never prosper. If he did but a little, and yet did it in sincerity, it would be accepted; whereas, while he doth much, yet in hypocrisie, God regardeth it not. This I finde by comparing these two places together, 2 *Chron.* 25. 2. and 2 *Chron.* 15. 17. In the first place it is said, that *Amaziah did that which was right in the sight of the Lord, but not with a perfect heart*, and therefore God rejected him: the meaning is, that he was not thorough perfect, but had some secret sinne in him, therefore God rejected him.

Ans.

Reas. 3
Hee is an hypocrite.

God hath respect unto small things with sincerity, more than many great things with hypocrisie.

M 2

Now,

Now in the other place, it is said, *The heart of Asa was perfect all his daies*; yet as we may read, he had many infirmities: as 1 He put not away the high places: 2 He relied upon the King of Egypt: 3 He trusted on the Physicians: 4 He put the Prophet into prison. Yet notwithstanding all these infirmities, it is said, *his heart was perfect*, because that these did not rule in him: For, where there is sound humiliation wrought in any man, he, though these through infirmity may be in him, yet he walketh not after them; and then only humiliation is good, when a man is desirous to be rid of his finnes; and this the hypocrite wanteth, because there is rottenness at the core, and his heart is not truly sound.

Reas. 4.
He is ready to
runne into o-
ther sins upon
occasion,

The fourth reason is, because that hee that walketh but in any one knowne sinne, if he had but temptation unto other finnes, hee would runne into them also. Thence is that of the Apostle James 2. 10, 11. *Who soever shall keepe the whole law, and yet offend in one point, is guilty of all*; his meaning is, that if such a man had but as strong temptations unto other sins, hee would commit them also; for if a man doth any duty out of sincerity, hee would doe all, because that God commandeth all, as it followeth in the same place: *For he that said, Doe not commit adultery, said also, Doe not kill: Now, if thou commit not adultery, yet if thou kill, thou art become a transgressor of the whole Law.* For, looke what sinne soever thou art tempted unto, the same thou wilt commit, and if a hundred

dred tentations should as much beset thee, thou wouldest yeed to them all as well as to one.

For the better meaning of the point, here it may be demanded, what this walking is?

To this I answer, It is a metaphor taken from the manner of men in their most usuall and ordinary carriage of themselves; and therefore it needs some explanation, because it is a figurative speech. Now it is discerned by these foure things:

First, See what way a man chooseth to walke in; If a man by accident happeneth to fall into some by-path, where lyes not his journey, that way is not of his choosing, hee is not said to walke in that way: *Psal. 119. 30.* There *David* saith, *I have chosen the way of truth, thy iudgements have I laid before me.* His meaning is, when hee did wholly consider what journey to take, then he fel into Gods path, and went in his waies; this was his resolution. If then after consideration thou hast a full purpose and inward resolution to goe in the paths of righteousness, thou walkest right.

2. See what way thou goest forward in, for that way thou walkest in; if a man choose a way, and goe not on in that way, it is nothing: *David, Psal. 119. 32.* sayes, *I will runne the way of thy Commandements, when thou shalt enlarge my heart.* But many are here deceived, they thinke they have chosen the wayes of God, and yet goe on in the wayes of sinne; if they would walke

Quest.

What this walking is.

Ans.

Right walking is knowne

By the choyce of the way.

2 By the progresse therein

aright, they must hold on the paths of good-
ness.

3 By compa-
nions and
guides.

3 See what companions and guides you
choose for your journey; if thou professest thou
hast chosen the wayes of God, and yet dost de-
light in the same sinfull pleasures thou diddest
desire, thou mayst say what thou wilt, but cer-
taine it is, that thou art the same man thou wert:
for *Dauids* resolution, when he walked in this
path, was quite contrary; he sayes, *Away from me
ye that worke iniquity, for I will now keepe the Com-
mandements of my God.* And this is laid downe in
the Text: if therefore we follow the same guides,
the world, the flesh, and the devill, wee still goe
wrong, and are not yet in the right way.

4 By the pro-
vision wee
make.

4 See what provision thou makest for the
place before thou come thither; See whether
thou seekest God or the Divell. A man that is
to travel into *Italy*, or any other Country to traf-
fickethere, will bee sure to provide afore-hand
for his journey: doe thou likewise, see for what
Countrey thou bringest exchange for; if thou
laist out all here for heaven, it is a signe thou art
travelling thither; but if wee will make ship-
wracke of a good conscience, and all our care is
to gaine here, it is a plaine signe wee walke not
aright; and that wee minde nothing lesse than
heaven. Now thus much for the meaning of
walking.

Use 1.
For triall to
see whether

The Uses follow: 1 This should be a triall
for us to examine our selves, whether wee bee
living

living men or no; for if we be living, then wee walke; and if wee walke, then wee are to see whether we walke in the right way or not; for, this is the scope of the Apostle here. Now, this we may know by that place, *Rom. 8.1. There is no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the Spirit*: his meaning is, by this yee shall know whether ye are in Christ Iesus or not; if ye are in Christ, yee walke not after the flesh, but after the Spirit. This is a sure place of tryall, and a true touchstone. And this tryall is very necessary for us; because, that men live in the Church as corne lyes in the barne, after it is thresht in the floore. It is called corne from the more worthy part, and that rightly; yet there is more chaffe than corne in the heape, and therefore it is necessary that the fanne should come and discerne the chaffe from the true corne: so in the Church, there is need of the fanne also, to winnow the good corne from the chaffe. Let men therefore by these two rules examine themselves.

- 1 See if it be a knowne sinne.
- 2 See if you continue in any sinne.
- 1 See if it be a knowne sinne.

A good man may continue in sinne, and yet be perfect before God, if hee know it not to be a sinne; as the Patriarkes lay in polygamie, yet it was not accounted of before God, because they knew it not to be a sinne: There were ma-

ny

wee walke in the right way or no.

Two rules to try whether we walke a right
1 To see whether it be a knowne sinne

ny good Kings continued in it, but if they had knowne it to be a sinne, they would have forsaken it, and therefore, for all that they are said to serve God: As for example, a good subject may be said to be obedient to his Prince, when it may be hee doeth not that which at that time is his Princes will; because, that if hee knew what were his Princes will, hee would doe it: but if a man willingly commits treason, he cannot be said to be a faithfull subject; so hee that sinnes against knowledge, cannot bee a good man.

2. See if thy sinne be continued in.

2. To see if
thy sinne be
continued in.

It is the continuance in sinne that makes thee in the estate of condemnation: if it be a knowne sinne a man falls into, yet if he continue not therein, this is no argument against him, for the godliest man upon occasion may fall, but such a man is not himselfe. Hence is that saying, *He was not himselfe when hee did it*: But as for those that make a common Trade of sinning, they cannot say, but that they are themselves in the committing thereof. In the godly, as *Paul* said, *Rom. 7. 17. Now then, it is no more I that doe it, but sinne that dwelleth in mee*. It is not they, but sinne that still remaineth in them: yet the sinne, though it be in them after their regeneration, yet it hath no possession as it had before. Take heed therefore that although thou hast the same occasions offered thee as before thou haddest, yet thou dost not continue in it, but totally abstaine therefrom;

from, for a wicked man may a great while, even a whole yeere, abstaine from some sin, and yet be said to lye in it, because, that if he had the same occasions offered as before he had, he would have committed the same sinne as before he did. Let every man therefore looke backe unto his owne heart, and consider with himselfe, whether hee is not the same man he was; some had their delight in covetousnesse, some in pleasure, some in preferment, some in credit, examin now your selves and see whether thou dost not delight in the same things still; see if thou dost not continue still in them, and commit them usually, and so judge of it accordingly.

But here men may make many evasions, and find many doubts, that it is no knowne sinne, that they lye not in it, and the like. Therefore, to the end I may make it plaine, I will reduce all to these five heads:

The first question shall be this, when it is a knowne sinne, for the hypocrite will be ready to find an evasion about this; as for the breaking of the Sabbath, for covetousnesse, and the like, they will say they are no finnes, how shall they know they are finnes?

To this I answer, the sparkes of conscience will glow in the midst of this darkenesse, that will grudge at that sinne, and then be sure it is a knowne sinne, though it doe but whisper against it. If therefore thy conscience tells thee, that such and such things are naught; and to bee a-

N

voyded,

*Quest. I.*When sin is a
knowne sinne*Answer.*Every mans
conscience
will tell him
what is a
knowne sinne

voyled, (although it may be for a time thou mayst keepe downe thy conscience, and sufferest it not to speake out for the noyse thy lusts make) yet, when thou shalt come to lye upon thy death-bed, and at the last day, when thou shalt appeare before God in judgement, then for certaine shalt thou finde these to be finnes, and that to thy cost : Thou now wilt bee ready to say something, and put away thy sinne from thee, but that will not serve the turne ; hearken therefore now to thy conscience, and see whether that doth not tell thee, such and such things are sinfull.

Obiect.

Here it may be demanded ; A godly man sometimes may have a scruple in conscience, whether he is to doe such or such things ; now therefore wherein lyes the difference betweene the scruple of the godly, and ignorance of the wicked.

Ans^r.

To this I answer, Indeed there is a great difference betweene the scruple of the godly, and the ignorance that is in the wicked, and the murmuring and accusing of a guilty conscience. There are three signes whereby they may be discerned.

3 Differences
betweene the
accusing of a
guilty consci-
ence, and the
scruples of
the godly.

Differ. 1.

The wicked
after know-
ledge lye in it
but the godly
forsake it,

1 For the guilty conscience ; when he lyes in a knowne sinne, and his conscience tels him it is a sinne, he makes no inquiry after it, but he finds such a sweetnesse in it, that his heart is engaged to it, he cannot speake against it, nay, he resolves to sinne, yea, and whensoever he is reproved for it

he

hee is very angry. But on the contrary side, for him that hath a scruple in conscience, might he but bee informed of it that it were a sinne, hee would faine know it, and with all his heart leave it. Therefore he doth inquire and labour by all meanes to know if it be a sinne, and no sooner doth he know it to be a sinne, but he forsaketh it.

*Differ. 2.**In the subject matter,*

2 Thou mayst discerne of it by the subject matter of their scruple: if it bee a hard knot and question, then it may be in a good man, and such an one should gather the soundest and best reasons, and see what side is most probable, and that he must follow. But on the contrary side, if it be an easie matter of morality, then thou art the more to be suspected, for the moral law is ingrafted into our hearts. For an instance, If it be about the neglect of the Sabbath, or about company-keeping, and the like, the conscience that is a virgin, and never will bee corrupted, that will tell thee these things, and perswade thee of them: Indeed, sometimes thou mayst have a scared conscience, past feeling; and then, when once thy conscience hath done telling of thee, then thou art in a pittifull case.

*Differ. 3.**In the rest of their actions,*

3 Thou mayst discern of them by the rest of their actions; if they have a good conscience, they will be troubled about that, and the rest of their life will be good: but thou mayst quickly gather whether it be a raging sinne or no, for then they will doe all things on the other side, and one knowne sin drawes on another, and the false-

ness of their hearts will be discerned in other things also; for one reigning sinne is like to a disease that weakneth all the faculties of the body; for even so that weakneth all the faculties of the soule. And so much of the first question.

Quest.

The second question is this, hee that is a carnall man may say, I doe many good things as well as others, and although I doe sometime sinne, yet I allow not my selfe therein; and what can a godly man doe or say more?

Ans.

Wherein a
godly man &
a wicked may
be said to agree
& differ.
1 They agree
in the way,
and differ in
the end of
their journey.

To this I answer; Godly men and wicked may goe farre together, but in themselves they differ much. Therefore, first, I will shew how far they may agree and differ; and secondly, how they may be discerned.

1. In these things they agree and differ.

1 First, both may agree in the way, and yet differ in the end, their journies end may be two severall places: for the end of all that a godly man doth, is the glory of God; but the good which a wicked man doth, is either out of some present feare, or hope, or flashes of conscience, or for some by-respects, so that in all he aimes most at his owne profit; it proceedeth not from the inward man, a new regenerated heart, as it doth in the godly: For example, suppose a man travelling, and by chance fall into London road, because it is co-incident with his way, and not because his journey lyes to London, but onely for that is his readiest and perhaps clearest way; now wee cannot say that man tends to

Simile.

Lon-

London for all that, because here the denomination is taken from the utmost end of his journey.

2. They both agree and differ for the disapproving of evill: I know that there may be in the wicked a disapproving of evill, as well as in the godly: wherefore we are to know that there is a twofold disapproving of evill.

1. That that ariseth from a particular nature in conscience.

2. From a true principle of regeneration.

If thy disallowing of sin doth but arise from a naturall conscience, that is nothing. But if it bee from a principle of regeneration, that is, from a new disposition that is wrought in us, if from it we disallow sinne, our case is good.

But now the signes whereby we shall discern betweene these two, are three:

The first signe is this; if thou dost disallow thy selfe in sinne from a new principle of regeneration, thou wilt abstaine from sin with delight, and settle upon goodnesse, as a stone, or any other heavy thing rests in its centre, for working with a habit, is working with delight; when a man sets himselfe against sinne with all might and maine, then it is a true signe. But now for the naturall conscience, let him bee but out of his old company, he is out of his element, whatsoever good thing he doth, hee doth it not with the whole bent of his spirit, but it seemes tedious unto him.

2 They both disagree and differ in the disapproving of evill

Disapproving of evill twofold.

Three signes to distinguish betweene a naturall dislike of evil, and a regenerate. 1 A delightful abstaining from sinne.

2 A change
and rising of
the heart both
against old
sins and the
doers of them

The second signe, whereby you may discern the naturall conscience, is sinne; if he loveth those that continue in such sinnes as he doth; if he be a drunkard, he doth delight in drunkards; if a gamester, he doth delight in gamesters: for he never comes to the contrary grace, but hath pleasure in them that commit the same sinnes: But the regenerate man, hee that hath a heart changed, his heart riseth against such men. Therefore, *Rom. 1. 32.* it is said, *Who knowing the iudgement of God (that they which commit such things, are worthy of death) not onely doe the same, but have pleasure in them that doe them.* If this is reckoned as one of the sinnes of the Gentiles, not onely to commit sinnes themselves, but also, to take pleasure in those that commit the same sinnes. When therefore a man hates them that love goodnesse, and favoureth and delighteth in those that are evill, its a great signe the heart is not changed; for the Scripture makes that a lesse signe of a dead man, to doe evill, than to favour them that doe it. On the contrary side, for a man to favour good men and goodnesse, and hate sinne, it is a great signe of a regenerated man; when, as the Wise-man saith, *Prov. 29. 10. The uniusf man is an abomination to the iust.*

3 A change of
the whole mā

Simile.

The third signe whereby you may discern it, is this, If thy dis-allowance of sinne arise from a true principle of regeneration, it will transforme the whole man; as a serigge being once ingrafted into the stocke, will change the whole

whole nature of the stocke. For looke what the will is set upon, that will change the whole man, and draw that after it; see therefore now what thy speeces and delights are, if thy disallowance of sinne arise from a good principle, they are true. On the contrary side, the naturall conscience that doth not transforme the whole man, but onely in some few things; though it disallow of sinne, yet it will goe on in sinne; and such men hold, or as the word in the Originall is, (*Rom. i. 18.*) *They imprison the truth in unrighteousnesse.* Their consciences being inlightned, they keepe it, and imprison it in that faculty: The conscience that telleth us what to doe, and yet there is no generall amendment in us. And this is a great signe wee are not inwardly changed. And so much for the second question.

The third question is this; Godly men oftentimes relapse and goe backe againe and againe, and often fall into the same sinne, and they know it to be a sinne; how therefore shall I distinguish betweene this relapsing and lying in sinne?

To this I answer; You shall distinguish it by these three signes:

The first signe is this, A godly man never relapses into purposes of sinning; hee doth not before-hand premeditate and thinke of the pleasantnesse and sweetnesse thereof: and after this manner is it said, *Hee that is borne of God cannot sinne*, for hee is overcome of sinne but upon some

Quest: 13.

Ans.

Distinctio be-
twixt a godly
mans relap-
sing and lying
in sinne.

1 Hee hath no
purpose to sin

some occasion. But the wicked man after hee hath committed sinne, doth purpose to doe it againe; so that he cannot be properly said to fall into sinne againe, because in purpose hee never left it.

2 He favour-
eth not his sin

The second signe is this; Looke what sinne a carnall man lyeth in, that is his beloved sinne; he favoureth it most, and would not be crossed in it, he cannot abide to be told and admonished of that sinne. Now it is otherwile with the godly man, he favoureth not himselfe herein, but that sinne which he is most ready to fall into, he is gladdest to heare that condemnaed, hee is very willing to heare the Preacher speake against that. As for the wicked man he must not be touched, hee is like a lame man which cannot endure to be stirred, so he cannot abide that his beloved sin should be spoken against.

3 He falls not
into the same
sinne

3. There is a great difference in these two things:

1. The godly man falls not into it so often as he did before.

2. Hee falls not into it after the same manner.

1 So often as
before.

1. He falls not so often as he did before.

Hee doth greatly resist it, the being and essence of sinne is not still in him, though it may be in part; if the same occasions be set before him, yet he is not drawne away as hee was before. As for the wicked man, he is the same hee was, and upon every slight occasion he will bee drawne

drawne away; he cannot abstaine from sinning, because that sinne is not weakned, but is full still in him.

2. For the manner.

Although hee doth sometimes slip, yet it is with great griefe and reluctance, hee is more sorry for it alwayes, and every time gets ground of it, and strength against it. But as for the wicked man it is nothing so, he doth it with as much joy as ever he did, he findeth as much sweetnesse in it as ever he did before. So then we see there is a plaine difference betweene the relapses of the godly, and the wickeds lying in sinne. And so much for the third question.

2 After the same manner.

The fourth question, or rather an objection, is this; No body can doe all things, the best of us are sinners, we are but flesh and blood, which is fraile, the best have some imperfections; and therefore, who is it that sinneth not?

Quest. 4.

To this I answer, It is true that all men are sinners, the godly offend as well as the wicked, yea, the godly offend often, and much; but yet there is a double difference betweene the offences of the godly and the wicked.

Ans.

1. The hypocrite hath alwayes some predominant and ruling sinne in him, wherein he fauoureth himselfe, so that all he doth must have respect to it, and where religion crosses that, it must give place, and there must bee a bawling of good duties, if it be against it. But as for the godly, in them there is no predominant sinne, it

A double difference between the sins of the godly and the wicked.

1 In the wicked some sin is ever predominant,

may be now one infirmity starts up, then another, but downe they goe againe, none can get the victory over him. The hypocrite hath some domineering sinne, in which he will be favoured, but as for the godly man, he desires none to spare him.

1 The wicked
commit sinne
as a proper
worke.

2 There is a great difference in the manner; a wicked man doth it as his proper worke, his delight and his glory, hee acts himselfe in it. But the godly man, hee acts not himselfe in committing such a sinne, it is not hee that sinneth, but something that is in him, and he is very sorry afterwards that hee was so foolishly overtaken therewith. One man may weare a chaine for an ornament, another for a fetter, and would with all his heart be rid of it; so it is with the godly man, his sinne is a burthen unto him, and he would be very glad to be rid of it; but to the wicked man it is no burthen, but hee reioyceth in it, hee accounteth it all his pleasure, he reckons it a losse to be hindred in his way, or to leave it. The godly man hee esteemeth it as very hurtfull, hee knowes it hinders him, so that he cannot doe that he would. The godly man, he entertaines sinne as a theefe, but the wicked man as a welcome guest. And so much for the fourth question.

Quest. 5.

The fifth and last question is this, How shall wee distinguish betweene the purposes of the wicked and of the godly, because that oft times both seeme to be good; and there be many men that

that have good purposes, and doe but very little.

To this I answer, the purposes of the hypocrite are weake, and bring nothing to passe, but as they rise, so they presently vanish againe; But the godly mans, they are well rooted in the soule, and bring the thing to passe that they labour to effect. A good man will use all the meanes he can to abstaine from sinne, he will shunne all the occasions: but the wicked man, hee will not abstaine from the occasions, hee knowes his nature will bee ready to take hold of sinne, and yet he will not avoyd the occasions and allurements thereto; surely therefore this man hath no purpose to leave sinne, for if his purpose be not put in practice, hee had as good never purpose, for it hath no effect. The godly man, he will use all good meanes to further his intent, by fasting and prayer, and all other good duties. Againe, a godly man, if he hath a lust in sinne, hee will resist it with all his might, and never give over; though hee doth slip, yet he presently riseth againe, and never ceaseth, and therefore it shall not be imputed to him; but if a man hath flitting purposes in his braine, that is nothing, though hee falleth not into the same sinne so often. Thus much for the first use of triall.

The second Use serverth for comfort. For if this bee a signe of deadnesse, to walke in sinne; then it is a matter of comfort to all those, who, although they often-times slippe

Ans.

The purposes of the wicked are weak and fruitlesse, but of the godly strong and effectuall.

Use 2.

To comfort all those that do not continue in sinne.

Simile.

into sinne, yet are sincere hearted, and doe not continue in knowne sinnes. You had therefore no need to cry out against us, that our words are cruell words, for this is a doctrine full sweet; you must at the first give us leave to open the wound, though it be painefull, yet after, you shall finde the ease and sweetnesse. The Bone-setter, that because hee would not deale roughly, setteth not the bone aright, but puts in the fore joynt onely a little, and doth not set it thoroughly; it may be at first thou shalt bee called a good bone-setter, because the person ill affected, for the present feesles no paine, yet afterwards when the joynt is not seated, will bee railed against: or the Surgeon that will not search the wound to the bottome for paining the patient, at the first may be pleasing; but afterwards in the end hee shall have little thanke for his labour: in like manner should the Doctrine bee harsh at first, because it searcheth the sore to the quicke, yet the end of it is comfort. The end of Christs speaking to the people in Saint *Iohns* Gospell, was at the last comfort and joy. Labour therefore all of you to make this use of this Doctrine; you that have sincere hearts, take it home to your selves, if you doe walke in no knowne sinnes: but if yee have walked formerly in any knowne sinnes, now beginne to rectifie your lives, that so you may have cause to take this Doctrine unto your owne soules. Breake the bands of Satan, and forget all his faire allurements,
you

you must part with all your sweetest sinnes for it, and give all you have to purchase this Jewell. Comfort you may have, and all our desire is, to make your hearts perfect, that so you may finde comfort. If your hearts be perfect, you shall finde these foure comforts:

1 You shall finde more comfort in easinesse and contentednesse to forbear that lust we most delighted in; than ever wee did in yeelding to it.

4 Comforts in a perfect heart.

1 Contentednesse to forsake lust.

2 You shall finde your selves able to rest, to pray, to heare, and to sanctifie the Sabbath; make your hearts good, and you shall doe these things with delight: for, as when a mans hand is out of joynt he cannot worke; so if the soule be out of frame, it cannot pray, &c.

2 Ability to pray.

Simile.

3 You shall finde your selves able to beare afflictions; before you can beare nothing, but every thing is as a burthen unto you: A man having a shoulder that is out of joynt, cannot beare any thing; so, if sinne be mingled with affliction, it makes that bitter: but after you have purged your selves from sinne, you shall be able to beare them; but when there is no strength within, how shall we beare them?

3 Ability to beare affliction.

4 When your hearts are perfect, the wound will presently bee healed and grow well. The peace of the wicked is but like a wound that is skinned over, at the last it will breake out againe, hee may make a shew for a while, but there is a secret disease in him; and the latter

4 Sound peace and lasting.

end of that man will be worse than the beginning; their paine will be worse hereafter, the paine that hee shall endure when death comes, when Gods insupportable wrath beginnes to charge his sinne upon his conscience, that will be worse than all hee endured before. And thus you see this Doctrine is most sweet to all those that have perfect hearts; but to the other, that remaine still in their sinnes, most dangerous.

A
SERMON
PREACHED
AT
LINCOLNES-INNE
ON
GEN. XXII. XIV.

By that late faithfull Preacher, and
worthy Instrument of Gods glory,

JOHN PRESTON,

D^r. in Divinity, Chaplaine in Ordinary to his Majesty,
Master of Emanuel Colledge in Cambridge, and some-
times Preacher of *Lincolnes-Inne*.



LONDON:

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Pauls Church-yard, 1635.

THE COMMON
PRAYER BOOK

OF THE
PROTESTANT
REFORMATION

BY THE REV. JOHN PEARSON, M.A.
OF THE UNIVERSITY OF OXFORD
AND
OF THE SOCIETY OF THE APOSTOLICAL APOSTLES
IN THE CITY OF LONDON



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A
PROFITABLE
SERMON PREACHED
AT LINCOLNE S-
INNE, ON
GEN. XXII. XIV.

*As it is said to this day, In the mount of the LORD it
shall be seene.*



THE occasion of these words, was that famous hystoric of *Abrahams* offering his Sonne *Isaack* : now that so great a passage of Gods providence, and so great a tryall of *Abrahams* faith might not passe away, but be remembred, the Lord delivereth it in a proverbe,

P

As

The occasion
of the words.

Obse v.

As it is said unto this day; because wee are apt to forget, and proverbs are short and pithy, and so the better remembred, and therefore the Lord setteth this marke upon it: whence by the way we observe, That speciall passages of Gods providence should not be forgotten.

And therefore it is the manner of the Lord in such passages of his providence, to make songs of them: and so hath it beene likewise the practice of the Lords people to turne such things into songs, which they would not forget, as we see at the Red Sea, and in the time of *Debora*; and so did *Moses*, when he would have some things to be remembred of the children of Israel, he left them a song: so did *David* likewise, who for the remembrance of the Lords goodnesse, made many Psalmes of thanksgiving.

Now a proverbe is much of the same nature, but it is short, and makes a greater impression, and therefore this great matter here set forth by it, is the dispensation of the Lords providence.

Wherein note wee in the first place, That *the Lord will be seene*: why, what strange thing is that: the Lord is seene every where of us, and makes himselfe continually visible unto us. I, but this is another kinde of sight, which is not in a generall manner to bee beheld, but in his speciall providence to his servants in their afflictions.

The second thing is, The time when he will be seene; that is, *In the Mount*: that is, when things are brought to an extremity, when we thinke there

is

Iudg. 5.
Deut. 31. 12

Two things
observable in
the Text.

is no more helpe nor hope, that is the time when the Lord will be seene.

Now the scope of this place is, to helpe us against discouragements, when wee see it goe hard with the Church that there is no hope for them, for then we are not to distrust, Because *in the mount will the Lord be seene*, in distrisse will the Lord shew himselfe; and therefore you are to take heed of discouragements that you leave not your hope, for then you take away indeavour, and so Gods causes fall to the ground, and thereby the Lord is forsaken of us; for it is our hope that sets all aworke, and the want of hope makes us turne our backs; yea, foyle and give over the Lords Battels; and therefore we should still maintaine our hope in all extremities whatsoever, for when the Lord sends any afflictions on the Church or our selves, wee ought not to despise or make light of them, because they are the messengers of the Lord, to humble us: so we must not on the other side have the sinewes of our soules loosened by them; for as we are not to despise the Chastening of the Lord, so are wee not to faint when wee are rebuked of him; for *in the Mount will the Lord be seene*: that is, it is a thing that the Lord will usually doe, not at this time when thou wouldest have him, but even when *Abraham* was fetching the blow, then to stay his hand: And it is his usuall course so to doe, and therefore it is turned into a proverbe, because it is ordinary.

Secondly, we have ordinary use of it, and there-

The scope of the place against discouragements.

For ordinary use

fore likewise it is put into a proverbe ; for the Lord usually brings us into extremities ; and that it might be the better remembred of us, it is put into a proverbe, for that is the use of short sentences to be easily carried in the memory ; and therefore the Lord hath thus turned it : As mendoe by their Silver, they change it into Gold that it may with the more ease be carried.

Simile.

Doct. 1.

Now to come to the words ; out of which wee may learne, That *it is Gods usuall manner to bring his children to extremities.* The examples are so many in Scriptures, and in our daily experience of this, that we need not insist on the prooffe of it, but proceed to shew the reasons thereof.

Reas. 1.

To make it an affliction.

And the first cause why the Lord doth so usually doe it, is, When hee brings afflictions on his children, he lets it runne along till they may thinke there is no more helpe, nor hope, that so it may be an affliction to them ; for it would not be an affliction, except it did runne onto the uttermost point ; for if there were any doore for us to get out, wee were not compassed about ; but when a man hath no gap to goe out at, that is it that makes the spirit of a man to sinke. If a man were in a smoky house, and had a doore open, it were no difficulty for him to shift himselfe out of it ; but when wee are shut up, that is it which makes it difficult ; and that it might be so, the Lord suffers it to come to an extremity.

Reas. 2.

Because the Lord might be sought unto.

Secondly, The Lord brings us to an extremity because the Lord might be sought to ; for so long

as

as the Creatures can doe us any good, we will goe no further; but when they faile us, wee are ready to looke up to the Lord: As it is with men which are on the Seas, when they are in an extremity, those that will not pray at any other time, will pray now, and bee ready to say with these in the Prophet *Hosea 6. 1. Come and let us returne unto the Lord; for he hath torne, and he will heale us; he hath smitten, and he will bind us up:* and the reason is, because where the Creature ends, the Lord must beginne, otherwise there can bee no helpe at all. And hence it is that at the time of death, when a man once sees that, and hath no deliverance, it quaileth the stoutest spirits that are: as *Saul*, when hee could see nothing but death before him, then he sank downe to the ground; and till then the Lord is not sought to; but *in their afflictions they will seeke mee*, saith the Lord; because then they can goe no where else. Therefore when a man is brought to say, vaine is the helpe of man, then he will looke to the Lord for his helpe; but till then, man is subject to looke round on every side to see if there bee any that will helpe: but when there is none, then he seekes unto the Lord and is delivered.

Thirdly, the Lord doth it, because that hereby it comes to passe that the Lord may be knowne to be the helper; that when wee are delivered, hee may have all the praise; for otherwise if there be but a little helpe in the Creature, wee are ready many times to ascribe it all to it, or at least to di-

Simile.

Reas. 2
Because God
may be known
to be the hel-
per.

vide the prayse ; and therefore the Lord said to Gideon, *Indz. 7. 2. The people that are with thee, are too many* : though indeed they were but few in comparison of the multitude which they were to goe against, yet they were too many for Gideon to have acknowledged the hand of the Lord in it, if hee should have had the victory with them. But the Lord will not divide his glory with another, and therefore he will bring a man to the streight to be without all hope, that so hee may have all the praise ; for when other meanes concur with his helpe, then it is divided ; but without that, his arme lyes naked, as it were ; and therefore that it might bee knowne, hee brings them to extremitie.

Reas. 4.

Because we
might receive
it as anew gift

Fourthly, the Lord doth it, because all that wee have, wee might have as a new gift : Therefore the Lord suffers us, as it were, to forfeit our Leases, that hee may renew them ; otherwise we should thinke our selves to bee Free-holders. But when we come to see all gone, our health, wealth, and credit to faile us, and in that extremity the Lord to give it us, it is as a thing given on a new gift, and then we take our life as given againe of the Lord : and so in any other streight, when there is no helpe of man left, then wee take it wholly from the Lord ; and then wee give it to him againe.

Reas. 5.

Because wee
may know
the Lord.

Qu. 8.

Fifthly, The Lord doth it, because hee may teach us by Experience to know him.

But here some man will be ready to say, Why
can-

cannot that be without these extremities?

To this I answer, You must know when a man goes on in a course, without any troubles, or changes, his experience is to no purpose; for hee hath no great experience of the Lord: But when a man is in tribulation, that brings experience; and experience, hope; for it is another kinde of experience that is so learned, than that which comes without it: and indeed nothing is well learned till it be learned by experience. And therefore our Saviour Christ himselfe that had all knowledge that could be had without this, would have this also of experience likewise; for when a man is in extremity, then shall hee have experience of the Lord. And therefore it is said of *Manassés*, when hee was in affliction, and had prayed to the Lord, humbling himselfe, and was restored, that *he knew the Lord was God*, 2 Chron. 33. 13. Why, did hee not know that before? No, not as now hee did; for now hee knew the Lord by experience: and the want of this is the cause why many feare not God; for, because they have no changes, they know him not by experience, and therefore they feare him not. And for this cause, when the Lord did ever manifest himselfe in any speciall manner to any of his people, ye shall see it alwayes to be upon some great change that befell them: As when *Jacob* was forced to leave his fathers house, to flye from his brother *Esau*, then did the Lord in a speciall manner manifest himselfe unto him; and so likewise at his returning home againe, when

Ans.

God is never knowne well but by experience,

God manifesteth himselfe ever upon some great change.

his

his brother *Eſau* came againſt him with foure hundred men to deſtroy him, which was a great change, then the Lord appeared to him againe: ſo ſtill upon the great changes of his people doth the Lord appeare unto them; and as hee did to them in former dayes, ſo he doth to us now; hee doth appeare unto us ſometimes by experience of his goodneſſe; which that he may doe, he brings us to extremities.

Reaf. 6.

Laſtly, the Lord doth it for prooffe and tryall, for ſo it is ſaid in the beginning of this Chapter, *God did prove Abraham*; and therefore ſaid unto him, *Take now thine onely Sonne Iſaack, whom thou loveſt, and offer him up on one of the mountaines which I ſhall ſhew thee*: Now ſeeing the Lords intent was to prove him whether hee would part with his ſonne *Iſaack* for his ſake, therefore he lets him goe to the very place and utmoſt period of offering his ſonne; for if the Lord had taken this tryall of him before hee had brought him to the very utmoſt, he had not beene tryed; but when the knife was as it were going to the throat of his ſonne, then was hee fully tryed: And like unto this doe we deale with friends one towards another; for when you will try how another will truſt unto you, you will let him alone till there be none elſe to help; for if there be any other for him to go to, it is no tryall; but if it is come to this that you muſt doe it, or none will, then have you tryed him and not before: in like manner did the Lord prove *Abraham* in this place.

The

The Use of it is, That we might learne never to be discouraged; whatsoever our case is, let us never suffer our hearts to be cast downe in us; for as wee are very prone to let goe our hold upon all occasions, so is it a very great fault so to doe. We see how *David* doth recollect himselfe together when his soule was disquieted within him, asking himselfe why it was so? which hee would not have done, if the other had not beene a fault in him; and therefore why doe wee so cast downe our soules? If we say, it is because it will be long before the Lord will come and undertake our helpe: I answer, no, it will not; for as soone as he doth see thee fit for helpe, hee will give it; for when things are most desperate, then his helpe is nearest: for as he is able then to doe it, so is hee most willing to doe it then. And to this purpose is that place, *Hos. 14. 4, 5, 6. I will heale their back-sliding, I will love them freely, for mine anger is turned away from them. I will bee as the dew to Israel, he shall grow as the Lilly, and cast forth his roots at Lebanon. his branches shall spread, his beauty shall be as this Olive, and his smell as Lebanon.* When Israel was fallen into a very low condition, and had taken to him words, and repented of their finnes, then the Lord healed their back-sliding which was the cause of their misery: and then though they were outwardly miserable, yet hee will be as the dew unto them; that though they be as the Lillies in winter which hath neither colour, scent, nor beauty, yet consider in the spring time

Vses.

Not to be discouraged
what ever our
case be.

Psal. 43. 5.

Object.

Answ.

Hosea 14. 4,
5, 6, opened.

Q

what

what I doe unto them, and learne to know me by the workes of nature ; for if I doe but send a little dew, such as is in the time of spring, it shall grow againe, yea and bring forth such a flower, whose beauty shall exceed *Salomon* in all his Royalty: and if the Lord can doe so in nature to the hearbs of the field, doe you not thinke he is able to doe it to you in the ordinary passages of his providence? If hee shall but shine on you with the light of his Countenance, yea though you were as the Lilly in the Winter, yet shall you spring againe as the Lilly in the Spring: that is, you shall spring quickly. I but you will say, and quickly wither againe: No, saith the Lord, you shall be confirmed and established in your estate, for he will fasten your roots as the trees of Lebanon, and they were faster than the trees in other places ; for though they be tall, and so their boughes might be moved, yet the bodies of the trees hold their owne, because they were well rooted: and in Lebanon they were faster than in other places, because it was a firmer ground: so that if the Lord list to plant you, you shall be sure to remaine firme. I but what shall I be good for? I know not how to be usefull neither for God nor man, but to bee laid aside as a thing for which there is no more use. Nay, saith the Lord, I will not onely make you beautifull as the Lillies, and rooted as the Cedars, but I will make you as the Olive trees which are fit for use. And put the case thy name and credit be lost, yet your smell shall be as the smell of Lebanon, that

is,

is, as Lebanon had many sweet blossoms and sweet smells, so shall it be with you, whatsoever your condition be.

This placethen is a place of comfort against discouragements, which you may see exemplified in divers examples: As in the example of *Iob*: you know in what a case hee was, hee lost all he had, that he had not a friend left him; no, not his wife nor servants that would sticke unto him, but was brought to the very Mount, to an extremity that could not goe further, for he was at the very brim of the hill: yet when *Iob* was fit for mercy, when he had humbled himselfe, you see what a change the Lord made, how his beauty did returne againe, and how all his health, prosperity, and friends did returne unto him, insomuch as he was in all things as before, yea and beyond it. So in the fourth of *Daniel* 26. who would have thought it possible for *Nebuchadnezzar* ever to have beene restored, that had lost his kingdome and wits too, which is the onely meanes to bring a man in againe; yea, hee had lost all his beauty, for hee was a beast of the field, yet the Lord made a change with him: now a man would wonder how this should be brought to passe that he should have his kingdome againe, and be made knowne to his Nobles; why the Text saith, *Hee looked up to heauen, vers. 34.* and then his Nobles and Princes sought unto him: for the disposition of all people is to have the right heire to rule the kingdome; and therefore he had as much glory and honour as ever before. The

Examples.

Iob.

*Nebuchad-
nezzar.*

he Jewes in
Mordacays
time,

Simile.

Simile.

Simile.

like you shall see in *Mordacays* time, when the Church was in extremity; for you see how farre *Haman* went, the blow was as it were in the giving, the knife was in his hand to cut the throat of the whole Church of the Jewes, yet when they had humbled themselves by fasting and prayer to the Lord, that made worke in heaven, and when there was a change in heaven, you see how quickly the Church was changed, and brought even from the lowest degree to the highest that could be, or ever was in the time of their trials. And therefore let us never give over our hopes, and despaire not, for because the Lord is ever ready to shew mercy, for mercy pleaseth him: A man when he corrects his childe, he doth it unwillingly; but when he is fit for mercy, he is glad to shew that: why so it is with the Lord, he being willing to doe it, and exceeding able, for hee is a Phyfician that is able to heale the most dangerous diseases, and shall wee then doubt of the accomplishment? It is a common fault amongst us to measure the Lord according to our selves; and so when we see man cannot helpe us, we thinke that God cannot; but he that can turne Winter into a Summer, can speedily turne our estates when we are fit for it: As a Phyfician that administers hard potions to his Patient, it is not because he cannot or will not give him pleasant things, but it is because his Patient is not fit for it; for as soone as hee is fit for Cordials, hee most willingly gives them unto him: And as the Husbandman, hee is willing enough to lowe his seed

seed in the earth, and would bee glad if the time were come; I but hee knoweth if hee sowe it on the wilde waste ground it would be lost, and therefore he plowes it first, and againe too, yea thrice if it be needfull, and then having well fitted it, hee sowes his seed: Even so it is with the Lord, hee first plowes the ground, he digges deepe into the hearts of men if it be needfull so to doe, but if a little plowing will serve, he never takes a deeper; and if one will serve, hee never gives a second; and therefore when we are fit to receive the seed, mercy shall come in amaine amongst us, even as that which goes with wind and tide; yea, it shall come as fast as our misery did, which though it comes headlong upon us as it did upon *Nebuchadnezzar*, yet how quickly did the Lord deliver him againe? and so shall it bee with us, because the Lord is delighted with mercy, therefore the Lord doth usually helpe in extremities, and not before; *for in the Mount will the Lord be seene.*

And as the first Doctrine is drawne naturally from these words, That *it is Gods usuall manner to bring his children into the Mount*; so in the second place, then and there will he be seene: Therefore it followes, That

In the time of extremities will the Lord be seene, and not before: But then he will appeare in his speciall providence, for the comfort of his Children, thogh not before.

And why so? First, because the Lord knowes this is the best way to draw forth the practice of

Doctr. 2.

Reasons why God will not be seene till extremities are.

I

To exercise the graces of your God by

many

many graces, and good duties, which otherwise would be without use: As for example; When *Jacob* had made his brother *Eſau* his enemy by his haſty getting of the bleſſing, whereas if hee had ſtayd the Lords time, he might have had it without any ſorrowes with it, but becauſe he will have it a wrong way, it is accompanied with many ſorrowes both in him and *Rebecca* likewise: Now if the Lord had preſently made reconciliation betwixt him and his brother, as he could have done, though he did not, but made it long firſt, that made *Jacob* exceeding fruitfull; for hee being cauſed to to flye, as his mother counſelled him to doe, in his neceſſity became acquainted with the Lord, and knew him better than ever otherwise hee ſhould have knowne him: yea, he knew himſelfe better too, and therefore vowed to give the Lord the tenth of all that he had, and that the Lord ſhould be his God for ever if hee would give him Food and Clothing, of which he felt the want at that time; and this brought his heart to the Lord: So likewise when *Eſau* came againſt him at his returning home againe; if at the firſt it had beene told *Jacob* that his brother had beene friends with him, he had never wreſtled with the Lord as hee did; and ſo ſhould he have miſſed of that great bleſſing which he received in being called *Iſrael*. And therefore wee ſee the Lord by this doth draw many great fruits from them, of which otherwiſe the Lord ſhould loſe the glory, and wee the benefit, if it were not ſo with us. So likewise the

Angel

Angell was sent to *Daniel* when he began to pray: I but if the message had then beene delivered to him, his heart had not beene so well moulded in the frame of grace, therefore the Lord lets him alone; though he had given the Angell charge to deliver the message to him, yet till he had done his worke, and was made fit for it, the message of their full deliverance was not made knowne unto him.

A second reason why the Lord deferres, and will stay till the very extremity comes, is, Because he would give a time to men to repent and meet him in, which is good for his Children, otherwise we would not seeke unto the Lord: and for such as doe not seeke him, it is to leave them without excuse: as in *Chron. 11, 12*, Chapters, you shall finde that *Roboam* sought the Lord for three yeares together, and then departed from him, yet *Shisacke* was not sent against him till the fifth yeare of his reigne. Whence this is to be observed, that though he had forsaken the Lord, who therefore had resolved to bring judgement upon him, yet he gives him two yeares liberty to see if he would returne. So when *Nebuchadnezzar* was like a flourishing tree, when he had dreamed his dreame, and that made knowne unto him, that he should be cut downe to the very root, like the lilly in winter, nothing should be left but the stumpes, yet you shall finde it twelve moneths after before the Lord stricke him. So in the destruction of *Jerusalem* by *Nebuchadnezzar*, the Lord was often-

times

Reas. 3.

To give time
of repentance

times offering to strike it, yet called backe his hand again that they might humble themselves and seeke his face: but as it is said of Iezabel in the second of the Revelations, *vers. 12. we gave her time to repent, but she repented not.*

Reas. 3.

To let us know
the vanity of
the creatu. c.

Simile.

Thirdly, the Lord doth not deliver till the time of extremity, that we may know the vanity of the creature. And see that they are but as reeds that are empty: as for example, when a man is brought to some great streight, and sees that men will forsake him in it, as the Lord will cause them to doe when he will bring a man to a streight indeed, for then he will shew him that there is no helpe in man; as when a man that is sicke, and so farre gone that no physicke will doe him good, but all Physicians have left him; or when a man hath some great businesse in hand, and nothing that he hath will effect it; and so likewise a man at Sea, when hee is in such a tempest that neither rowing nor any thing else will doe him good, then when men are in such cases, they come to see the vanity of the creature, and that all outward meanes will start aside like a broken bow; for a broken bow being drawne but a little, will hold; but if it bee drawne up to the head, then it breakes in the hand of him that handles it: Even so, when the creature is put to it, then the vanity of them is scene, and that they are but as hollow reeds that are empty, and so not bee trusted to.

Though God
desert till ex-
tremity, yet
then he will
surely helpe.

Now we must adde to this, that as the Lord will not deliver till then, yet then he will doe it; and

of

of that you must make no doubt, because the Lord will make good his promises and bee just, for he is abundant in truth, hee will make good all that he hath said, and that in abundance. Now if the Lord will helpe, and yet not till a man come to extremitie, why then hee must helpe or not at all, and so he should faile them that trust unto him, when as one man will not faile another that trusteth him, for that were treachery so to doe ; why then much lesse will the Lord faile thee, if thou rely upon him, if thy heart can tell thee thou dost intirely rest upon him, it is impossible hee should faile thee : And therefore he must helpe thee at the last cast, or else not at all ; and untill thou art so farre gone, thou art not come unto the Mount ; for *Abraham* was three dayes in going the journey, and the Lord might have revealed it before if hee would, but hee did not till he came to the mount : And therefore doe not say, now is the extremitie, and yet the Lord doth not helpe mee, when thou art but in the way, for thou art not yet come to the brow of the hill, thou art not at the utmost part of the Mount.

The Vse of it is, to teach us not to make too much haste for deliverance in the time of distresse, but to wait upon the Lord, yea, depend upon his providence when wee seeme to be without helpe : If we looke upon the Creature, yet then are wee to depend upon the Lord, so as never to say there is no helpe ; but on the contrary, to say, *I will trust in him though he kill me* ; for so did *Abraham* here,

R

he

Vse.

To teach us
not to make
too much hast
for delive-
rance.

he was to kill his Sonne, and yet he had hope: So let us, though there were a thing that would bee our utter undoing if it should come on us, yet if it doe come thou oughtest to hope, because it is the Lords manner to bring his people to extremities, as here to *Abraham*: and the like hee did to *Peter* when he came to him on the waters; for he might have holpen him before he beganne to sinke if he would, but hee did first let him sinke a little, and then he holpe him: So when the people were at the Red Sea, and had no gap to goe out at, then the Lord holpe them, by making a way thorow the Sea: In like manner he did to *Jacob* when he was returning home from his father in law *Laban*, hee suffered *Esau* to come out against him with foure hundred men, before hee holpe him; and who would have thought that *Esau's* mind should have beene so suddenly turned? But when *Jacob* was brought to a streight, then the Lord turned all another way. And the like he did with *David* in the time of his distresse, he let him alone till the waters were like to goe over him: but when his feet had almost slipt, in regard of his outward and inward troubles, for he was at the very going downe to the grave, then the Lord brought his feet out of the Net, and set him at liberty, and tooke him out of the waters that he was not drowned: and therefore still trust in the Lord, and labour that thy faith faile thee not whatsoever thy streights be; for that was *Peter's* fault when hee was on the water; for if hee had sunke, being hee had the

Lords

Lords word, hee should have beene safe enough, and therefore had no cause to doubt; and so wee should learne to doe, in all our streights still to beleeve; which if we doe, we shall finde the Lord very exceeding ready to helpe beyond all that wee can be able to aske or thinke.

Seethis in an example or two, how the Lord comes betwixt the cup and the lip as it were, betwixt the very lifting up of the hand to the stroke; and as in the 1 ext, so also when the *Shunamite* had by the command of the Prophet left her land, because of the Famine that was to come when the seven yeares were done; for shee trusted the Prophet, and therefore did not say, Alas, what shall I doe for my lands againe? but did goe; and when shee returned, and was gone to the King for her lands againe, at that very instant was the King talking with *Elishaes* servant about the great workes of the Prophet, who then told the King of this woman and her sonne, confirming that which *Gehezi* had said, and *Gehezi* being present to helpe to speake for the woman; and then shee had not onely her lands restored her, but the fruits of it also for the whole time of her absence. So likewise when *Mordecaes* destruction was plotted by *Haman*, and so neare brought to passe, that there could bee no hope of helpe on any side, yet then when *Mordecai* was asleepe in the night, and had made no plots at all for his safety, then the Lord brought it to passe, for that night the King could not sleepe; then hee must needs call for a booke, and

then that above all other bookes, that should bee brought, and in that booke that very place to be turned to of the treasen against the King, and *Mordecajes* truth and faithfulness in discovering the same; and that this should be done at the very extremity, when a day or two after would have done him no good, it is worth the considering: therefore never doubt, feare not, but trust to the Lord in any streight; for though hee doth not worke miracles now, yet he works wonders, and is able to doe as great things as ever he was, yea, and doth so too when there is the like occasion. In like manner, when our Saviour Christ was brought to the very brow of the hill by the people to be cast downe from it, why then hee went a way thorow the midst of them; so is the Lord able to doe with us, and will also if there be the like need; and therefore let us learne to trust in the Lord, and in all things to depend upon him. One would have thought it impossible when forty men had secretly vowed neither to eat nor drinke till they had killed *Paul*, for that to bee revealed, and *Paul* to be delivered, when so many that were able enough to destroy a poore prisoner had conspired against him, yet we see the Lord delivered him from that great streight; and therefore let us wait still upon the Lord, for it is but the staying til the time be out, and then he that can save, will save, and will not tarry. And so much for the second thing.

The last point observable from these words, is,
That

That godly mens extremities are but tryals, sent for their good; and not punishments sent for their hurt and ruine.

Doff. 2.

Godly mens
extremities
are trials, not
punishments.

The Lord did this but to prove *Abraham*, hee meant him no hurt at all in it: And so the Lord doth by afflicting others of his owne people, hee doth not meane to hurt them by it. And therefore when you see an affliction to be so great as if it would undoe those on whom it is, yet you shall see in the issue it was but like an evill; for when *Abraham* was bid to take his onely Sonne *Isaacke* whom he loved, and offer him in a Sacrifice to the Lord, and was suffered to be the three dayes in the tryall, yet the Lord meant him no hurt; here was indeed a great apprehension of evill, yet it was no evill; but it might as much worke upon him as the evill it selfe: Even so it is with us in our afflictions, they are not evils, but meere tryals, and therefore we are not much to be disinayed for the greatest afflictions that can befall us in the world, because they are but trials, that doe befall thee from God.

Obiect.

Ans.

I, but will some say, what shall I get by it? Why, so much that there is so little cause to bee sorry for it, that thou hast cause to rejoyce, if thou wouldest beleve; as it is said in the first of *James* 2. *My Brethren, count it great ioy when you fall into divers trials*: It is a very fit Text for the purpose, for the Lord said hee would prove *Abraham*; and all is no more but to try us, and not to doe us any hurt: and this is a good reason

why it is so, in that wee are bid to rejoyce in it; now we have no cause to rejoyce in that which will hurt us, neither will the Lord lay any unreasonable command upon us.

Obiect.

Ans.

I, but what if the tryals bee many? Yet hee bids us rejoyce, though they be of divers kindes; when wee are not onely afflicted in the losse of goods, and our friends forsake us, in which wee might have some comfort, if our healths and liberty might bee enjoyed; or if all the outward man were afflicted, yet if the spirit were whole it would beare out infirmitie. I, but what if that bee wounded too? Why, if there bee tryals of all sorts, and you fall into them all, and that of a sudden too, as a fall of waves, one comming upon the necke of another as they did upon *Iob*, yet wee are bid to rejoyce: Why one would thinke it were enough for a man to bee patient in that case, yet (saith the Apostle) *you must reioyce in it; yea, count it exceeding ioy*: that is, as your trials are greater, so let your joy be greater.

Obiect.

Ans.

We ought to reioyce in trials, because the greater the tryall is, the more will be the good.

Why, that is a strange command you will say: I but though you see not the reason of Gods Commandements, yet there is a great reason in them, which if you saw, you would keepe them most willingly. And the reason of this Command is, the greater the tryall is, the more will bee the good, and therefore the more cause of joy; for if the most painefull bee the most gainefull, then they that have them, have the greatest cause to rejoyce in them: It was a tryall for *Abraham*

to goe from his owne land, and to cast out his sonne *Ishmael*: I but this was the greatest, and this brought him the greatest fruit that ever hee had.

I, but what is that good ? Why this ; first, it shall increase grace in your hearts ; for as the gold when it is tryed loseth nothing but drosse, and so is made the better thereby ; so it is with our afflictions, for *the tryall of our faith*, saith the Apostle, *bringeth forth patience*: for the greater thy tryall is, the more it strengthens thy faith, and so increaseth comfort: for when the afflictions of the Apostle abounded, his Consolation abounded also. And hence it is that our Saviour Christ saith, *You shall receive an hundred fold with persecutions* ; that is, when the tryall doth abound, the comfort shall abound.

Againe, you shall have the greater wages, for when a man hath a friend that hath beene employed about any great thing for him, why the greater the trouble was which hee did undergoe for him, the more will hee bee beholding to him, and the greater reward will he bestow upon him ; even so, the greater the tryals are from the Lord, the greater benefit will come to us by them ; and therefore when you see the greatest tryals befall the Church and people of God, bee assured by this which hath beene said, that some great benefit is comming to them ; for doe you not thinke this is a usefull doctrine ; it may bee it concernes
some

Obiect.

Answ.

The good that comes of tryals, is,
1. Increase of grace,

2. Increase of reward,

some of you now at this present; if not, it may doe; and therefore lay it up before-hand; and let us not thinke of our afflictions as of things that will undoe us, but as tryals that will bring us profit. For as the Spyes that went to *Canaan*, were of two sorts, and looked upon the Gyants that were in it with a double eye; and so some of them said, O the land is a very good land, and encouraged the people to goe up into it; and others that were afraid, they said, nay but the land eats up the Inhabitants thereof, and discouraged the people to goe up into it: Even so it is with many amongst us, when they see afflictions befall the Church and people of God, O they presently are afraid, and therefore they say, Who would bee as these men? let me be of such as be in prosperity and have friends, and some that will provide for mee: but what is the reason of this? why they send forth wrong spies, and therefore they bring backe a false report: but if thou wouldest send forth thy faith and spirituall wisdom which ought to be in thy heart, then thou shouldest see it were no such matter. And therefore let this be our practice concerning the estate and condition of the Church at this time, and needfull it is wee should so doe; for doe you not see the dangers that they and we are in, and the confusion that is almost throughout all *Europe*? yet God hath not forgotten us, neither will he leave us, if wee can but rest upon him: what though there should be a sudden

sudden change, so that all things were with us as it was in *Hesters* time? yet could the Lord bring forth some good thing out of it that should tend much to his glory and our good: Put the case all were turned upside downe, as it was in the confused Chaos, wherein heaven and earth was mingled together, and the waters overcomming all the rest, yet as then when the spirit of the Lord did but move upon the waters, many beautifull creatures were brought forth, and the Sea divided from the rest; that those waters that seemed then to spoyle all, serves now to water all, and without it we cannot be: Even so, were the Church in never so confused a condition, yet the Lord shall so order the things that seeme to undoe us, that they shall bring forth something of speciall use; that is, something to water and make fruitfull the house and people of God: and therefore be not out of hope whatsoever befalls thee, onely bee humbled; for there is great cause so to be, and the Lord calls thee to it by his Ministers, and wee are his messengers to declare his will unto you; and as we must bee humbled and take to heart the cause of the Church, so wee must consider the time, that wee may bee thoroughly affected thereby; for it was *Ephraims* fault not to doe it: and thou must see this distresse, so as it may bring thee into the Mount; for it is not an extremity simply that will cause the Lord to helpe thee; but when thy soule is plowed up therewith, and then the Lord will cast in the

Simile.

seed and water it, so as thy soule shall spring againe; and therefore let us still maintaine our hope in all conditions whatloever. And for this end did I fall upon this Text at this time, *That in the Mount will the Lord be seene.*

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COLOS. 3. 5.

And Covetousnesse, which is Idolatry.



Covetousnesse, which is Idolatry, that must be mortified as well as the other earthly members. Now this Covetousnesse is nothing else ; *but an inordinate and sinfull desire of getting or keeping Wealth or Money.* The inordinate lusting after Honours, that is stiled Ambition ; too much affecting of Beauty, is called Lustfulnesse ; and Lust is an inordinate affection, which when it propoundeth Riches for its object, is called Covetousnesse, *which is Idolatry.* Now Idolatry consisteth in one of these three things: First, in worshipping the true God in a wrong manner, apprehending him as a Creature, giving that to him that agreeth not with him. Secondly, when as wee make the creature a God ; that is, by conceiving it under the notion of a God : so did they which worshipped *Iove, Mars,* and those Heathens that worship the creatures as Gods. Thirdly, when as wee attribute that unto it, which belongeth unto God : as to trust in it, to delight in it, to

put all our trust and confidence in it: when as we thinke, that it can performe that unto us which God onely can, this thought is Idolatry. Now that Covetousnesse is Idolatry, is meant onely in this sence when as we thinke that riches can doe that for us which God onely can; as that they can doe us good or evill. *Esay, 41, 23. If they are Gods, sayth God, let them doe good for evill.* God onely doth good and evill, therefore he is distinguished from Idols because they cannot doe it. Affections follow opinions, and practise followes affections. Therefore *Heb. 11. 6. He that will come to God, must believe that he is, and that he is a rewarder of all those that seeke him.* None will worship God, unlesse they believe that God can comfort and relieve them in all their distresses; So no men will earnestly seeke after wealth or riches till they have an opinion, that riches and wealth will yeeld them comfort, or bee a strong tower of defence to free them from inconveniences; this makes them to trust in them, and this thought is Idolatry. There are two poynts of Doctrine that arise from these words: The first, is this.

Doct. 1.

That to seeke helpe and comfort from any creature, or from riches, and not from God alone, is vaine and sinfull.

The second is this.

Doct. 2.

That covetousnesse which is Idolatry, is to be mortified.

1.

For the first; That to seeke helpe and comfort from any creature and not from God alone

is

is vaine and sinfull : It must needs be so, because it is Idolatry. Now in Idolatry there are two things. First, Vanity and emptinesse, 1. *Corinth.* 8. 4. *An Idoll is nothing in the world* ; here it is Vanity. Secondly, Sinfulnesse, there is no greater sinne than it. It is extreame vaine, because we attribute that to it that doth onely belong to God ; To thinke, that if I am well, if I am strong in friends, have a well bottomed estate, that then my mountaine is strong on every side, I shall not be removed, this is sinfull and vaine ; ye shall not live a jot the better or happier for it ; A strange Paradox, contrary to the opinion and practice of most men. If we consult with our treasures, doe not we thinke that if we have such wealth and such friends, that we should live more comfortably and happily ? There is no man but will answere that he thinketh so : But yet my brethren ye are deceived, it is not so : It belongs to God onely to dispense of his Prerogatives, good or evill. *A Horse is but a vaine thing*, sayth the Psalmist, *to get a victory* : That is, though it be as fit a thing as can be in it selfe, yet if it be left to its selfe without God, it is but vaine and can doe nothing. So I may say of riches, and other outward things ; riches are vaine, and honours and friends are vaine to procure happinesse of themselves. So Physicke of it selfe is vaine to procure health ; without God they are nothing worth : he that thinkes otherwise erreth. *Luke 12. 19. It was the folly of the rich man that he thought so ; and therefore sang*

Psalm. 33. 17.

a *Requiem* to his soule, *Eate drinke and be merry, O my Soule, thou hast goods layd up for thee for many yeeres: he did not thinke himselte happy, because he had an interest in God and his favour, but because he had abundance of outward riches; And therefore you see the end of all his happinesse, Thou foole, this night shall thy soule bee taken from thee, and then what is become of all his happinesse? Yet such is our folly, that most of us reflect on the meanes and on the creatures, and expect happinesse from them. But Christ tels us, they will not doe the deed; This night shall they take away thy soule, and then all thy happinesse is gone.* The rich man thought before that he had beene secure as long as his wealth continue I with him, that he needed not to expect any calamity; but now he sees that he built upon a sandy foundation. *David* though an holy man, being established in his Kingdome, having subdued all his enemies, and furnished himselfe with wealth and treasure, he thought *That his Mountaine was then made so strong that it could never bee moved; that to morrow shall bee as yester day and much more abundant; but, no sooner did God hide his face from him, but he was troubled.* *Psal.* 30. 7. To shew, that it was not his riches, and outward prosperity that made him happy, but God onely: So *Daniel*, 5. 23. *Belshazzar* when as he thought himselfe happy, being environed with his Wives Princes, and Servants; when as he praised the gods of silver, and the gods of Gold, abounded with all outward prosperity and re-

posed

posed his happinesse in it, is counted but a foole by Daniel for it; *Because he glorified not God, in whose hands his breath and all his waies were; and therefore he was destroyed.*

These things of themselves will not continue with us, nor yet make us happy. We take not a step to prosperity or adversity, but Gods hand doth leade it. My brethren that heare me this day, that have heretofore thoght, that if ye had such an estate, such learning, such ornaments, and such friends, that then ye were happy; to perswade you that it is not so, it would change your hopes and feares, your griefes and joyes, and make you labour to be rich in faith and in good workes. It will be very hard to perswade you to this, yet we will doe what we can, and adde certaine reasons which may perswade you to beleewe it to be so, if God shall adde a blessing to them, and joyne the operation of his Spirit with them to perswade you.

First, this muſt needs be so, in regard of Gods All-sufficiencie; hee alone is able to comfort without the creatures helpe: else there were an insufficiency and narrownesse in him, and so he should not be God. If he could not fill our desires every way, hee were not All-sufficient: Even as the Sunne should be defective, if it needed the helpe of torches to give light. God is blessed not onely in himselfe, but makes us also blessed; it is the ground of all other Commandements; *Thou shalt love and worship the Lord thy God, and him onely shalt thou feare: We muſt*

Reason 1.

Deut. 6. 13.
Math. 4. 10.
Deut. 6. 5.

love him with all our hearts, with all our soules, let not the creature have one jot of them, because all comfort is from God. *Gen. 17. 1. I am God all-sufficient, walke before me, and be perfect*: that is, love me altogether, set your affections on none but me, ye need not goe unto the creature all is in me. If the creature could doe any thing for to make us happy and not God, then we might step out to it; but the creature can adde nothing to it, God onely is all-sufficient to make you perfect every way; though the creature be used by God as an instrument, yet it is onely God that makes you happy and gives you comfort, and not the creature.

Psal. 59. 5.

Secondly, it must needs be so because of the vanity and emptinesse of the creature: It can doe nothing but as it is commanded by God; he is the *Lord of Hosts*, who commandeth all the creatures, as the Generall doth his Army. A man having the creatures to helpe him, it is by vertue of Gods command. It is the vanity of the creature that it can doe nothing of it selfe, except there be an influence from God. Looke not then to the creature it selfe, but to the influence, action and application that it hath from Gods secret concurrence with it. What it is to have this secret concurrence and influence from God unto the creature, you may see it expressed by this similitude; Take the hand, it moves because there is an imperceptible influence from the will that stirres it: So the creature moving and giving comfort to us, it is Gods will it should

should doe it, and so it is applied to this or that action. The Artificer using a hatchet to make a stoole or the like, there is an influence from his Art that guides his hand and it: so the creatures working is by a secret concurrence from God, doing thus and thus. And to know that it is from God, ye finde a mutability in the creature, it workes not alwaies one way: Physicke and all other things are inconstant; sometimes it helps, sometimes not, yea many times when as yee have all the meanes yet they faile; to shew that there is an influence from God, and that the creatures are vanishing, perishing and unconstant of themselves.

Thirdly, it must be so, because it is sinfull to looke comfort from any thing but from God: because by this wee attribute that to the creature, which onely belongs to God; which is Idolatry. The creature steales away the heart in an imperceptible manner, as *Absolom* stole away the peoples hearts from *David*; or as the adulterer steales away the love of the wife from her husband. This makes you serve the creatures: this makes you to settle your affections on the creatures: if they faile, yee sorrow; if they come ye joy: and ye doe this with all joy, with all delight and pleasure, and desire; This is a great sinne, nay it is the greatest sinne: as adultery is the greatest sinne, because it severs and dissolves the marriage; so is this the greater because it sever us from God, and makes us cleave to the creature.

2. Sam. 13. 6.

The

Vſe 1.

Pſal. 68. 20.

2 Sam. 24.

The maine Conſectary and uſe from this, is; To keepe you from haſting after worldly things: men are never weary of ſeeking them, but ſpend their whole time in getting of them; and this is the reaſon, why the things that belong to ſalvation are ſo much neglected: men ſpend ſo much time in a thouſand other things and trifles, that they have no time at all to ſerve God in: they are buſie about riches, honours, credit, or the things whereon their pleaſures doe pitch: but if this be digeſted, it will teach you to ſeek all from God, who diſpoſeth all things, and to whom *the iſſues of life and death* of good or evill doe belong. Conſider with your ſelves and you ſhall finde; that the reaſon wherefore yee ſeek for outward content and comfort, is becauſe you thinke it will doe you good if you have it, or hurt if you have it not. But herein you erre, giving that to the creature which onely belongs to God. *Eſay 41. 23. If the Idols be God, ſaith the Lord, let them doe good or evill;* The ſcope of this place, is to cut off the whoriſh and adulteriſh affection of thoſe, who have an eager and unweaned deſire after earthly things, by ſhewing, that they can doe us neyther good nor hurt. Therefore God puniſhed *David* exceedingly *for numbring the people*; becauſe hee thought that they could ſtrengthen him againſt his enemies without Gods helpe. Wherefore, *Jeremy, 9. 23. 24. Thus ſaith the Lord, let not the wiſe man glory in his wiſedome, neyther let the mighty man glory in his might, neyther let the rich man glory in his riches*

riches, but let him that glorieth glory in this; that he understandeth and knoweth that I am the Lord, which execute loving kindeesse, Iudgement and Righteousnesse in the earth. As if he should have said: If these things could doe you good or hurt, there were some reason that you might seeke them: but there is nothing in them that you should desire them; For it is I onely that execute Mercy and Iudgement, all good and evill is from me. Therefore Psalme, 62. we have this caveat given us. If riches increase set not your hearts upon them, magnifie not your selves in them or for them, for all good and comfort is onely from God; else you might set your hearts on them; but now all power and kindnesse is from him, therefore your wealth can never doe it.

But it may bee objected: That God doth comfort us and make us happy in this life by meanes, and riches are the meanes: Wherefore then may we not seeke to them to get this comfort?

Object.

To this I answer; That God doth reward every man according to his workes, not according to his wealth. Yea he can comfort us without these; For he is the God of all Consolation: 2 Cor. 1. 3. and that both Inclusive and Exclusive; all comfort is in him, and from him, none without him. If we thinke to have it from honours, wealth or friends, wee deceive our selves, for they are vaine and profit not, 1 Sam. 12. 21, 22. Turne yee not aside, for then shall yee goe after vaine things which cannot profit nor deliver, for they are vaine. All

Ans.

these things without God, will profit you nothing.

Obiect.

But will not health, wealth and friends profit us ?

Ans.

No, not at all, they are vanity, they are empty in themselves, they cannot doe it : they are in themselves but vanity ; having the creature yee have but the huske without the graine, the shell without the kernell. The creature is but empty of it selfe ; except God put into it a fitnesse to comfort you, all is vanity and nothing worth, and this vanity is nothing but emptinesse. And this serves to correct the thoughts of men, who thinke that if they had such an estate, all their debts paide, if they had such and such friends, then all would be well with them : and who is it that thinkes not thus ? But let those that entertaine such thoughts, consider the vanity of the creature : all our sinnes proceede from the over-valuing of the creature : for sinne is nothing but an aversion of the soule from the immutable God to the creature. Labour then to conceive of the creature aright, to see that it is vaine : this will keepe you right, and hinder you from going from God and cleaving to the creature.

To presse this further, consider these foure things.

i.

First, if yee goe another way to worke, believe all yee see, and seeke comfort in the creature ; consider yee shall loose your labour. It is not in the power of the creature to yeeld
yee

ye any comfort ; if yee busie your selves in seeking any comfort from it, yee walke in a vaine shadow : *Psal. 39.6. Surely every man walketh in a vaine shadow surely they are all disquieted in vaine: He heapeth up riches and knoweth not who shall gather them:* If we looke comfort from riches, we looke it but from a shadow, all our labour is in vaine. There is a shadow of the Almighty in which some men walke, where they shall bee sure to finde this comfort: Others there are that walke in the shadow of the creature, in the vanity of their mindes, seeking comfort from it; those who thus walke shall be deceived. A shadow though it seeme to be something, yet it is nothing; it may seeme to have the lineaments of a man or some other body, yet it is nothing: So these outward things may seeme to have something in them, but yet indeed they have nothing; those who seeke for comfort in them commit two evils, *Ierem. 2. 13. They forsake God the Fountaine of living Waters, and digge unto themselves pits which will hold no water.* God having all comforts in him, comforts never failing; because there is a spring of comfort in him, yet wee forsake him, and digge to our selves pits, which if they have any water it is but borrowed and not continuing; and that water which they have is none of the best, it is muddy and will not alwaies continue: wherefore pitch your affections on the true substantiall good, not on vanities: If wee see a man come to an Orchard full of goodly fruits and hee should

Psal. 91.1.

catch onely at the ſhadow of them, netling his hands, and ſpending his labour in vaine; we would account him either a foole or a mad-man; yet wee in the cleare Sunne-ſhine of the Goſpell, (ſuch is our madneſſe) doe catch and ſeeke after ſhadowes with trouble of minde and ſorrow of heart, neglecting the ſubſtance.

Secondly, Conſider that you ſeeke your happineſſe, the wrong way, in that you ſeeke it in worldly things, they are not able to helpe or make you happy; becauſe they reach not to the inward man: the body is but the ſheath and caſe; our happineſſe lies not in it: ſo in the creatures, their happineſſe conſiſteth not in themſelves, but in ſomething elſe: It lies in obſerving the rule that God hath appoynted to them: the fire, obſerving the rule that God hath given it, is ſure; ſo is it of water, ſo of all creatures animate and inanimate, their happineſſe conſiſts in obſerving the rule that God hath preſcribed to them. The Law of God is the rule that we muſt walke by, following it as a rule we are happy: hee that keepeth the Commandements ſhall live in them: hee that departeth from them is dead. Every motion of the Fiſh out of the water is to death, but every motion of it in the water is to life: So let a mans motions bee towards God, then they are motions to life, but let him move after outward things, and it is a motion to death and miſery; therefore, if yee ſeeke this comfort from
out-

outward things yee goe the wrong way to get it.

Thirdly, Consider that you make a wrong choyce, ye seeke not that which will doe it. If you seeke for this comfort from God, all is in one place, but if ye seeke for it in the creatures, ye must have a multitude of them to comfort you; ye must have health, wealth, honour, friends, and many other things; but one thing will doe it if ye goe the right way: ye shall finde it onely in God. *Martha shee was troubled about many things, when as one thing onely was necessary.* If ye seeke comfort in earthly things, ye must have a thousand things to helpe it, but godlinesse which hath the promise of this life and of the life to come doth yeeld this comfort of its selfe, if that ye seeke it in it. It is a great advantage for us to have all comforts in one thing: Godlinesse onely hath all these comforts, therefore seeke them in it.

Luke. 10. 41, 42

Fourthly, Consider, that that comfort and happinesse which you have from the creature, is but a dependent felicity, and it is so much the worse; because it depends on the creature, which is mutable and uncertaine: how much better is it to depend on God, in *whom is no shadow of variety or change.* Every creature is weaker by how much it hath more dependency on another creature: and so are ye weaker by how much more yee depend on outward things. If yee depend on friends, they may change their affections, and become your enemies, or death

James 1. 17.

may take them away, and then your happinesse is gone: If ye depend on riches, *Pro. 23.5. Wilt thou set thine eye on that which is not? For riches certainly make themselves wings, and flie away like an Eagle towards Heaven;* and then your happinesse is gone: But if yee seeke and place your happinesse in God, in whom is no change nor alteration, then it is perpetuall. A dependency on things that are mutable will yeeld no comfort, because God will have all to depend on himselfe: therefore, *1. Cor. 1.30. Christ of God is made unto us, Wisdome, and righteousness and Sanctification, and Redemption. That no flesh might reioyce in it selfe but that he that glorieth, might glory in the Lord.* For this end, God conveyed Christ unto us; that he might make us believe, that we fare not the better for any creature, that so we might reioyce onely in the Lord: therefore he hath made Christ redemption from all evill, that he might furnish us with all good: Christ hath redeemed us from hell and misery, from want of good things: seeke not then a dependency on the creature, thinke not that it will better you, and this will make you to depend on Christ. Therefore for these regards correct your opinion of worldly and outward things, and judge of them with righteous Iudgement: depend onely on God if you will have him to be your portion, as he was the *Levites*: Refuse him not as the Israelites did, depend on him in good earnest. A little you say, with Gods blessing will doe much: Labour not therefore, neither

ther toyle yee to leave great portions to your children (the common pretence that men have for their covetousnesse) though you leave them never so much, if Gods blessing be not on it, it is nothing, it can yeeld them no comfort; yea many times it is an occasion of their hurt. If then Gods blessing be all in all, if that onely can administer comfort and make us happy, I would aske you this question? What if yee did leave your children onely Gods blessing, would it not bee sufficient though you leave them little or nothing else? Yee thinke not so: and yet whatsoever yee can leave them without Gods blessing, is nothing worth. Preachers labour much in this, to draw you from worldly things, and all to little purpose: It must be Gods teaching that perswades within, that must effect it: yee must therefore take paines with your hearts, the generality of the disease shewes that it is hard to be cured; Labour therefore to finde out the deceipts which doe hinder your practise of these things; which are these.

One Deceipt that deceives men is, that they are ready to say, that these things are the blessings of God. Why then should not we rejoyce in them? As for afflictions they are crosses, and therefore wee grieve for them: if these then did not adde to our blessednesse, why count wee them blessings, and account poverty as a crosse?

To this I answer, that if yee take them as blessings yee may rejoyce in them, as the instruments

Deceipt. I.

ments by which God doth you good. Blessings are relative words, they have reference unto God: if yee consider them without reference unto him, they cease to be blessings: therefore if ye consider them meerely as blessings, ye may rejoyce in them. Now ye receive them as blessings.

I First, if yee depend on God for the disposing, continuing, and want of them, if yee thinke yee shall enjoy them no longer than God will. If ye thinke this with your selves, we have Wives, Children, Friends, and Riches, 'tis true we have them, but yet they shall not continue with us an houre or minute longer than God will: If yee thinke so in good earnest, then yee rejoyce in them as blessings. A man that is relieved when he is in danger, lookes more to the will than to the hand of him that helpes him: wee looke more to the good will of our friends, than to their gifts: so wee should looke more to Gods Will and pleasure, than to the benefits which he bestowes on us. The consideration of these things as blessings, must raise up your thoughts to heavenly things, to consider that whatsoever is done in earth, is first acted in heaven; the Sunne is first eclipsed there, and then here: so your estates are first eclipsed there, before that they are here. Look therefore on God, and on these as meerely depending on Gods Will, and then you enjoy them meerely as blessings.

2 Secondly, yee looke on them as blessings, if
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ye looke on them so, as to know, that yee may have them in abundance without any comfort. Instruments have nothing of themselves; whatsoever they have is put into them. A man may have wealth, friends, and all other outward things, his mountaine may seeme to be strong, yet without Gods blessing on them, hee may want comfort in them. When as yee thinke thus, that yee may have these things without comfort, it is a signe that your eye is on God, that yee looke on them onely as the Vehiculaes or Conduit pipes, to convey comfort. The ayre yeelds light as an Instrument, though it hath no light of its owne: the water may heate, but not of its selfe, but by that heate which is infused into it by the fire: So if a man drinke a Potion in Beere, the Beere of its selfe doth not worke, but the Potion worketh by the Beere: So it is with all outward blessings, they of themselves can yeeld you no comfort at all, but if they yeeld you any, it is by reason of that comfort which God puts into them.

Thirdly, yee doe them enjoy them as blessings, if you thinke that you may have comfort without them: the ebbing and flowing of outward things doth not augment your comfort or diminish it: Those that have not any outward blessings, *may have more gladnesse and comfort in their hearts, than those whose Corne and Wine are increased, P sal. 4. 7.* Those who have but a small Cottage and a bed in it, are many times more happy, more healthy, and sleepe more quietly, than

2. Cor 6. 10.

1. Sam. 14. 6.

2. Chr. 14. 11.

Psal. 37. 16.

Phil 4. 12.

Acts 16. 25.

than those rich men, *whose wealth will not suffer them to sleepe: Eccles. 5. 12.* Many there are, that seeme to want outward things and comforts, yet are full of inward comforts and delights: Many there are, who like *Paul* and the Apostles, *seeme to have nothing, and yet possesse all things: As it is all one with God to helpe with few as with many;* So he can comfort with few friends and externall blessings, as well as with many: Yea he *can make a little that the righteous have, more comfortable than all the revenues of the ungodly,* be they never so great. That which hath beene sayd of blessings, the like also may bee said of crosses; yee may grieve for them if yee take them as crosses but withall take heed, that you account not those things as crosses which indeed are no crosses. Want was no crosse to *Paul*, nor yet imprisonment: for in the one *he abounded,* in the other *he sung:* It is advantage unto us many times to have outward blessings taken from us. It is advantage to us to have bloud taken away in a Pleurisie: it is good sometimes to lop trees, that so they may bring forth more fruit; so it is good many times for us to have crosses to humble us, and to bring us nearer to God: yet yee may sorrow for the losse of these things, and take it as a crosse, if yee can say this from your hearts, that yee are not afflicted, because yee are made poore, because your wealth is taken from you but because it is Gods pleasure to take it from you, either for the abuse of it, or else to punish you for some other sinne. So if that yee are cast
into

into ſome ſickneſſe, ye may not grieve for it as a croſſe meerely, as it is a ſickneſſe, but as yee conceive the hand of God in it, laying it on you as a puniſhment for your ſinne.

Deceipt. 2.

The ſecond Let and Deceipt is, the preſent ſence and feeling that wee have of the comfort that comes from abundance.

Men are ready to ſay, that they feele comfort from abundance of outward things: therefore whatſoever you ſay to the contrary, is but ſpeculations and fancies. Men are guided by ſence, which cannot be deceived; we finde and feele comfort in theſe things by experience, we ſee a reality in theſe things, and therefore whatſoever you ſay to the contrary, is but vaine, and to no purpoſe.

Anſw.

To this I anſwere, you muſt not judge of things according to ſence, for ſence was never made a Iudge by God, to judge of theſe things; but judge of them according to faith and rectified reaſon, which judgeth of things that are to come, that are paſt and preſent all together, and ſo can beſt judg of theſe things as they are. Now for to helpe your judgements in theſe things.

Fiſt, conſider what the Scripture doth ſay of them: what it doth ſay of pleaſure, friends, and riches: the Scripture preſents things as they are, and that tels you that they are but *Vaniy of vanities, and that all is vanity.*

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Eccles. I. 2.

Secondly, conſider the Iudgements of others, concerning them who have beene on the ſtage of afflictions, and have abounded with good workes

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workes whilst they lived, but are now gone.

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Thirdly, consider what ye will judge of them at the day of death : then men are awaked, they see these things as they are indeed, and then they befoole themselves that they have spent so muchtime in seeking after those things which will not profit them, and spent so little time in seeking after salvation.

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Fourthly, Iudge not of them as you finde them for the present, but likewise as you shall finde them for the time to come, judge of all together.

Now for Sence : you must understand that there is a double sence.

1.

First, there is a sence and feeling of the comfort of the creature, as a man that is benumbed with cold, is refreshed with fire : or a man that is fainty and feeble in heart, is refreshed with wine.

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Secondly, There is a supereminent comfort proceeding from an inward apprehension of Gods favour towards us, in giving these blessings to us.

There may be an inward distemper, which may make our joyes to be hollow and counterfeit : there may be sadnesse of heart, when as there is outward joy ; because there is an inward and superement sence which affects the heart another away : and therefore, *Eccles. 2. 2. Externall Ioy, is called mad Ioy* ; because wee minde it not : It is the joy of joyes, and life of comfort that is from within, that proceeds from the in-

ward

ward man. As the soule is stronger, and the more it is in health, so it findes more comfort, both externall and supereminent comfort. Graces are to the soule as health to the body; the more and greater they are, the more comfort they administer.

But yee may object that the creature can administer its owne comfort, and of its selfe.

Obiect.

To this I answer; That there is an aptnesse and fitnesse in the creature for to comfort us, but yet it can yeeld us no comfort without God: Wherefore keepe your affections in square; have so much joy and delight in the creature, as the creature requires, and no more; if your affections hold a right proportion with their objects, they are right; therefore thus farre yee may joy in the creature, and no further.

Answ.

First, Yee may joy in it with a remisse joy, and yee may also sorrow for it with a remisse sorrow, yee may joy in it as if yee joyed not, and sorrow in it as if yee sorrowed not.

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1. Cor 7. 30.

Secondly, Yee may joy in them with a loose joy and affection; as they set loose to you, so yee may set loose to them, 1 Cor. 7. 29, 30, 31. Brethren the time is short, it remaineth therefore that those who have wives, bee as though they had none; that those that weeps, be as though they wept not; that those that reioyce, as though they reioyced not; and those that buy as though they possessed not; and they that use this world, as not abusing it: That is, let your affections be loose to these things: Take any of these outward things, yee may cast your affections

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affections bee loose to these things: Take any of these outward things, yee may cast your affections on them in a loose manner: goe no further than this; *For the fashion of the world passeth away*; Yee may bee taken away from it, and it from you; therefore affect it no otherwise, than a transitory thing, and with a loose and transient affection, willing to depart from it, whensoever it shall please God to take it from you.

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Thirdly, ye may love them with a dependent affection; they are things of a dependent nature, they have no bottome of their owne to stand on, they onely depend on God, and so yee may love them as depending on him: eyeing the Fountaine, and not the Cisterne from whence they flow: take not the light from the ayre only, but looke to the Sunne from whence it comes.

Deceit. 3.

The third Deceit, is false reasoning: Wee finde it otherwise by experience: we see that a diligent hand maketh rich, and bringeth comfort: we see that labour bringeth learning; and for the labour which we take to get it, in recompence of it, it makes us happy.

Answer.

To this I answer, That this chaine doth not alwaies hold: God breakes it many times; riches come not alwaies by labour, nor comfort by riches; except God bee with the labour, the labour profits nothing. *Psal. 127. 1. Except the Lord build the house, they labour in vaine that build it: Except the Lord keepe the City, the Watchmen watch but in vaine. It is in vaine to rise up early, to*
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A Remedy against Covetousnesse.

goe to bed late, to eate the bread of carefullnesse: Yee shall not reape the fruit yee expect, unlesse God be with your labour. If Christ be absent the *Disciples may labour all night and catch nothing*; but if he be present with them, then their labour prospereth, *then they enclose a multitude of Fishes*: So when as we labour and take paines, and thinke to be strong in our owne strength without Gods helpe, wee goe to worke with a strong key which will not open; but if Gods hand be in the businesse, we doe that with greater facility and ease which God hath appointed we should doe. You may see this in *Ioseph*, God purposed to make him a great man, see with what facility he was made the *Governour of Egypt next to Pharaoh without his owne seeking, and beyond his expectation*: So it was with *Mordecai*; so with *David*: God appointed to make them great, and therefore they became great notwithstanding all oppositions. On the contrary, let man goe on in his owne strength, and he shall labour without any profit at all: Hence it is, that many times wee see a concurrency of all causes, so that we would thinke that the effect must needs follow, and yet it followes not: and if it doth follow, we have no comfort in it.

First, because God makes an insurablenesse, a disproportion betwixt the man and the blessing: as betweene *Iudas* and his *Apostleship*. A man may have Tables well furnished, Riches in abundance, a wife fit for him, and yet have

Luke 5.5.

no comfort in them, because God puts a secret disproportion betwixt him and them.

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Secondly, though there be a concurrency of of things, yet God may hinder the effect; sometimes for good, sometimes for evill: As *Elisha his servant was ready in the nicke, when the Shunamite came to beg her possessions and Land of the King, 2. King. 8. 5. 6. Hewas then telling the King how Elisha had restored her sonne to life, which furthered her suit: Soon the other side, Abraham, When he was to offer up his sonne Isaac: in the instant God sent the Ramme tied in the Bush, Gen. 22. 13. So Saul when as he purposed to kill David, God calls him away to fight with the Philistims: and as God hinders the effect for good, so he doth for evill.*

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Eccles. 9. 11.

Thirdly, God doth it sometimes by denying successe unto the causes. *The battell is not alwaies to the strong: when there are causes and the effect followes not, it is because God doth dispose of things at his pleasure, and can turne them a contrary way: health and comfort, joy and delight, follow not outward blessings, except God puts it into them.*

Deceit. 4.

The fourth Deceit is this: These things are certaine & present, but other things are doubtful and uncertaine, we know not whether we shall have them or no.

Answ.

To this I answer, it is not so: Future, spirituall, and eternall things, are not uncertaine; but those things which we enjoy here, are, those things which wee here enjoy, as also wee our selves, are subject to changes and alterations:

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we are men on the sea, having stormes as well as calmes. Wealth and all outward blessings are but transitory things: but faith and spirituall things are certaine and endure for ever: wee have an Almighty and unchangeable God, *an immortall incorruptible inheritance: that fadeth not away reserved for us in the highest heavens.* In temporall things, who knowes what shall bee to morrow; in them *thou canst not boast of to morrow:* but as for spirituall things they are certaine, there is no ambiguity in them. But the maine answer that I give is, that here we must use our faith; consider the grounds on which faith relies, and then the conclusions and consequences that arise from them, take heed to them and be not deceived. If ye beleieve God to be the *Rewarder of all those that trust in him,* as you say he is, why rest you not on him? Why are yee not contented with him for your portion? Why thinke yee not him sufficient? If the creature be God, then follow it; but if God, be God, then follow him, and be satisfied with him: Labour therefore for faith unfained, and walke according to it.

1 Pet. i. 4.

Prov. 37. 1.

Heb. 11. 6.

If then it be vaine and sinfull to seeke helpe and comfort from any creature, or from riches, and to thinke that they can make us live more comfortably; hence then consider the sinfulness of it, and put it into the Catalogue of your other sinnes, that formerly yee have had such thoughts. Every one is guilty of this sinne more or lesse, and this is a sinne not small but of

Iohn 4. 24.

a high nature; *It is Idolatry*: In the times of ignorance, Sathan drew many men to grosse Idolatry, to worship stockes and stones; but now he drawes them to another Idolatry lesse perceptible, and yet as dangerous in Gods sight as the other, *who is a spirit, and can discerne and pry into it*. Let us therefore examine our hearts, and consider how much we have loved and trusted the creature: let us condemne our selves, and rectifie our judgements, and judge of things as they are: Let us not thinke our selves happy for that wee enjoy the creatures; let us not thinke our selves blessed in them, but onely in Christ, because it is not in their power to make us happy. If we have sojoyed in these, or loved them so as to love God lesse, it is adultrous love and joy. We have no better rule to judge of adultrous love than this, when as our love to the creature, doth lessen our love towards God.

Now least we be deceived in our love to the creature, I will give you these foure signes to know, whether your love to it be right or no.

First, see if your affections to the creature cause you to withdraw your hearts from God. *Ier. 17. 5. Cursed be the man that maketh flesh his arme, and whose heart departeth from the Lord*: It is a signe wee make flesh our arme, whenas wee withdraw our hearts from God; we make the creature our aime, when as it withdrawes us from God. *1 Tim. 5. 5. Shee that is a widow indeed, trusteth in God, and continueth in supplications*
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night, and day: This is a signe that they trusted in God, not in the creature, because they praised unto him. Consider what your conversation is whether it be in heaven or no: *Phil. 3. 20. Our conversation is in Heaven:* the neglecting and not minding of earthly things in the former verse shewed him not to be of an earthly conversation. The more our hearts are drawne from God, the more are they fixed and set on earthly things.

Secondly, consider what choyse yee make when as these things come in competition with God and spirituall things: what Bills of Exchange doe you make? Doe ye make yee friends of the *unrighteous Mammon*, not caring for these things when they come in competition with a good conscience, or doe yee forsake God, and sticke to them?

Luke 16.

Thirdly, consider what your obedience is to God, whether his feare bee alwaies before your eyes; or whether riches set you on worke or no: what mans obedience is such is his trust; if yee obey God, then yee trust in him; if yee obey riches, then yee trust in them, and not in God.

Fourthly, consider what your affections are: nothing troubles a holy man but sinne, which makes him feeble helpe at Gods hands, and not in these: on the contrary, nothing trouble a worldly man, but losses and crosses, sinne troubles him not at all: By this judge of your love to riches, whether it be right or no.

Doct. 2.

Thus much of the first generall Doctrine; we come now to the second, which is this.

That Covetousnesse is to be mortified.

That Covetousnesse is unlawfull, all know it: the thing therefore that will be usefull in the handling of this point, will be to shew you what Covetousnesse is; and why it is to be mortified.

Now to shew you what it is.

Covetousnesse may be defined, *to be a sinfull desire of getting or keeping money or wealth inordinately.*

First, it is a sinfull desire, because it is a lust, as lusting after pleasure is called Voluptuousnesse; it is also inordinate, the principle being amisse, and likewise the object: The principle is amisse, when as we over-value Riches, set a greater beauty on them than they have, and seeing them with a wrong eye, wee lust after them, by reason that we overvalue them; And thus to overvalue them, thus to lust after them, and to thinke that they can make us happy, is Idolatry. The object of it is as bad as the principle, when as the end of getting riches, is either to raise us to a higher condition, or to *fare deliciously every day*; or else to *spend them on some lust*, as well as to keepe them.

Secondly, it is of getting or keeping money; of getting it inordinately, when as we seeke it by wrong meanes; or of keeping it inordinately; and that in two cases. First, in not bestowing it on our selves, as we ought. There

Luke 16. 19.
Iam. 4. 3.

is tenacity of this sort among men, *Eccles. 4. 13.* There is a great evil under the Sunne; namely, Riches kept by the owners thereof to their hurt: When as it is comely and good for a man to eat and drinke, and to enjoy the good of all his labour that hee taketh under the Sunne, all the daies of his life which God giveth him, for this is his portion: And thus to take his Portion and to reioyce in his labour is the gift of God. *Eccles. 5. 18. 19.* then secondly, in not giving to others, being too straight handed, having goods and seeing others to want.

The last and chiefe thing in the definition is, Inordinately, that is, besides the rule of Gods Word. A thing is said to be inordinate, when as it is besides the square, and in doing thus, we doe amisse.

Now this affection of seeking money is sayd to be inordinate, in these foure respects.

First, when as we seeke it by measure, more than we should.

Secondly, when we seeke it by meanes, that we should not.

Thirdly, when we seeke it for wrong ends.

Fourthly, when we seeke it in a wrong manner.

For the first, we offend in the measure, when as we seeke for more than God gives us: that which God gives every man, that is his Portion here *Eccles. 5. 18.* And he that desireth and withholdeth more than his portion, is he that offendeth in the measure, *Pro. 11. 24.*

Object.

But how shall I know Gods Will, and what my portion is?

Answer.

I answer, by the event: see in what estate and condition God hath set you, see what estate he hath given you, this is your Portion, and with it you must be contented. God hath a Sovereignty over us, we are but his subjects, and must be contented with what he gives us: you are contented with that which your father or your Prince gives you; therefore you must receive that which God bestowes upon you, with all humility and thankfulness. If we be soundly humbled, we *confesse our selves worthy to be destroyed*, *Ezech. 36.32.* We confesse with *Iacob Gen. 32 10.* *That wee are unworthy of the least of Gods mercies*; that the least portion is more than we deserve. The *Prodigall* being humbled, was contented with the lowest place in his fathers house, to be *as one of his fathers household servants*; and so we ought to be content with that Portion which God hath given us, bee it never so small, because it is more than wee deserve; and if we desire or seeke for more, this desire is sinful.

Luke 15.39.

Secondly, as wee ought not to seeke wealth more than is our due; so we ought not to seeke it by unlawfull meanes; not by usury, gaming, oppression, fraud, deceit, or any other unlawfull meanes. I adde this of gaming, because it is unlawfull (though it bee little considered:) for it is no meanes that God hath appoynted or sanctified for to get money; because it is neither

ther a gift nor a bargaine. I dispute not now; whether playing for trifles, to put life into the game be lawfull, but of gaming with an intent to get and gaine money or wealth; this I say is an unlawfull meanes, and such as have gotten money by these unlawfull meanes, are bound to restitution.

Thirdly, when the end of our seeking after money is wrong, then our affection is sinfull, as if we seeke it onely of its selfe, that we may be rich; or to bestow it on our lusts. If wee make this our end, to bestow it on our lust, and not on necessities onely, not contenting our selves with so much as shall serve our turnes; if wee seeke it thus, we seeke it in excesse. He that desires money for a journey, desires no more then will serve to defray the costs and expences in his journey; so if a man desires money for any other end, he desires as much as will serve him for that purpose, and no more. So in other things: he that is sicke, desires as much Physicke as will cure him, and no more: so wee ought to desire as much as will serve our necessities, and no more. But if we desire it for ambition, pleasures, or any other by-respect, this desire is sinfull and inordinate.

Lastly, it is inordinate, when as we seeke it in a wrong manner, which consisteth in these 5. particulars.

First, when as we seeke it out of love unto it; and this manner of seeking it, is spirituall adultery. *James 4. 4. The Adulterers and Adulteresses,*

know you not that the friendship of the world, is an enmity with God, and whosoever is a friend of the world, is an enemy to God? If we be in love with it for its owne beauty, it is sinfull, it is spirituall adultery.

2 Secondly, when as we seeke it to trust in it; when as we thinke we shall be the safer for it, and make it our strong Tower. Yet *he that trusteth in Riches shall fall*, Prov. 11. 28. And therefore, *if we have food and rayment we ought therewith to be contented*, 1 Tim. 6. 8. And *not to trust in uncertainer riches*.

3 Thirdly, when as we are high minded and thinke our selves the better men for our wealth; when as it makes us looke bigger than we did; as commonly those that are rich doe; therefore 1 Tim. 6. 17. *Paul bids Timothy, Charge those that are rich in this world, that they bee not high minded*.

4 Fourthly, when as we seeke it to glory in it; as *David*, hee would number the people to glory and trust in them: this is sinfull; *For he that glorieth must glory in the Lord not in them*: 1. Cor. 1. 31.

5 Fifthly, when as wee seeke it with too much haste and eager esse, when as all our daies are sorrowes, our travell grieve, and our hearts take no rest in the night. Eccles. 2. 23. When as we seeke it, not staying Gods leisure; such a desire is inordinate, importunate, and sinfull: therefore, 1 Tim. 6. 9. 10. *Those that will be rich (that is, such who make too much haste to be rich,) fall into temp-*

temptation and a snare; and into many foolish and hurtfull lusts which drowne men in perdition and destruction, and pierce them through with many sorrowes.

But now you will object, that riches are blessings; and demand of me whether you may not desire riches as they are blessings.

I answer, that it is true, that they are blessings, and the reward of the feare of God. *Prov 22.4. By humility and the feare of the Lord, are Riches, and Honour.* Therefore it is sayd of David, that He died full of Riches. *Abrahams* servant reckoned them as blessings. *Gen. 24. 35. The Lord hath blessed my Master greatly and he is become great, and he hath given him Flockes, and Heardes, and Silver, and Gold, and Men-servants, and Maid-servants, and Camels and Asses: Jacob counted them as blessings, Gen. 32. 10.* And Christ himselfe saith, *That it is more blessed to lend than to borrow, to give than to receive;* may wee not then desire them? To answer this, yee must know, that there is twofold will and desire. First, a remisse will, which is rather an inclination than a will. Secondly, there is a peremptory will, which is mature ripe and peremptory: with this latter will we may not desire them, but with the former we may; for in the *1 Tim. 6. 8. If we have food and rayment, let us therewith be content:* If any man have a desire to be rich; yet having food and rayment let him not so desire more riches; but that he may be content with it; yea having, or having them not, yee must be content. Now there

Quest.

Answer.

1. Chr. 29. 28.

Acts 20: 35.

there is a double content; the first is, as when a man is sicke (to expresse it by a similitude) yet he may pray for health, and use meanes to get it with a full and perfect will, yet with a depending on Gods Will: so we being in want may desire riches and wealth with a full will, sitting in the meane time under Gods hand, and referring and submitting our wills to his Will. Secondly, there is a content, whereby having sufficient for food, and rayment we suffer not our wills actually to desire more, nor to goe beyond the limits which God hath set vs. God hath promised outward blessings as a reward of his service, and propoundeth them to us, as so many arguments and motives to stirre us up to feare him: and therefore we may desire them as his blessings, with such a remisse and subordinate desire as this; when as we set bounds and limits to the sea of our owne desires which are in themselves turbulent, and submit our selves wholly to Gods Will. Christ being to die had a will to live, yet not a full and resolute will, but a will subordinate to Gods Will. *Father if thou wilt, let this Cup passe from me, yet not my will, but thine be done:* his will was but an inclination, and not a will; so we may wish riches with a remisse will and inclination, but not with a perfect will; that is, we may not goe about to get them with a full desire and resolution.

Math. 26.39.

Question.

But how farre may a man desire wealth? Where must he set limits to his desires? where must they be restrained?

Answe.

I answer, that he may desire food and rayment, he may desire that which is necessary for nature, without which he cannot live & subsist: as a man may desire a ship to passe over the sea from one Countrey to another, because he cannot passe over without it: so a man may desire food and rayment in the sea of this life, because without it hee cannot finish his course which God hath prescribed unto him.

Now there is a threefold necessity.

First, there is a necessity of expedience, as if a man have a journey to goe, 'tis true he may goe it on foote, yet he may desire a horse to ride on, because it will be more expedient for him: so you may desire with a remisse desire, so much as is expedient for your vocation and calling, so much as it requires.

Secondly, there is a necessity in respect of your condition and place; as men in higher ranke and calling need more than men of an inferior degree, to maintaine their place and dignity; so may they desire to have more than they; so as they desire no more than will be sufficient to maintaine them in that ranke and degree wherein they are placed.

Thirdly, there is a necessity of refreshment, and you may desire as much as is needfull for your necessary refreshment, as much as hospitality requires, so that you doe not goe beyond it. And in these three respects, you may desire God to give you as much as shall be expedient for

for you, because it is no more than nature requires.

Now besides this desire of things necessary, there is a desire of superfluity and excesse: this desire proceeds not from nature but from lust; because we desire such a degree of wealth, eyther to raise our estates, or that we may bestow it on our lusts and pleasures; that like the rich Glutton, *Luke 16. We may be well clad, and fare deliciously every day.* Many mens lives are nothing else but playing and eating, eating and playing, and are led alwaies in this circuit: To desire wealth to this or any other superfluous end is very sinfull, and it must needs be so for many reasons.

Reason. I.

First, because mans life stands not in abundance and excesse: therefore *Luke 12. 13, 14, 15,* verses. *When as a certaine man spake to Christ to speake to his brother to divide the inheritance with him: he said unto him, Man who made me a Indge or divider over you; and then bids the multitude to beware of Covetousnesse; because that a mans life consisteth not in the abundance of the things that he possesseth: That is, though yee have never so much wealth, yet yee shall not live the longer for it; your life consists not in it, no more doth your comfort: for they will but please the sight of your eye, they will not make you more happy than you are; seeke not therefore superfluity, for your life consists not in abundance: Hee is but a foole, that thinkes that these things will make him happy, that these will make him rich:*
all

all they that are not rich in God, are poore; and if they thinke themselves happy and rich in these things, they are but fooles.

Luke 12.21.

Secondly, the desire of superfluity is sinfull, because it proceeds from an evill roote: the fruit cannot be good that proceedeth from an evill and bitter roote; but this desire proceeds from such a roote; That is, from lust, it comes not from Gods Spirit, which biddeth every man to be *content with food and rayment*: Nor yet from nature, which seekes not superfluities; therefore proceeding from lust it must needs be sinfull.

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1 Tim. 6.8.

Thirdly, what yee may not pray for, that yee may not desire to seeke after; but wee may not pray for superfluities. *Prov. 30. 8. Give me neither poverty nor riches, feed me with food convenient for me, not with superfluities.* And in the Lords Prayer we are taught not to pray for superfluities, but, *Give us this day our daily bread*, that is, as much as is necessary for us, and no more: therefore wee may desire it. The seeking of more than is necessary doth hinder us, and not further us; a shooe that is too bigge, doth hinder a traveller, as well as one that is too little.

3

Math. 6.11.

Fourthly, it is dangerous, for it doth choake the word, and drowne men in perdition: therefore it is Agurs Prayer *Prov. 30. 8, 9. Give me neither poverty nor riches, feede me with foode convenient for me; least I be full and deny thee, and say, Who is the Lord?* Fulnesse and excesse is alwaies dangerous

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Mat. 10. 23, 24,
25.

gerous: full tables doe cause surfeits., full cups make a strong braine giddy. The strongest Saints hath beene shaken with prosperity and excesse, as *David, Hezekiah, Salomon*; they sinned by reason of excesse in outward things. It is dangerous to bee rich, therefore it is *Dauids* counsell, *Psal. 62. 10. If riches increase, set not your hearts upon them. A rich man cannot enter into the Kingdome of Heaven: It is easier for a Camell to goe through the eye of a needle, than for him to enter into Heaven.* For if a man be rich, it is a thousand to one, but that he trusteth in his riches, and it is impossible that hee who trusteth in his riches, should enter into Heaven.

4

Lastly, to desire superfluity must needs be sinfull, because we have an expresse command to the contrary. *1. Tim. 6. 8. If we have foode and rayment, let us therewith be content.* This is the bound that God hath set us, we must not goe beyond it. If it were lawfull for any man to desire and have abundance, then it were lawfull for Kings; yet God hath set limits to them. *Deut. 17. 17. He shall not multiply Horses nor Wines to himselfe, that his heart turne not away: neither shall hee greatly multiply to himselfe silver and gold, that his heart be not lifted up above his brethren: God hath set us downe limits and bounds how farre we should goe, therefore to passe beyond them is sinfull, but we passe beyond them, when as we desire superfluity, therefore the desire of superfluity is sinfull.*

But

But may not a man uſe his calling to increaſe his wealth?

Queſt.

I anſwer that the end of mens callings is not to gather riches; if man make this their end, it is a wrong end; but the end of our calling is to ſerve God and man. The ground of which is this. Every man is a member of the Commonwealth, every men hath ſome gifts or other, which muſt not lie idle: every man hath ſome Talents, and muſt uſe them to his Maſters advantage; and how can that be, except he doe good to men? Every one is a ſervant to Chriſt, and muſt doe Gods worke: no man is free; every one is Chriſts ſervant, and muſt be diligent to ſerve Chriſt, and to doe good to men. *He that hath an office muſt be diligent in it, and attend on it:* every man muſt attend his calling and bee diligent in it. If riches come in by our calling, that is the wages, not the end of our calling, for it lookes onely to God: we muſt not make gaine the end of our callings; there are many that make gaine their godlineſſe, and the end of their profeſſions: *Some preach onely for gaine:* others uſe all other callings onely for gaine: but if any man will make gaine the end of his calling, though he may conceale and hide his end from men, yet let him be ſure that he ſhall anſwere God, the ſearcher of the hearts for it: on the other ſide, if a man by diligence in his calling have Riches following him, he may take them as a bleſſing of God beſtowed on him, and as a reward of his calling. *The diligent hand ma-*

Anſw.

Rom. 12. 6, 7, 8.

Rom. 16. 18.

Prov. 10. 4.

ketb

Prov. 10. 22.

Gen. 30. 43.

Prov. 10. 22.

Math. 6. 33.

keeth rich; that is, God will surely, reward it; nor that wee must eye riches and make them our end: God makes a man rich, and man makes himselfe rich. God makes us rich, by being diligent in our callings; using them to his glory and mans good, he doth cast riches on us: Man makes himselfe rich, when as he makes riches the end of his calling, and doth not expect them as a reward that comes from God. I shall expresse it by *Jacob*. *Jacob* he serves *Laban* saythfully and God blessed him so that he did grow rich: he went not out of his Compasse and Spheare, hee tooke the wages that was given him, and because Gods end was to make him rich, God enriched him by his wages, as a reward of his service. The more diligent a man is in his calling the more sincere and upright, the more God doth blesse him, and increase his riches. God makes men rich, *when as he gives them riches without sorrowes and troubles*, when as they come in with ease, without expectation and disquiet: Man makes himselfe rich, when as there is great trouble in getting, keeping, and enjoying them: when as he useth his calling to get riches, or when as he useth unlawfull meanes: The method that God useth to inrich men, is this; He first bid us *seeke the Kingdome of heaven, and the righteousness thereof, and then all other things shall be administred unto us as wages*: we must looke to our duty, and let God alone to provide and pay us our wages: he that takes a servant, bids him onely to looke to his duty, and let him alone

to provide him meate, drinke and wages. We are all but servants, God is our Master, let us looke to our duty, and leave the wages to him.

But whether may not a man take care to get wealth? Is not a man to take care for his estate, to increase it and fit it?

Quest.

I answer, he may lawfully take care of it, observing the right rules in doing it, which are these,

Ans.

First, he must not goe out of his compasse, but walke within his owne pale: hee must not step out of his owne calling into other mens; and in his owne calling hee must not trouble himselfe with so much businesse as may hinder him in his private service unto God: if he doth fill himselfe with too much businesse in his owne calling, or steppe into other callings, this is sinfull and inordinate. If a man in his owne calling fill himselfe with so much businesse that hee cannot intend the things of salvation, that hee is so much tired with them that he hath no spare time to search his owne heart, and doe the particular duties necessary to salvation, he then failes in this, and sinnes in his calling.

Secondly, his end must not be amisse, he must not ayme at riches. *Abraham* was poore and so was *Jacob*, yet God made them rich, and mighty: they were diligent in their callings, and God brought in wealth. God calls not a man to trust in himselfe, to make riches his ayme and end, to seeke excesse, superfluity,

2

and abundance ; to live deliciously, to satisfie his lusts and pleasures; Our ayme must bee GODS glory and the publique good, and then GOD will cast riches upon us as our wages.

Math. 13.22.

Thirdly, let it be a right care, and not an inordinate care : There is an inordinate care *which choakes the Word*; yee may know whether your care be such a care or not, by these three signes.

1

First, if yee be troubled in the businesse you goe about, which trouble consisteth eyther in desire, feare, or griefe : when as eyther wee desire such a blessing exceedingly, or feare that we shall not have it; or grieve much for the losse of it.

2

Secondly, when as we feare that we shall not bring our enterprises to passe, or attaine to that which we desire.

3

Thirdly, when as we are troubled at it, if it be not accomplished, and grieve when as wee foresee any thing that may prevent it: Care being aright, sets head and hand a worke, but the affections are calme and right, there is no tumult or turbulency in them, the issue of all being left to God.

Question.

Answer.

But when is a man a covetous man?

I answer, that then a man is a covetous man, when he hath desires arising within him, which are contrary to the former rules, and he resists them not; or else resists them so weakely and feebly, that he gets no ground of them: he sees

no reason why he should resist them, and therefore gives way unto them. A man is not a covetous man, nor yet an ambitious man, which hath covetous and ambitious thoughts; for these the holiest men have; but he that hath such thoughts, & strives not at all against them, or else strives but weakely, he is a covetous or ambitious man. A godly man may have these thoughts and desires, but he strives strongly against them, gets ground of them, and gives them a deaths wound: but the covetous man he yeelds unto them, the godly man he gets the victory over them.

Now this Covetousnesse is evill in its selfe, and therefore it must be mortified. For first of all, it is *Idolatry*, and *spirituall Adultery*: and then it is a bitter roote having many stalkes on it: he that doth any thing to hold correspondency with it, he that doth belong unto it, to him it is the roote of all evill, *Luke 16*. It keeps a man from salvation, it *choakes the good seed of the Word* sowne in mens hearts. Secondly, it must be mortified; for the vanity of the object is not worth the seeking: therefore, *Luke 16. 9*. earthly treasure is set downe in a comparison with the true treasure, and expressed in these foure circumstances:

First, it is called *the Mammon of unrighteousnesse and wicked riches*, because it makes men wicked; it being opposed to spirituall blessings, which are best.

Secondly, *It is least*, because it doth least

Math. 13. 22.
2

2

good, preserves us not from evill, doth the soule no good.

3

Thirdly, It is but *false treasure*, it hath but the shadow of the true, it shines, as if it were true, but yet it is false and counterfeit.

4

Lastly, it is not *our owne*, it is another mans; Riches are the goods of others, not our owne, *Luke 16, 12. and Luke 10. 41, 42.* There are foure attributes given to riches. First, *They are many things, and require much labour; Martha was troubled about many things.* Secondly, they are unnecessary *nothing is necessary.* Thirdly, *they will be taken away from us.* Fourthly, *they are not the best:* and therefore our desire after them should be mortified.

Use.

From hence therefore be exhorted to mortifie this earthly member, *Covetousnesse, which is Idolatry*; a sinne to which all men are subject. Young men though they want experience of Riches, are notwithstanding subject to this vice; but old men are most subject to it, though they have least cause and reason for it. Professours of Religion are subject to it, many times it growes up with the Corne and choakes it; therefore use effectuall meanes to roote it out of your hearts.

¹
Psal. 119. 36.

First of all, pray to God *not to incline your hearts to Covetousnesse*, it is impossible for a man, but easie for God to doe it.

2

Secondly, be humbled for sin: wee are so covetous and desirous of money, because wee are never humbled for sinne, so much as wee should

should bee: and this is the reason why many would rather let Christ goe than their wealth and riches.

Thirdly, use them to better purpose than formerly yee have done; make friends with them, finde something better than them to set your hearts upon: except yee have a better treasure yee will not vilifie and depart with these. Labour therefore for true *Godlinesse* *with content, which is great gaine.* 1. Tim.

6.6. This will heale the malady, and take away the false pretence of gathering, having, and affecting riches.

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FINIS.

21731A

AN
ELEGANT
AND LIVELY
DESCRIPTION OF
Spirituell Life and
Death.

DELIVERED
In divers Sermons in *Lincolnes-Inne*,
November the 9th. M.DC XIII.
upon *Iohn* 5. 25.

By *I. P.* then Batchellor of Divinity, and
Chaplain in Ordinary to the Prince his
Highnesse.

Ignatius Epistola 15. ad Romanos.
Vita sine Christo mors est.

LONDON,
Printed by *Anne Griffin*, for *Michael Sparke*, at the
blue Bible in *Greene-Arbour*.
1636.

A W
ELEGANT
AND LIVERY
DESCRIPTION OF
Spartan Life and

DEARER
To the Hon. the Lords of the Council
and the Hon. the Commons of Great Britain
in Parliament assembled
Sheweth, That the said Life and

Life and Livery
of the said Life and Livery

Printed by the Author, at the
Printers Office, in the Strand
1754

AN
Elegant and lively description,
of Spirituall DEATH and LIFE.

IOHN 5. 25.

Verily, verily I say unto you, that the houre is coming and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare shall live.



THE Occasion of these words was this : when as Christ had affirmed to the *Iewes*, that God was his Father, and the *Iewes* went about to kill him for it, *vers. 18.* He proves what he had sayd by this argument : He that is able to give life to the dead is God, or the Son of God: But I am able to give life to the dead; (*The houre is coming and now is, when the dead shall heare the voyce of the Sonne of God, and those that heare it shall live;*) Therefore I am the Sonne of God. In briebe, these words shew Christs Divinity by the effects of it, that hee can quicken the dead.

In these words we may consider these parts.
First

1

First, the subject on which Christ doth exercise his Divinity; and that is, on dead men; *The dead shall heare the voyce of the Sonne of God, and shall live.* Secondly, the instrument by which he doth it, and that is, *by his Word*; which is not meant onely the bare preaching and hearing of the Word; but such an inward, commanding, powerfull, operative Word, that makes men doe that which is commanded them: Such a Word was spoken to *Lazarus* being dead, *Lazarus come forth*; and he did it. This word commands men, and makes them to obey it.

3

Thirdly, the time when he will exercise his Divinity; *the houre is comming, and now is*; that is, the time shall come when as it shall bee abundantly revealed, the fruit of the Gospell shall appeare more plentifully and fully hereafter, but yet it is now beginning to appeare; there is now some small fruit of it. Lastly, it is affirmed with an asseveration or oath; *Verily verily I say unto you*: And these are the parts of this Text.

4

Out of these words I purpose to shew you these three things.

1

First, *What the estate of all men is out of Christ.*

2

Secondly, *What we gaine by Christ.*

3

Thirdly, *What we must doe for Christ.*

1

First, we will shew you what your state is out of Christ, for this will make you to prize him more. And the poynt for this is,

That

That every man out of Christ, is in a state of death, or a dead man: that is, All men how ever they are borne living, yet they are still dead men: without the living Spirit the roote is dead. Hence are these places of Scripture, Gen. 2. 17. The day that thou eatest threof thou shalt dye the death. Math. 8. 22. Let the dead bury thir dead. Ephes. 2. 1. You hath he quickened, who were dead in trespasses and sinnes. Eph. 5. 14. Awake thou that sleepest, stand up from the dead, and Christ shall give thee light. The meaning is, that all men are spiritually dead. This will be of some moment, to shew that you are dead without Christ. Yee account it a gaffly sight to see many dead men lie together, it affects you much: but to see a multitude of dead men walke and stand before us, that affects us not. The naturall death is but a picture or shadow of death, but this spirituall death, is death indeed: As it is sayd spiritually of Christ flesh, *Iohn 6. 55. That it is meate indeed.* Now that you may know what this death is; I will shew you,

First of all; what this death is.

Secondly, how many kinds of this death there are.

Thirdly, the symptomes and signes of this death.

Fourthly, the degrees of this death.

For the first; what this death is; it consists in two things. First, in death there is a privation of life: then a man is dead; when as the soule is separated from the body: so a man

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4

What this spirituall death is.

Rom. 7. 18.

is spiritually dead, when as the soule is separated from the quickning Spirit of Grace, and righteousness: This is all our cases, *In us there dwells no good*, there is no Spirit of life within us: the soule is so out of order, that the spirit is weary of it, and forsakes it. When the body growes distempered and unfit for the soule to use, then the soule leaves it. Even as when the instrument is quite out of tune, a man layes it aside; whiles it is in tune he playes on it: So a man dwels in a house as long as it is habitable and fit to dwell in, but when it becomes unhabitable he departs: so, as long as the body is a fit organ for the soule, it keepses it; when it becomes unfit, it leaves it. Even so the holy Ghost lives in the soule of man, as long as it is in good temper, but being distempered by sinne, the holy Ghost removes. You may see it in *Adam*: as soone as he did eate of the forbidden fruit, the holy Ghost left him, and he lost his Originall righteousness.

2

Secondly, in this death as there is a privation, so there is also a positive evill quality wrought in the soule, whereby it is not onely voyd of goodnesse, but made ill. In the naturall death when a man dies, there is another forme left in the body; so in this spirituall death, there is an evill habit; left in the soules of men; This you may see *Heb. 9. 14.* where the workes you doe before regeneration, are called, *Dead workes*: there would be a contradiction in calling them *dead workes*, if there were not another positive evill

evill forme in man, beside the absence of the quickning Spirit, which forme is called *Flesh* in the Scriptures.

But it may be objected, that sinne is a meere privation of good, that it is a *Non-ens*; therefore flesh cannot be sayd to be an operative quality and forme of sinne.

To this I answer, that though all sinne be a meere privation, yet it is an operative subject, and hence it comes to passe that sinne is fruitfull in evill workes. As for example, take an Horse and put out his eyes, as long as he stands still there is no errour; but if he begins to runne once, he runnes amisse, and the longer he runs the further he goes out of the way wherein hee should goe; and all this because hee wants his eyes, which should direct him: So it is with sinne, though in its selfe it be but a meere privation, yet it is seated in the soule, which is alwaies active: *Anima nunquam otiosa*; The goodnesse that should enlighten it is taken away, and there is a positive evill quality put into it, that leades us on to evill.

Consider further whence this death proceeds the originall of it, is the understanding and mind of man, which is *primum vivens, & ultimum moriens*. That which lives first and dies last. The cause of life is the understanding enlightened to see the truth; when the affections are right, and the understanding straight, then we live; when it is darkned, all goes out of order. *Iohn. 1. 4.* speaking of Christ, it is sayd, that *in him there*

Rom. 7. 8.
Chap. 8. 1 4.
to 10.

Objection.

Answer.

was

was life, and the life was the light of men: hee was life because he was light, hee did inliven men, because he did enlighten them: therefore Eph. 5. 4. the Apostle speakes thus to men; *Awake thou that sleepest, stand up from the dead, and Christ shall give thee light*: because light is the beginning of spirituall life. Therefore it is sayd, James 1. 18. *Of his owne will begot he them, by the Word of truth*: that is, the word rectifies the understanding and opinion, which is the first thing in this spirituall birth: and Ephe. 4. 24. *Put off the old man which is corrupt, according to the deceitfull lusts thereof; and put on the new man, which after God is created in holinesse, and perfect righteousness*. The old man is corrupt according to the deceitfull lusts: that which is here called deceitfull lusts, &c. in the Originall, signifies, *lusts proceeding from error, and holinesse proceeding from truth*; Lust proceeds from error, in mistaking things; for lust is nothing else but affection misplaced, proceeding from error: and that holinesse in which God delighteth, in which his Image consists, comes from truth. When Adam was alive, he judged aright, because then the wheelles and affections of his soule were right: Being dead by reason of his fall, he lost his sight, he saw no beauty in the waies of God; and this is the case of all unregenerate men: but when the Spirit rectifies the judgement and convinceth men of sin and unrighteousnesse, then they begin to revive. To be dead is to have the understanding darkned, the judgement erroneous: to be alive

is to have the understanding enlightened, and the judgement rectified; And thus much for the first, what this death is.

We come now to the kindes of this death, which are three:

First, there is a death of guiltinesse: one that is guilty of any offence that is death by the Law is sayd to be but a dead man. So every one by nature is a dead man, bound over to death, though he be not executed.

Secondly, there is a death in sinne that is opposite to the life of sanctification, Eph. 2. 1. *You hath he quickned, who were dead in trespasses & sins:* and there is a death for sinne that is contrary to the life of glory.

Thirdly, there is a death that is opposite to the life of joy; in hell there is a life, man is not quite extinguished, but yet men in hell are said to be dead, because they have no joy. This death consists in the separating of God from the soule; when God is separated from the soule, then man dies this death of sorrow. God joynes himselfe to the soules of good and bad: to those that are not sanctified, he joynes himselfe in a common manner; and thence it is, they have common joy, common comfort, common civility; to the godly he joynes himselfe in an extraordinary manner, by which they have extraordinary joy: now when God is separated from the soule, then comes a perfect death; see it in the separation of God, from Christs humanity. God withdrawing himselfe from him but
for

The kinds of Spirituall death.

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Mat. 27. 46.

for a time, he crieth out, *My God, my God, why hast thou forsaken me*; As God withdrawes himselfe more or lesse, so is our joy, our sorrow more or lesse. Thus much for the kinds of this death.

The Symptomes of Spirituall death,

We proceed now to the Symptomes or signes of this death, and they are foure.

The first is this; men are said to be dead when they understand nothing, when as there is no reason extant in them, when they see no more than dead men. The life is nought else but the soule acted: then a man is sayd to live when the understanding part is acted. So man is spiritually dead when as his understanding is darkned, when as hee sees or understands nothing of Gods wayes, *because they are spirituall, and he carnall.*

1 Cor. 2. 14.

Object.

But it may bee objected: men understand things belonging to faith and repentance, carnall men not yet sanctified have some understanding of these.

Answer.

I answer, that they may understand the materials belonging to godlinesse as well as others but yet they relish them not, they see them not with a spirituall eye. *Tit. 1. 16. They are to every good worke reprobate*; they cannot judge aright of any good workes, as to like, approve and love them, to see a beauty in them as they are good: *Rom. 8. 7. The wisdom of the flesh is enmity with God, for it is not subject to the Law of God*, the the Greeke word is *ὑποτακτικὴ*; the meaning is that they understand it not, but they like it
not

not, but they like it not, they relish it not, they taste it not; they thinke of Gods waies, that they are but folly, 1. Cor. 2. 14. *They are at enmity with them they account them drosse.*

The second symptome of death is, want of motion: where there is no motion, there is death. All men naturally want this motion, they cannot judge or doe any good thing by nature: they may doe the *opus operatum*, but they cannot doe it in an holy manner; their prayers, their hearing, receiving of the Sacrament, and the like, are dead workes without fayth the principall of life, how ever they may be faire in other mens eyes.

The third signe of a naturall death, is senselesnesse; so men are spirituallly dead, when they are not affected with Gods judgements, when they *have hard hearts which cannot repent, Rom. 2. 5. when they have hearts as hard as a stone, Ezek. 36. 27.* or when they are affected with them onely as naturall men apprehend evill; not from a quickning Spirit, but from a selfe-love.

Lastly, in naturall death, there is a losse of that vigour, that beauty in the face and countenance, which is in living men: So in men that are spirituallly dead, there is no beauty, no vigor they have death in their faces: they may have painted beauty, which may be like the living (as he sayd: *pietum putavi esse verum, & verum putavi esse pietum:*) they may be much alike, yet they have not that livelines & beauty as living men

E have

Pfal. 96. 6.
Pfal. 110. 3.
Object.

have, Gods beauty (*the beauty of holinesse*) is not found in them.

But it may be objected, they have many excellencies in them, they know much, they excell in mortall vertues.

Answer.

Prov. 11. 22.
2 Pet. 2. 22.

I answer, they may have excellencies, as a dead man may have Jewels and chaines about him, yet they are dead: they have them, but yet they are *as Jewels of gold in a Swines snout*; they are as Swine, their good things make them not men; they are beautifull, yet they are but dead men; as the evill workes of good men make them not bad men: so the good workes of evill men, make them not good. Thus much for the signes of this death.

4
The degrees
of Spirituall
death.

I
Rom. 2. 12, 13.
14, 15, 16.

We come now to the degrees of this death, in all these deaths there are degrees: First in the death of guilt, if you have had more meanes the guilt is greater, if you make no use of them. *The Gentiles they shall onely be condemned for breaking the Law of nature*, because they knew no other Law; *The Iewes they shall bee condemned for sinning against the Law of nature and the Law of Moses*, they had a double Law, and shall be condemned for the breach of it; Christians having a treble Law, the Gospell, the Law of nature the morall Law, *shall bee condemned for all three*; and among all Christians, such as have had more meanes, and better education, the greater shall their punishment be.

2

Secondly, in the death opposire to the life of sanctification, there are degrees. Now yee must know

know that there are no degrees in the privative part of death, but they are onely in the positive. The lowest step in this second death is to have *enmity to the waies of God, being fighters against God,* and enemies to the Saints; this is the lowest step. The second degree is, when as men are not so active that way, but yet are dead *in pleasures,* ambition, coverousnesse, and the like. There is a generation of men which trouble not themselves to oppose God and the Saints, but give themselves to pleasures, and like those Widowes, *1 Tim. 5. 6. are dead in pleasures, while they are alive.* The last step in this death, is the death of Civility. Civill men come neerer the Saints of God than others, they come within a step or two of Heaven, and yet are shut out; *they are not farre from the Kingdome of Heaven,* as Christ said to the young man; yet they misse of it as well as others.

Rom. 1. 30.
Heb. 10. 29.
Acts 5. 39.

1 Tim. 5. 6.

Mar. 12. 34.

3

Rom. 14. 17.

Object.

Answer.

Thirdly, for the death that is opposite to the life of joy, the degrees of it are more sensible: Some have legall terrours, the beginnings of eternall death; others have *peace of conscience,* and joy in the Holy Ghost, the beginning of eternall life. And thus much for the degrees of these deaths.

Now hearing that all are dead in trespasses and sinnes, ye may object; If we be dead, why doe you not preach unto us? If we be dead, we understand not, we move not, we are not capable of what you say.

To this I answer, First, there is a great difference

rence betweene this spirituall death, and naturall death.

1 For first, those who are naturally dead, understand nothing at all; but in those who are spiritually dead, there is a life of understanding, by which they themselves may know that they are dead; men who are naturally dead, cannot know they are dead.

2 Secondly, those who are spiritually dead, may understand the waies of life: though they relish them not, yet they may heare and receive them, which those who are naturally dead cannot doe.

3 Thirdly, those who are spiritually dead, may come to the meanes, to the poole, in which the Spirit breathes the breath of life; whereas naturally dead men cannot come to the meanes of life.

Answer. 2.

John. 11. 43. 44

Secondly, I answered, that though yee are dead, yet hearing may breed life; the Word can doe it. There was an end why Christ spake to *Lazarus*, that was dead, *Lazarus come forth*, because his Word wrought life; therefore though yee are dead, yet because the word can worke life in you, our preaching is not in vaine.

3 Lastly, this death is a voluntary death. Men who are naturally dead cannot put life into themselves; no more can those who are spiritually dead when they have made themselves dead. Men die this death in a free manner; I cannot better expresse it, than by this similitude.

tude. A man that is about to commit the act of murther or treason, his friends perswade him not to doe it, for if he doth, he is but a dead man; yet notwithstanding he will doe it; we say of such a one that he is a dead man willingly. So we tell men, if they doe thus and thus, that they goe downe to the chambers of death, yet they will doe it. Hence is that *Ezek. 18.31. Why will ye die, O house of Israel?* implying that this spirituall death in sinne, is a voluntary death.

But ye will object, men are not quite dead, there are some reliques of Gods Image still left in them; how are they then dead?

Obiect.

To this I answere, that there is a double Image of God; first, a naturall, standing in the naturall frame of the soule, as to be immortall, immateriall; So there is understanding, will and reason, and some sparkes of life left in us, as the remainder of a stately building that is ruined: but yet there are no sparkes of the living Image of God left in us, the spirituall Image of God *consisting in holinesse, and true righteousness, remains not*; the Papists indeed deny it, but how will they answere the rule of the Fathers: that *Supernaturalia dona sunt penitus ablata, naturalia quassata*; that supernaturall gifts are utterly taken away, no sparkes of them remaine.

Answ.

Eph. 4.24.

But it will be objected, that though men by nature have nothing left, yet there is now an universall ability and grace, and universall sufficiency given unto them.

Obiect.

Answer.

1

To this I answer, that that which they call *universall grace*, is the same thing that nature is, but they put another terme upon it; it is found in nature, and common to all where-ever it is, therefore it cannot be grace. For in grace there is alwaies something that is peculiar.

2

Secondly, if there should be an *universall grace*, the Saints would be no more beholding to God, than other men; if God give all alike to all, it should not be God, but themselves that put the difference.

3

Thirdly, if there were that generall sufficiency, it would take away all election: there might then be prescience, but no election, no predestination to death or life.

4

Fourthly, if there were a generall grace, what is the reason that *Paul* made it such matter of difficulty to answer that question of election, *Rom. 9.* If *Aristotle* and other Heathen, if every one had such a generall sufficiency, *Paul* would not have made such a scrupulous answer, and have *cryed out of the depth.*

Rom. 11. 33.

5

Iohn 3. 5. 6.

Fifthly, there is no such *universall ability*, because *that which is borne of flesh is flesh; and that which is borne of the Spirit is Spirit*; we are all borne of the *flesh*, and cannot therefore have this *spirituall sufficiency*.

Object.

But yet there are some *spirituall gifts* in men.

Answer.

I answer, that we cannot have these *spirituall gifts* if we are not borne of the Spirit: *that which is borne of the flesh is flesh.* Not *Bellarmino* himselve
nor

nor any man else will say that all are borne of the Spirit. It is our Saviours owne speech. *Iohn 15.2. Every branch in me not bearing fruit, he taketh away, and it is cast out, and withered*; that is, as the branch not being in the roote, bringeth forth no fruit, so men as long as they are not ingrafted into Christ, bring forth no buds, no fruit at all; they may heare the Word, but they cannot make use of it, they cannot doe it without the Spirit, and that is free: *it breatheth where it listeth*: compare *Iohn 3. 8. the Spirit breatheth where it listeth*, with *Iohn 5. 44. No man can come unto me unlesse the Father draw him*, that is, not as a sheepe is lead with a bough; for Christ doth not say, no man will come, but, *no man can come except the Father draw him*; compell him as it were by force, not perswade him by intreaty: that is, unlesse he changeth, and taketh away his wolvisish will.

But it will be objected, that God drawes every man.

Object.

I answer, that the context concludes against this. For Christ doth bring this in, to shew the reason, why many did not receive his Doctrine; and he concludes with this, that men therefore doe not receive it, because God doth not draw them: *None can come unto mee, except the Father draw him.*

Answer.

I will answer one objection more, and so conclude: if wee are dead, to what end is the Law given, why are we commanded to doe thus and thus, if we be dead?

Object.

Answ.

To this I answer, that the Law is given to this end, to *show us our weaknesse*, and to *lead us unto Christ*: it is not given us to keepe exactly, for that is impossible: *it was impossible to keepe it through the weaknesse of the flesh*. Rom. 8. 3. the Law was therefore given that wee might know our weakenesse; not that wee should keepe it, but that *Christs righteousness might be fulfilled in us by faith*. Galat. 3. 24. *the Law is our Schoolemaster to bring us to Christ, that we might be justified through faith*, that is the end of the Law.

Objection.

But it will be objected: that in as much as wee are commanded to doe things impossible, mans nature is destroyed; for man is a free creature. Secondly, the command implies an absurdity, an impossibility, to bid a man doe that which hee cannot doe; to bid a man that is in a deepe Well, bound hand and foot, to come out himselfe is foolish: yee may blame him for falling in, it is absurd to bid him come out.

Answer.

To this I answer, that there is a difference betweene the externall binding, and the bonds wherewith a man is fettered by sinne; There is an externall impediment, which a man cannot remove, as when he is fettered in the well; but there is no externall impediment, when as men are bound in the chaines of sin. When wee command you to doe thus and thus, all the busines is with the will, we rather say men will not, than they cannot come. There is liberty when as a man hath *eligible* or *non eligible*; when

when hee hath a thing in his owne choice, when there is no impediment, when hee may argue both wayes: If a man out of the perversnesse of his nature doth it not, it is not compulſory, but free; a beaſts action is not free, becauſe hee cannot reaſon on both ſides, but man when hee conſiders arguments on both ſides; when hee can ſay, doe not doe ſuch a thing, but doe ſuch a thing; when he can conceive arguments on both ſides, he is free; there is no ſuch externall impediment in him, as to bid one in darkneſſe, to doe a thing of the light, or one bound hand and foot in a pit, to come out; ſince the chiefe impediment here, is in the depraved wills of men, which God doth rectifie and change by his Grace and Spirit, through the uſe of meanes.

Uſe 1.

If then every man out of Chriſt bee in an eſtate of death, let every man examine himſelfe, and conſider whether hee be a dead man or no; this is the great *quere* or queſtion in this mutability and uncertainty of things. Let us make the life to come ſure; our life is uncertaine here; but have wee this ſpirituall life, are wee living men? then wee are happy: but are wee dead? then hee that is not partaker of the firſt reſurrection, ſhall not bee partaker of the ſecond. It is too late to begin to live, when we are dying, certainly the time of our naturall death is a time of ſpending, not of getting or inquiring after life: If yee deferre this ſearch while yee are in health, when yee lie on your deaths

deaths bed, when yee shall see Heaven and Hell immediately presented unto you, this question will hold you solicitous, and then you shall see that this spirituall life, is the life indeed. The time of this naturall life, is not long; the candle burnes not long if it burne out; yet it is oftner blowne out than burnt out; men oftner fall downe than come downe from the tree of life: this Tabernacle is often throwne down before it fells downe, therefore in this short life make your selves sure of eternall life.

Now there are two things which hinder this search and inquirie after spirituall life.

1

The first is a false opinion; men think themselves in the wayes of life, being in the wayes of death; they thinke there is a greater latitude in the Gospell than there is.

2

The second is, men are not at leasure; there are millions of businesses in their heads, so that they cannot hearken to the whisperings of conscience; they have no spare time to be wise unto salvation; *It will bee our wisdom therefore to consider our end*, Deut. 32. 29. To helpe you therefore in this *Quere*, whether you are dead or alive? Consider first, if ever you have beene dead. Secondly, if ye have been dead whether yee are made alive.

1

2

1

First, I say, consider whether ye have been dead or no; I meane, whether sinne hath been made alive in you, that you might die. *Rom. 7. 9. 10. I was alive without the Law once, but when the Commandement came, sinne revived, and I died;* that

that is, the Commandement awakens my sins, and they being alive I died; sinne when it affrights not a mans conscience, then hee is dead; when it wounds the conscience, then hee is alive. The Law being brought to the soule by the Spirit, yee see the rectitude of the Commandement, and your own obliquity and crookednesse; then sinne is alive and ye die. *Peter* preaching to the Iewes, *Acts* 2. recites to them their sinne in crucifying the Lord of glory, which sinne was made alive, and *pricked them at their hearts*. Sinne was dead in *David*, till *Nathan* and the Law came unto him, afterward hee lived and was humbled. *Luk*. 5. *Peter* seeing Christs Divinity by the draught of Fishes, cries out, *Depart from mee Lord, for I am a sinnefull man*; hee had sinnes in him before; but they were dead; then they were made alive. *Paul*, hee had sinnes that were dead in him, but when the outward light (which was but a type of his light within) did shine about him, then he dies, and his sinnes were made alive. So *Iosephs* brethren had sinnes, but they were not made alive till they were put in prison, then their sinne in selling their brother *Ioseph* lived; and they died. Hath sinne ever been alive in you by the Commandement to slay you? that is, hath it bred such an apprehension in you, as of death; (not a sigh or two for a day, that is no slaying of you, but ye must apprehend sinne as death, as one that is to be executed forthwith apprehends death, so must you apprehend sin) then it is a signe, that there is life within you.

Se-

Gen. 42. 21. 22.

2

2 Cor. 5. 17.

2 Cor. 5. 15.

Quest.

Answ.

Secondly, are yee made alive againe? Is there such a change in you as if yee were other creatures, as if yee lived an other life? Where this life is, it workes an alteration and a change, gives us another being, makes us to be no more the same men; *Who ever is in Christ is a new creature*; it workes a generall change from death to life; it makes all our actions to be vigorous, like the actions of living men, *Old things passe away, all things become new*, it makes men leade a new life: If old acquaintance and lusts would draw us away, we answere that we are dead, that we live no more to these, that now we have not our owne wills: *Christ lives in us, and workes in us, Gal. 2. 20. It is not I that live but Christ lives in me. The same mind will be in us that was in Christ Iesus, Phil. 2. 5.* Now if yee desire to know whether you are in an estate of death: you must see whether you have these two things which are in every one in whom Christ liveth: first see whether you live to him: *He died, that we should not live to our selves, but to him alone.* In morall things the end and principle are all one. Before Christ lived in you, all you did was from your selves, yee were your owne principle and end: but Christ living in you, there is another end: yee eye Christ, yee looke to him, all that yee doe is done in sincerity, it is done for him and from him.

But how can Christ bee the end of our callings, eating, drinking, and recreations?

I answer, that of every action Christ must be the

the end, yee must doe as a man in a journey; though every step he treades he thinkes not of his journeyes end, yet the generall aime of every step must be for that end, and that causeth every step: so in all yee doe, the generall end must be Christ.

Secondly, if Christ live in you, your hearts cleave to him, as to the Principle of life, as the child to the dug, or the element to its naturall place. What ever our life is, wee cleave to it: Some place their life in their credit, take away it, and they die: others in riches; take away them, and they perish. What ever is your god, if it be taken away, you perish. Therefore *John 6. 68. When Christ demanded of the twelve, whether they would likewise goe away, Peter makes this answer; Lord, whether shall wee goe? thou hast the words of eternall life.*

2

Thirdly, yee may know what life ye live, by the food that feedes it. Oyle feeds the Lampe, fuell the fire. If your life be fed with the duties of obedience, then yee live. *If yee keepe my commandments, yee shall live in them,* saith Christ: you shall live in them as in your proper element as the Fish in the water; every motion out of it, is to death. There are two sorts of men to whom this triall doth belong.

3.

The first are those, *who have a name they live and yet are dead, like the Church of Sardis; Revelations. 3. 1.*

The second to whom this belongeth, are those who are *dead* indeed.

2

The

I

The first of these, are like the Angels that take bodies, and doe actions; they are not truly living men, though they appeare to be. Now the signes that Characterise these dead men from those that are truly living, are five, taken from the signes of the fained life, in the Spirits that have bodies but onely in appearance whereby they are distinguished from bodies that truly live.

I

The characters
of those that
are spiritually
dead.

First, Angels that take assumed bodies, eate and drinke, and are not nourished: *as the Angels that came to Lot, and Abraham*, and had created bodies. So these dead men doe all the actions that living men doe; they heare, they pray, they reade, but they turne it not into flesh and bloud, because there is no life in them: they are not the stronger for hearing, or any thing they doe; they thrive not, as those that have the *Boulimia*, they eate and drinke yet they grow not, because there is an *Atrophy* in their bodies. Wee preach to men, yet they are the same this yeare as they were the last: they have a name to live and yet they live not, they turne not the meanes to flesh and nourishment; it is a signe of a living man that he growes. That which is said of a good wit, that it makes use of every thing, may be said of grace; it turnes all the passages of Gods providence into nourishment; stormes as well as faire gales, helpe a living man to the haven. Affliction, prosperity, all put him on and helpe him forwards. Take one not having this life, doe what yee will, hee thrives

not

not; as an unthrif, put him to what trade you will; he strives not, he is still on the loofing hand; fo thefe men, profperity, adverfity, helpe them not: put any thing to a dead man to doe, he doth it not; fo thefe men; the Word and Sacrament helpe them not, becaufe they are dead.

Secondly, the motion of the Spirits that take affumed bodies, is not from any inward principall, nor from the motion of life within: fo the actions of men that are not alive, are not from the principles of life, they are not vitall motions; but as in other actions, the Wheelles goe as long as the fpring is up that moves them: fo the actions of men that are dead as long as the fprings are up and the influence continues, they move. When they are ficke and apprehend death, then they will doe many things; but thefe being gone their goodneffe is ended: whilft they deeply apprehend fome accident, they will be good, that being gone and forgotten, their goodneffe ends: Many whiles they have good acquaintance, and are in good company, will be good, but when they are gone, their goodneffe ceafeth. Thefe men have golden outfides, they feeme to have the Kings ftampe upon their actions, yet they are but counterfeit; they pay God in counterfeit coine not in current money; their actions have a *forme of Religion, but yet the power is wanting*; all they doe is but a meer formality; their Prayers, their Sabbath keeping are but in fhew; thofe

2

1 Tim 5.3.

those actions and duties that have most power and life in them, they doe least of all relish, they taste them not, because they have no life in them. In generall, all the actions that men wanting life doe, they are but dead workes, they may bee deceived with them for a time, but when death comes, they shall finde them to be but dead. *Remigius* a Iudge of *Lorraine* tels this story, that the divell in those parts did use to give money to Witches, which did appeare to be good coine, seemed to be currant money at first; but being laid up a while, it then appeared to bee nothing but dried leaves: so the divell deceives men now, he makes them to doe outward actions, which have a faire shew, but when they need them, they then appeare as they are, to be nothing but dead leaves, because the principle of life is wanting.

A third property of assumed bodies is this, that they are taken up onely for a time, and then are laid downe againe, as the Spirits that take them listed: so in these men which seeme to live, there is an inconstancy and mutability in their lives, they lay downe their religion as occasion serves. If that they did was done in respect to God, it would bee alwaies the same, their company and occasion, would not alter it; but because it is not done in respect to God, therefore as their company and occasions are mutable, so is their religion. *They are as unconstant as Clouds without raine, that are quickly scattered; like wandring Starres, or like*
the

the morning dew, that is soone dried up. The Saints have an in-equalitie in their lives, yet they never die againe; they may be sickly, *but these men are twice dead, trees plucked up by the roots*, that never grow againe: The Saints may be as sheepe spoyled with a fall, but they can never become Wolves againe, but these men they turne Wolves againe, so did *Pharaoh* and *Saul*. The Saints have their *Turbida intervalla*, their ebbing and flowing, their full and their waime; but yet all these cloudings doe but obscure their graces not extinguish them: the darknesse of the night extinguisheth not the light of the Starres, but covers it; so doe these cloudings but onely cover the graces of the Saints. All the goodnesse of other men that seeme to live, are but *Lucida intervalla*, they are good but by fits, when as those that live are bad but by fits, *Nul-lum fictum est aeternum*, their goodnesse is but counterfeite, therefore it lasts not, it holds not out.

4

Another distinguisher of these walking ghosts from living, is this: the actions they doe they do them not as living men doe, they make apparitions onely and vanish. Those men that have nothing but civility, it quickly vanisheth, they are like the Church of *Sardis*, *Revel. 3. 1.* *that had a name shee lived, and yet was dead*: their workes are not perfect throughout, they were but Linsey-wolfey, they were not thorow paced in the wayes of God, but shuffell; they graspe at both, and comprehend neyther; they

F

doe

Mat. 10. 11.

1 Sam. 13. 8, 9,
10.

Mar. 6. 20.

*Question.**Answer.*

doe many things, but not all. As the young man that came to Christ, *Christ looked on him, and loved him*; what distinguished him? one thing was wanting, his workes were not perfect, his heart was set upon his wealth, he would doe any thing else, his heart was not weaned or divorced from it. *Saul* had a name to live, but yet his workes were not perfect, *when Samuel came not*, then he was discovered; that was but his tryall, he would not rest in God. *Herod did many things*, yet he was not perfect, he would not leave his incest; so all that have but a forme of religion they are Wolves though they have a sheepish outside, they are not perfect, yee shall know them by their workes.

But what workes are those that we cannot see them doe?

I answer, they may be exact in the first, yet faile in the second Table, and those that practise the duties of the second Table, faile in the duties of the first. If men be exact in the duties of both Tables, *their religion is pure and undefiled, Jam. 1. 27.* If they faile in the duties of one Table, to make their religion pure, is to amend in the other. These civill men wrong no man, yet they content themselves with a bare formality; this is pure religion: we say this is pure Religion, if yee be fervent in prayer, and content not your selves with formality of Religion without the power.

5

Lastly, these walking ghosts, doe but shew themselves to men, they company not with them;

them; yee see them and heare no more of them. Yee shall know living men, by their companying and loving of the Saints; as sheepe and doves they are never out of company, and keepe no other company but their owne. Yee shall finde in others these differences.

First, either they delight not in all the Saints; We must love all the Saints this particle *all*, is put in all *Pauls* Epistles; these love not all the Saints.

1
Eph. 1. 15.
Col. 1. 4.
2. Thes. 1. 3.

Secondly, if they love all the Saints, yet they love not the Saints onely, yee must love none but the Saints. If yee love the Saints because they are Saints, then those who are not Saints, yee doe not love; that is, yee love none with the love of friendship, and intimate familiarity but the Saints; yet love them with a love of pittie, and we all faile in this love.

2
3.
Psal. 16. 3.

Thirdly, they doe not love *those that excell in vertue*. If your hearts be not right, yee dislike all those that goe beyond you in holinesse, and practise.

Lastly, though they make a shew, they love them, yet they doe not shew the effects of their loves to them. And thus much for the helpes and discovery of the first sort of men, that have a name they live, and yet are dead.

4

The second sort of men to whom the use is directed, are those who are quite dead; yee shall know them by these markes or symtomes.

2
The markes
and signes of
those who are
spiritually
dead.

First, yee shall finde coldnesse in them; in death there is no heate: so their prayers and

1

performances are cold, they are dead, wanting fervency.

Object.

But the Saints want heate as well as others, they also are cold.

Answer.

I answer, though sometimes they want it, yet they are quickly made hot againe, because there is life in them; as Charcole is quickly kindled, because it hath beene in the fire, so the Saints are soone kindled, because they had fire in them before. Others are as greene wood, or rather as matter that is not combustible, as the Adamant, that will not be made hot with fire; Living men, admonitions, and the fire of good company will heate againe, so will it not the others.

Secondly, yee shall know them by their stiffnesse and hardnesse. It is a signe of death to be inflexible: Wicked men are as hard as flint to Gods commands, but as soft as waxe to that which humours them. Are yee tractible? Doe you delight in your owne waies, and yee continue the same men, keepe the same company? Doe ye abide still in the same place, or goe on in the same tract? then yee are dead: In many things you may be tractible, but the maine is, whether ye are flexible in those things that are connaturall unto you. These deale with us as *Iohanan* did with *Jeremiah*, *Ier. 42*. He said he would goe downe into *Egypt*, he would doe any thing, that God should bid him, whether it were good or bad; but when *Jeremy* had told him and the people that they must not goe downe into *Egypt*, then they say that he spake falsely, God did

not send him with such a message : If Gods Will had suted with his , he would have done what he would have had him to doe : your tryall is when you must offer up your *Isaac*, when you must part with those things that are most sweet unto you.

Thirdly, dead men are sencelesse, like Idols that the Psalmist speakes of : *They have eyes, and see not, cares and heare not, mouthes and speake not, feet and walke not*, they have senses to discerne, but there is yet an inward eye they want ; they see no beauty in the waies of God ; therefore they thinke there is no such matter , because they have eyes & see it not, they have mouthes and taste it not, they relish it not, they smell no sweet savour from the graces of the Saints, when as the graces of the Saints have a sweet savour, *like an Oyntment poured out, Cant. 1. 2.* So for feeling, they feele not, they are not sensible of the judgements or threatnings ; the Law nor the Gospell move them not, they have hard and insensible hearts ; the more insensible they are, it is a signe, they are more dead : the more sensible we are of the threatnings or promises, the more life is in us.

Lastly, dead men are speechlesse ; there is no breath in them. *Out of the aboundance of the heart the mouth speaketh.* The drie and empty channell drives not the mill, but a full streame sets it on worke. If the heart be full of life, the tongue is full of good speeches, *Prov. 10. The words of the righteous are as fined silver*, because their is a

3
Psal. 115. 4. 5.
Psal. 135. 15, 16.

Math. 12. 35.

treasure within them; *but the words of the wicked are nothing worth*, because their hearts are evill. As it is said of evill men, *that their tongues are set on fire of hell*; so the tongues of the righteous are set on fire by heaven. *Esay 19. 18. they speake the Language of Canaan.* In hypocrites there is a loquacity as blazing meteors, and in Saints there is sometimes an indisposition by reason of some sinnes, which make them like to springs that are dammed up with stones and mud. Yet judge not of them by such fits, but take them as they are in the ordinary course; the mouth speaketh out of the abundance of the heart. Every man is delighted in some genious operations, in things that are sutable to him; if there be abundance of life, abundance of grace within a man, he delights to speake of it: as all men are severally disposed, such are their speeches. Now all these are privative signes of death I will adde one more that is positive.

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Fiftly, looke what life a man lives, he drawes to him the things that nourish it, and expelleth that which hinders it. If a man be alive to sinne, he drawes that which is sinfull, but holinesse and the meanes of grace, he expels as contrary to him. What doth satisfie his lusts, that he doth; he may doe good for a time, but he is quickly sicke of it.

Object.

But I doe much good, I abstaine from much evill, say some men say.

Answer.

To this I answer, that if one member lives, it is a signe the whole body lives; so if one mortal

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tall sinne live in you, it is a signe you are dead. Truth of grace cannot stand with one mortall sinne unrepented, unsubdued: one disease kills a man as well as an hundred; so one living lust kills you: Doth any lust live and reigne in you, it kills you.

But what is it to live, and to raigne?

I answer, when a man cealeth to maintaine warre with his lust, and resists it not; when a man layes downe the weapons, when he seeth his lust is naturall to him, and therefore yeelds unto it, then it raignes in him. There is no man that lives the life of grace, but he hath his property, that he strives against all sinne to the utmost, not in shew, but in sincerity; he strives against the occasions of sinne though they foile him; hee still maintaines warre against them, and so they live, and reigne not in him.

2. If every man out of Christ be in an estate of death, let us not deferre repentance, but doe it whilst wee may. Repentance makes a dead man to be a living man: What is it that makes you deferre repentance? Yee thinke yee can change your courses, and sorrow when you list, therefore yee deferre it. If men be dead, and repentance puts as it were a new soule into them, makes them to passe from death to life, then it is not so easie a thing. Suppose yee had *Ezekiah* warning, is it in your power to make your selves alive? No, it is beyond your power; God onely can doe it. Every man lies before God, as that clod of earth, out of which *Adam* was

Object.

Answer.

Vse 2.

Isay 38.1.

John 5. 21.

Ier. 3. 4.
Esay 17. 6.

Phil. 2. 13.

Gen. 6. 3.

Ier. 13. 23.

made. God must breathe life into him, else he continues dead. God doth not breathe life into all, *He quickens whom he will.* It is your wisdom therefore to waite on him in his Ordinances: if ye have good motions begun in you, presse them forwards, they are off-springs of life. Thinke seriously, am I dead or alive? if dead, why then say, its not in my power to quicken me, its onely in God to doe it, and he doth this but in few, those whom he quickneth are *but as Grapes after the Vintage, or as the Olives after the beating*; how then shall I be in the number? Give your selves no rest; know that it is God that breatheth, and then depend on him. Make that use of the doctrine of election, with care and more solicitude to looke to our selves. *God workes both the will and the deed of his good pleasure, worke out therefore your salvation with feare and trembling.* If repentance be a passage from death to life, if it be such a change, then labour for to get it. *The Spirit doth not alwaies strive with men*; yee are not alwaies the same, yee will sticke in the sand, grow worse and worse, if yee grow not better and better. No more power have you to change your selves, *than the Blackmore hath to change his skin, or the Leopard his spots*; the time will come, when you shall say as *Spira* did: O how doe I desire faith, would God that I had but one drop of it; and for ought we know he had it not.

Thirdly, learne from hence to judge aright of naturall men; for all the excellency they have

have, yet they are but dead men; If a man be dead, we doe not regard his beauty; all excellencies in naturall men, are but dead. It is a hinderance in the waies of God, to overvaleur outward excellencies, and to despise others that want these trappings. let us say, for all these excellencies, yet he is but a dead man, *we know none after the flesh any more, 2 Cor. 5. 16.* Againe for your delight in them, know that this death differs from naturall death, for these dead men are active, and ready to corrupt others; they have an influence, that doth dead those, who are conversant with them, sinne communicates as well as grace. Nothing so great a quench-cole, as the company of bad men: there is an operative vertue in them to quench mens zeale, as the droppings of water will quench the fire, though they cannot wholly extinguish it being once kindled.

Fourthly, if all out of Christ are dead, learne to judge of the Ordinances of God, and the meanes of salvation, let us not under-value nor over-value them; the Ordinances cannot bring life of themselves, no, not the Word, nor Sacraments: If yee are sicke and send for the Minister, he cannot quicken you; the Ordinance is but a creature, and cannot give life. If we speake to the eare, and Christ speake not to the heart, it is nothing: Let your eyes therefore be fixed on Christ, beseech him to put life into you, and pray to God for a blessing on the
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meanes: the Ordinances are but dead Trunkes, as Pens without Inke, or Conduit-pipes without water. Learne then that God doth convey life by the Ordinances, that they themselves cannot give life, therefore doe not over-value them. Yet know withall, that God doth not worke but by his ordinances; the spirit breathes not in Tavernes or Play-houses, but in Church-assemblies. *Acts 10.44. whiles Peter was preaching to Cornelius, and his familie, the Spirit fell upon them: so the Spirit fell on others by laying the Apostles hands on them:* the Ordinances are the *Vehiculum* of the Spirit; give what is just to them, and no more; give them neither too little nor too much, doe not over-value them, but yet neglect them not: neglect not the Sacrament, yee know not what yee doe when yee neglect to receive it, yee thinke *that yee eate and drinke your owne damnation, if yee receive it unreverently;* Absence from it is a sinne as well as the remisse and negligent receiving of it. Sicknesse and death yee feare, why then doe you neglect the Sacrament, why doe you receive it unworthily? Whence are those Epidemicall diseases amongst us? the cause of them is from hence, that yee neglect the Sacrament, that yee receive it unworthily. *I Cor. 11. 30. For this cause many are weake and sicke among you, and many sleepe.* Consider the danger of neglecting the Sacrament, *he that came not to the Passeover, must be cut off from the children of Israel;* the same Equitie remains still in the Sacrament; the cause of that was, because we was
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1 Cor. 11. 29.

Levit. 23. 29, 30

to come up with the rest, to remember the death of the first borne of *Egypt*, and the redemption from their bondage, he being passed over thereby: It is now the same sinne to neglect the Sacrament, the Equiry still remaines. Are yee so strong in faith as yee need it not? To be absent from the Word, yee thinke it a sinne: so it is to be absent from the Sacrament; nothing can excuse you. If a master bid his servant doe a thing, and he goes and is drunken, so that he cannot doe it, will it excuse him? If you have made your selves unfit to receive the Sacrament by committing any grosse sinnes; the unfitnessse will not excuse you. If a man hath an occasion to ride a journey, if he misse one day, he will take the next: so if yee misse the Sacrament once, bee sure to take it the next time. It is * devided here, that so if yee misse once, yee may receive it the next time; take heed therefore how yee neglect it. The end of the Sacrament is to worship God; to set forth Christs death, it is the chiefeest part of Gods worship; therefore give it the chiefeest respect. Now from hence see the necessitie of this life of grace: how can yee come to the Sacrament, if yee are dead men? Labour therefore for this life of grace. And thus much for the first point, *That all men out of Christ are in a state of death.*

We come now to the second; which is this.

That all in Christ, are in state of life. Our scope is, to shew you what you are out of Christ, and
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* The Sacrament is administered twice every Terme, and sometimes thrice.

what benefits yee receive by being in Christ; we cannot goe throughout all particulars, but we will take the greatest, life and death; the one the greatest good, the other the greatest evill. All in Christ are living men; this is the greatest benefit, because death is the greatest evill: therefore by the rule of contraries, life must be the greatest good. Farther, men prize nothing so much as life; this experience sheweth, and Sathan himselfe could tell, that *skins for skinne, and all that a man hath, will he give for his life, Iob 2. 4.* Beyond experience, God himselfe threatens death to *Adam*, as the greatest evill; *The day that thou eatest of it thou shalt die the death. Gen. 3. 3.* Now all that live this life are living men, *and have all things pertaining to life, 2 Pet. 1. 2.* they have all that *pertaines to life and godlinesse*, that is, all things necessary for the nourishing and cherishing of them, life were else unhappy; take beasts and plants, they having all belonging to their life, are happy, and they are said to live: take any naturall life when as a man hath food and rayment, and recreation, he is said to live. A man lives when he hath life, and all that appertaines unto it. I will divide this Doctrine into two parts, and I will shew you two things.

First, that there is such a life as this.

Secondly, what this life is.

First, that there is such a life, as this; It is needfull to shew you, that there is such a life, because it is a hidden life. God hides these spirituall

rituall things, as he hid Christ under a *Carpenters sonne*: so he hides the glorious mysteries of the sacrament, under the base elements of *Bread and Wine*; he hides the wisdom of God, *under the foolishnesse of preaching*: he hides those whom the world is not worthy of *under Sheepes skinner, and Goates skinner*, Heb. 11. yea, Col. 3. 3. *Our lives are hid with Christ in God.*

1 Cor. 10. &
11.

1 Cor. 1. 21.

But from whom is this life hidden?

Object.

I answered, that it is hidden from naturall men as colours from a blinde man; they are there, and he sees them not.

Answer.

But with what is it hidden?

I answered, that it is hidden: First, with this naturall life, we see it not because we have this life, it is hid, as the Sap in the roote or water in the spring.

Object.

Answer.

Secondly, it is hidden with a base outside, 2 Cor. 6. 10. *The Saints are as poore, as despised, as having nothing*; Christ had a base outside (*there was no forme nor beauty in him that wee should desire him*): and so the Saints being conformable to him; they are like other men for their outsides.

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Esay 53. 2.

Thirdly, it is hidden with mis-reports, thus Christ himselfe was hidden; he was counted a *wine-bibber, a friend of Publicanes and sinners*; one *casting out devils by Belzebub*: and therefore he became a *stumbling-block* unto many. The Saints are likewise mis-represented to mens understanding otherwise than they are. There are a generation of men, that pervert the *straight waies of God*, Acts 13. 10. that is, they make them seeme

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Luke 7. 34.
Math. 9. 34.
Esay 8. 14.

seeme crooked, though they are straight, notwithstanding, they pervert them, as a crooked, or false glasse, perverts a face that is beautifull, representing it in another shape; or as a stick that is halfe in the water, and halfe out, seemes to be crooked, and yet is straight in it selfe.

But in what is it hidden?

Quest.
Answ.
Col. 3.3.

I answered, that it is *hidden in Christ*, as in the fountaine, as in the heart and soule, as in the subject wherein it dwels. Men what ever they professe, beleeve not this, that there is such a life, because it is hidden life; what course then shall wee take to make you beleeve it? The Scriptures you will not deny, yet you will be as hard to beleeve them, as you will be to beleeve that there is such a life; We will therefore say something without the Scriptvres, to perswade you that there is such a life as this.

1 First, there is a life which the soule and spirits lives; as the Angels they move, act, and understand; though they eate not; there is therefore a life, besides this common life.

2 Secondly, consider the matter of the soule, then yee shall see, that the soule lives such a life, as Angels doe; The soules of good men, leade such a life as good Angels doe; the soules of bad men, such a life as bad Angels. The life of beasts depends on the compacture, and temperature of the substance, as the harmony doth upon the true extent of every string. With the soule of man it is otherwise; the soule lives first, and then

then causeth the body to live ; it is otherwise in beasts, their soules and bodies live together. Besides it is certaine, that the soule shall live, when as the body is laid aside ; then it lives another life from the body : therefore it lives another life in the body. The higher faculties of the soule, the Vnderstanding and Will, are not placed or seated in the body, as other faculties are : the visive faculty must have an eye to see, the hearing facultie must have an eare to heare, and so the rest of the facultics must have their organs ; but the understanding hath no such organ, it onely useth those things that are presented to it by the phansie. Our sight, feeling, and hearing perish, when their organs perish ; but the superiour faculties of the soule, weare not away, but the elder the body is, the yonger they are. The soule lives now in the object, now in the subject : it lives in the thing it is occupied about : As the Angels are said to be, where they worke, because they have no bodies as wee have, to make them be locally there : so the soule it also lives, where it is occupied, as if it be occupied about heavenly things, then we are said, *to have our conversation in Heaven*. Take the understanding faculties of reason, they sway not men ; but the Ideas, truths and opinions that dwell in the understanding, sway men. There are three lives in man, there is the life of plants, of beasts or sence, and the life of reason ; I may adde a fourth, and that is this spirituall life, which is an higher life of the soule ; Where
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Phil. 3. 20.

there is an evill life, there is death, but where there is good life, there is this spirituall life: See it in the effects, for these are but speculations.

1 First, yee see by experience, that there is a generation of men, that live not a common life, delight not in vaine pleasures, sports, and honours (there is no life without some delights) their delights and life is not in outward things abroad; therefore they have a retired and inward life at home.

2 Secondly, there are no Acts, but for some end, there are men who make for themselves their end, if they did they might then take other courses, going with the streame. If then they make not themselves their end, then they make God their end, they *live not to themselves, but to the Lord*, 1. *Thef.* 3. 8.

3 Thirdly, they care not what they lose to get advantage to God; they are content to be despised, contemned, to suffer *torments, imprisonment and death*; they are content to doe that which is the ruine of their lives, which they would not doe, had they not a more speciall life within them. 2 *Cor.* 4. 11. *We which live are alwaies given up to death for Iesus sake, that the life also of Iesus, might be manifest in our mortall flesh:* That is, for this cause God suffered his children, to be in danger, that men might know, that they live an other life, and have other comforts; this appeares by our readinesse to bee exposed to death; all which shewes, that there are

Heb. 11. 37.

are some that leade an other life.

But it will be objected, that the superstitious, and those of another religion, will suffer death as well as the Saints: and morall philosophers are retired as well as the Saints: and those who have but common graces, live this life as well as the Saints: therefore these experiences prove not the point sufficiently.

Objection.

I answer, that it is true, that superstition doth worke much like Religion, morall vertue doth many things, like true holinesse; and common grace, doth much like true grace; yet it is no good argument to say, that because a dreaming man dreames that he sees, therefore a living man that doth see, doth but as he: A picture is like a living man, yet it followes not that a living man is dead, because the picture is dead; it is no argument to say, that because morall vertue doth many things like true holinesse, therefore true holinesse doth them not: they may be like in many things, yet not in all things; the cause of all deceit is, because we cannot discern of things alike, therefore I will shew you how these differ.

Answer.

First, superstition makes them suffer much, as well as true Religion, yet they doe it out of a false opinion, the other from faith: the one doe it being helped by the holy Ghost; the other hath a supernaturall helpe from Sathan that extendeth nature beyond his spheare; the one doth it from grace, the other from delusion:

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the outward acts are alike, but the inward principles differ.

Secondly, morall vertue and Christian holinesse differ in working, the last is done of a sudden. A man is made a living man suddenly, though there are some previous dispositions, yet the soule is suddenly infused; after this manner the Saints passe from death to life. Others have their habits by frequent acts and education, they are moulded to it by little and little.

Thirdly, in morall men the change is never generall, there is no new birth in them; but in the Saints, *All things are new*, 2 Cor. 5. 17. 18.

Fourthly, morallity doth never change nature, but grace doth: the most wilde man in a country, the unlikeliest man of all others, Religion makes him a Lambe of a Lyon, though it were unprobable.

Fifthly, what did mortall men? they went by divers waies, to the same center; themselves were their end; *Epicures* thought one way the best, the *Stoicks* another; but the Saints seeke a happinesse, in *denying themselves*, which helps to perfect them.

Lastly, common and true grace, have many things alike, yet they differ in this; true grace doth things as a man doth naturall living actions; as a man eates and drinckes with willingnesse and propensivenesse, connaturally, and readily; so doth not the other. Those who have onely common grace, doe all from respects and by-

by-ends, their holinesse is but by flashes and by fits, it continues not; they are like violent motions, quicke in the beginning, and slower in the end; the higher they goe the weaker they are; but the motions and actions of the godly, are as a stone falling downwards, which moves faster and faster, till it falles to the Center, where it would be.

Now we have done all this, there is not yet sufficient said, to make it sufficiently appeare, that there is such a life of grace; these and an hundred other arguments and reasons, will not make naturall men beleieve, that many men live other lives than they. But when they see the life of holinesse blaze in our eyes, they say it is but guilded over, it is but hypocrisie. These reasons may prepare and confirme, but they cannot perswade; we must therefore beleieve that there is such a life. *Iob. 3.* Christ treates of this, that there is such a life; he tels *Nicodemus*, that he must live it, and be *borne againe*; He wonders at it, how it can be, Christ therefore concludes in the 12. verse: *If I have told you earthly things and yee beleieve not, how shall yee beleieve if I tell you of heavenly things?* that is, it must beleieved, that there is such a life: sense beleieves it not, yet it is easier to beleieve it, because it is wrought on earth; other things are harder than this to beleieve, because they are wrought in heaven; though this be wrought on earth, yet it is hard to beleieve, and must be beleieved. And

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What spiritu-
all life is.

thus much for the first part of the doctrine; that there is such a life.

For the second, what this life is; yee may know one Contrary by another; we have shewed already what death that is contrary to it, is, by which yee may partly perceive, what this life is; yet we will give you some other signes how to know it. This life is a reall life, as reall as the other, though it consists not in eating and drinking, as the other doth; it is a life of faith, it is not seene, yet it is as reall as the common life, as will appeare by comparing it with the common life.

1 First, in this common life of nature there must be temper of body, disposition of instruments: so in this life of grace; there is a frame of heart, a composition of soule, on which it doth depend; there are humours and ingredients of this life, and they are the things yee know: there is a realty in this life as well as in the naturall life.

2 Secondly, as the naturall life hath a temper of body, hath divers mixtures, so it abhorres things that are hurtfull to it, and desires things that cherish it: so in this life of grace, there is an appetite; those that live it, they are carried to the things that helpe them, they hunger after the Word and that which builds them up; they abhorre sinne and lust that would destroy them.

3 Thirdly, as in the naturall life, so in this, there is a taste, a palate, that helpe this appetite. *Rom.*

12.2. *Be yee changed by the renewing of your minde that yee may prove what is that good and perfect, and acceptable will of God, that yee may be able to discerne of it, as the touchstone discernes of gold, or the taste and palate of meates.*

Fourthly, as in the other life there is hunger and thirst, so is there in this; men who live it are sensible of paines, and refreshings, they are sensible of sinne, judgements and threatnings, which others are not, being hard and dead.

Fifthly, as the other life is fed with food, so is this; the food which a man eates is not presently turned into flesh and bloud that nourisheth; but there is a nutritive faculty, that nourisheth and turnes all we eate into nourishment: So the Saints who live this life have a nutritive faculty, they assimilate, and turne all things to a good use, there is a living and virall faculty in them that sets them forwards, *Eph. 4. 16. They being knit to Christ, according to the effectuall power, working in every part, increase, and edifie themselves in love.*

Lastly, as this common life hath beside other things that maintaine it, some other endowments to helpe it out, as company, recreation, riches, and the like. so hath this spirituall life, it hath riches, and friends, it hath its heritage, company, habitation, (*God is our habitation from everlasting*) with the same realty, though not with the same visibility, and so exposed to sence as the other. The cause of this life is the holy

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Psal. 91. 9.

Rom. 11.36.

Ghost, who is to the soule, as the soule is to the body; he is the cause of it; the end of it: is the Lord; *all is done to God*; No other life is so, this life is of God, through God, and for God: when you finde such a reality in your actions tending to God, when he is your ayme, then yee live this life.

Vse. 1.

If this bee the condition of all that are in Christ, to live and be quickned, see what is expected from you to whom this talent is committed; every excellency is a talent, it must not lie dead, but be improved for our masters use: the sinne is great if yee doe it not: the neglect being of a greater thing, the sinne is greater. God sets a proportionable account on his benefits, and expects a severe account from us, if we use them not. Be exhorted then to live this life: some live much in a short time, some never live this life at all; one man may live more in one day, than another man in an hundred: for to live is nothing, but to be stirring and doing. *1 Tim. 5.6. Those who live in pleasures are dead whilst they live*: so he that is occupied about riches or honours, is dead: all that time that men are occupied about riches and their estates, about credit, honours, and the like; making them their end, is a time of death: yee have lived no longer than yee have acted duties of new obedience. If you summe up your lives according to this computation, to how short a reckoning will they come? A wise man speaks more in a few words, than a foole doth in a multitude:
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one peece of gold hath more worth than a hundred peeces of brasse : as we say of an empty oration, that there is a flood of words, but a drop of matter; so if you consider your lives, and see how long ye have lived in death, bungling out your time; you will see that yee have lived but little in a long time; therefore now be doing something; *redeeme the time*; be busie in doing or receiving good, be still devising to doe something for God, and to put it in execution: spend your fat and sweetnesse for God and man; weare out, not rust out; flame out, not smother out; burne out, be not blowne out. So did Christ, so did *Moses*, so did *Paul*, making the Gospell to abound from *Ierusalem* to *Illyricum*: so did *David*, the text sayth, that *hee served his time*; he did not idle it out, that is, he lived not as his owne master, but hee did doe all to God, as to a master: All the worthies of the Church have lived thus: and not onely they, but poore Christians likewise are still doing, they serve God and men, they are usefull they are the men that live. Those who spend their time in sports, in gaming, in businesse, in serving wealth and honour, in morall discourses; in Histories, in hearing and telling of newes, as the *Athenians* did: these are dead men, they doe not live: As we say of Trees, that if they bring not forth fruit, they are dead; so what ever men doe if they bring not forth fruit, if they glorifie not God, they are dead. See what a price is put into your hands, see what yee have

Eph. 5. 16.

Exod. 3. &c.
Rom. 15. 19, 20.
Acts 13. 36.

Acts 17. 21.

done, and mend whiles yee may; bestow not your price amisse. There are many Talents, yet none like this of life: take therefore the Apostles exhortation, *Gal. 6. While yee have time doe good*: life is but an acting, ye then live when yee are doing good. Wee see how many men fall from the Tree of life, as leaves in Autumne; the candle of this life is quickly blowne out: have therefore a better life in store, be not alwaies building, never inhabiting, alwaies beginning, never finishing; *Stultitia semper incipit vivere*; folly alwaies begins to live: it is the fault of most men, they are alwaies beginning, and never goe on. Let us take therefore the Apostles counsell, *1 Pet. 4. 3. Thinke it sufficient that we have walked formerly, as we have done*; the time which remaines, let us reckon it precious, and bestow it to better purpose.

Vse 2.

Math. 6. 10.

Secondly, if every one thar is in Christ, be in an happy estate of life; then let men from hence know their state and condition, let them often reflect on their priviledges behaving themselves as men, that prize them, and bestowing their time as well as may be, let as few rivulets runne out of this streame as you can. We pray, *that we may doe Gods Will on earth, as perfectly as the Angels doe it in heaven*; we should therefore practise this as we pray for: their life is without interruption, they are in communion with God; let us then be alwaies doing, having our thoughts above; let not cares and businesse call us off; but let us comfort our selves in God, acting

acting that which is for his glory : wherefore prize this life, esteeme it much, know what yee have by Christ, and consider the excellency of this life above all others. That yee may know the excellency of this life, consider it comparatively with this other life, that we live. It hath three properties wherein it differs from, and excells this common life which we all live.

First, it is an eternall life. *Ioh. 6. Your fathers did eate Manna and died, but he that eateth of this bread, shall die no more, but he shall live for ever:* that is, this is the advantage that ye have, by the life that I shall give you: those that did eate Manna, the food of Angels, died, and *Iohn 4. Those that drinke of this water shall thirst againe,* that is, those that live another life than this, shall die and thirst; but those that live this life, shall never die. To live this life is when the soule lives in the object; there is a living in the subject, yet this spirituall life is when the soule lives in the object, when as it is set on God. Take men that live other lives, yee shall see that their lives are short; A man living in honour, that being the thing he mindes and intends, it is in *potestate honorantis*, there is no constancy in it it is bricke. If a man lives in wealth, sets his minde on it: *Why riches take their wings and fly away, Prov. 23.* and then their life is ended. So if a man lives in pleasure and musicke, they passe away, and then he is dead; those who live in these things suffer many sicknesses and many deaths, their hearts are more intent upon them. But it may be we
may

Answ.

1 Cor. 7. 29, 30.

may not minde these things? Yes, *as if we minded them not*, as a man that heares a tale, and hath his minde elsewhere, or as a man that baits at an Inne, his minde being somewhere else; If yee minde them, yee die in them; he that minds the best things, never dies, because there is no change in them. God is alwaies the same; his favour and love is constant; see therefore that yee prize them. As a time that is infinitely long, exceeds that which is but a spanne long in quantity, so doth this life exceede the naturall life, in perpetuity, and excelles all other lives in excellency.

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Iohn 6. 55.

Secondly, this life is a life indeed; as that that *feeds it is meate indeed*; the other is not so: looke upon all the comforts of this present life, they are not such indeed; take wealth, pleasures, honours, and the like; wealth is but a false treasure: *Luke 16. 11.* it is called *the unrighteous Mammon, the false treasure*, (*Et falsus Hector non est Hector*;) in comparison of the true treasure it is nothing. Therefore *Salomon, Pro. 23. 5* speaking of riches sayth; *Wilt thou set thine eyes upon that which is not?* these riches are nothing: So for honours, all prayse among men is nothing, it is but vaine-glory, and vaine because it is empty and hath nothing in it: so the pleasures of this life are but sad pleasures, the heart is sad at the bottome: the riches the comforts of this life, and onely these are riches and comforts indeede: the actions of this life, are actions indeed. In eating and drinking

king there is sweetnesse; but when we feede on the promises by fayth, then we taste sweetnesse indeed in them. One that is weary, being refreshed with sleepe, findes sweetnesse and ease; but it is another refreshing that those finde that have beene *weary, and heavy laden with sinne, and are now refreshed*, this brings comfort to the soule. So to thinke of houses, wife, children, and lands; to consider all the actions that we have done under the Sunne, and all that wee have passed thorow, is pleasant: but to thinke of the priviledges we have in Christ, that we are *Sonnes of God, and heires of Heaven*, this is comfort indeed: especially to thinke of the good workes we have done; what good prayers we have made, what good duries we have performed, these are actions indeed, & bring comfort indeed. All the actions of this life, are actions indeed, this life is a life indeed; in death you shall finde it so, that Christs body and blood are meat and drinke indeed; that remission of sins, and peace of conscience, are comforts indeed, peace indeed; they are such now, though yee thinke not so; yee shall then know, that this life is life indeed.

Mar. 11. 28.

Rom. 8. 16.

1 Ioh. 3. 1, 2, 17.

Thirdly, this life of grace is a prevailing life, swallowing up the other, 2 Cor. 5. 4. the Apostle desired death: *not to be uncloathed, but to be cloathed upon, that mortality might be swallowed up of life*; that is desiring death, I desire not to bee deprived of the comforts of this life; then I were unwise; I would not put off my cloathes, but

but to be cloathed with a better suite ; I desire a life to swallow up this life ; not as a Gulfe swallowes that which is cast into it , or as fire swallowes up the wood, by consuming it , but a life that swallowes it up, as perfection swallowes up imperfection , as the perfecting of a picture swallowes up the rude draught, as perfect skill swallowes up bungling, or as manhood swallowes up childhood, not extinguishing it, but drowning or rather perfecting it that it is not seene. The life of grace being perfect, swallowes up imperfection ; he that lives the life of grace, hath the imperfections of this naturall life swallowed up : For example ; before wee live this life, we magnifie riches, honours, and Gugaes; but the life of grace comming, we have other kindes of comforts then . as a man that is to be made a Prince ; contemnes the things he before admired. The weakenesses we are subject to, are swallowed up in this life ; all sicknesse and trouble are swallowed up in this : so are all our frailties, and imperfections. This should teach us to set a high prize upon this life of grace ; that we die no more if we live it ; that it is a life indeed , that it swallowes up this other life ; compare it with other lives, it farre excels them all: this therefore should move us to desire and seeke it.

Secondly , this life of grace must needs be more excellent than the common life, because it makes a man a better man, much better than he was, this puts man into a better condition :
elevates

elevates and puts him into a condition equall to the Angels, and beyond in some respects. That yee may understand this, yee must know that every thing is made better, by mingling it with things that are better than it selfe, as Silver being mixed with Gold, Water with Wine, are made better than they were before. There are two things required to make a thing better. First, that that thing with which it is mixed, be of a better nature than the thing it selfe. Secondly, that there be a good union: Nothing puts so high a degree of excellency into us as this, that we are united unto God; this uniting to God is the chiefest good. Secondly, this union betwixt God and us is a perfect union. There are many unions; as first there is a relative union, such as is betweene man and wife: Secondly, there are artificiall & naturall unions, as when two peeces, of bords are put together, so that one touch the other: so when graine, and graine of another sort are mixed together; there is a neerer union than this, when as water and water are mixed together: neerer than this, is the union that is betwixt the soule and the body. Such a union as this is there between us and Christ: *we are in him, as the branches in the vine*, we are incorporated and knit to him, this puts us into an higher degree of excellency: silver mixed with gold is better; yet if we could take the spirits out of gold, and make silver take the nature & quality of it, it would be much better. We put on the Spirit and quality of Christ
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John 15.1, 2.

when as we live this life. Lusts which are most contrary to this life, puts us below men, and makes us worse than Beasts; this life puts us beyond men, and makes us equall with Angels. All men desire some excellency which is done by adding something to them; some desire wealth, some learning, some honour, Consider then if yee live this life, yee goe beyond all others: nothing beyond Gods Image; nothing better to be united to than God: let this set the life of grace at a high rate in your affections; men doe it not, and therefore they despise religion in its selfe, and in those in whom it appeares.

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Thirdly, yee have this advantage in this life of grace, it addes liberty to you, it makes you to doe those things that otherwise yee could not doe: it makes yee to pray, to repent, to beleieve, and to doe those things without which there is no salvation; looke on Christ. There are but few that can doe this: there are few that can delight in God, relish the word in its purity, take pleasure in the company of the Saints: comfort themselves in the Lord their God; this life gives liberty, which is an addition of some perfection: it makes us to doe things that we could not doe before, and to doe them in another manner. A man having gotten an Art, hath liberty to doe those things which before he could not: as one that hath gotten the Art of Logicke or Geometry, can doe that which before he could not doe: as one in health hath liberty

liberty to doe that which he could not doe being sicke; water being hot, hath liberty to hear, which it could not before. There is no liberty to doe holy actions, but this liberty of the life of Grace: the Spirit of life addes liberty to doe the actions of life. 2. Cor. 3.17. *Where the Spirit of God is, there is liberty*, to doe things which before we could not; as one having an Art can doe things that hee could not doe before: This, though you prise it not, whiles your mountaine is strong, yet the time will come when yee will need liberty to pray, repent, and trust in God; and then yee will finde the preciousnesse of it: this then sets a price upon this life of grace, and should make you to desire it.

Thirdly, if it be a happy condition, and the priviledge of those who are in Christ, that there is such a life for them; let this teach men to seeke, to live this life of grace, to get it if they have it not; to confirme it if they have it; to abstaine from lust, the sicknesse of the soule, and the meanes to quench this life: take heed of estranging your selves from God, who is the principle of this life, take heed of dejections of mind, the cloudings that dampe this life. This life is to be active, to act much in the waies of God; when a man is cheerefull and vigorous, he lives a life of nature; so he that hath a quicke and nimble sence, and is forward and busie in good workes, lives most this life of grace: He that rejoyceth most in God, hath most comforts, most life; Take heed of the contraries.

Idlenesse

Vse 3.

Idlenesse; fencelesnesse, and barrenesse are contrary to life; take heed of them; take heed of sadnesse that rusts the wheelles of the soule, whereas joy doth oyle them. Doe all to further this life; avoyd all that hinders it. Labour now to be translated from death to life; that which hinders us, is, that we thinke we are in a state of life, when we are not. Now yee may know whether yee are alive or no, by seeing whether yee are dead or no; but because yee may be certaine whether yee are alive or not; I will give you some positive signes of life to know it.

Signes of spirituall life.

First, *ye are translated from death to life, yee are living men if yee love the brethren*, 1 *Ioh.* 3. 14. If a man be a living man; he lives in another element than hee did before; Every living man converseth with those of the same kind, as every creature doth; Sheepe with Sheepe, Lyons with Lyons, Doves with Doves; so living men will converse with living men. Not loving the brethren, we are in a state of death. Every creature must have an element to live in; a new life must have a new element: evill men out of their companies are as fish out of the water. Every life hath likewise a taste and appetite; a new life hath a new taste and judgement. *Pro.* 29. 27. *An unjust man is an abomination to the just: and he that is upright in the way, is an abomination to the wicked*: that is, one hates the thing that the other loves: he that is alive, the things which before he loved, he now hates. he abhorres the things, that evill men delight in. That which is

a dogs meate, is a sheepes poyson, as the proverbe is: so that which wicked men delight in, is as odious as poyson to the just. To judge this life, by; see what your company & delights are, nothing can be lesse dissembled than company. In his company man doth speake out of the abundance of the heart, he then bewrayes himselfe what he is: there is no dead man, no living man but he is inward with the like: no signe so much poynted at in the Scripture, as this, *Ye are translated from death to life, if yee love the brethren* 1 Iohn 3.14. and Iohn 3.35. *By this shall all men know that yee are my disciples, if yee love one another:* this rule will not deceive you.

Secondly, yee may know whether yee live this life, if yee contend for it: that life which a man lives, for it he will contend; he will let any thing goe rather than it. If yee live this life of grace, yee will maintaine it: and ye can doe no otherwise. 1 Iohn 3.9. *Hee that is borne of God cannot sinne:* to be borne of God, is to leade a new life, he that lives a new life, admits not the things which tend to the destruction of it: Compare this with the 1 Pet. 2.11. *Abstaine from fleshly lusts, which fight against the soule:* he that is borne of God sinnes not; that is, he yee'ds not to sinne with his good will, but struggles against it; as one in health strives against sicknesse, resists the disease and maintaines a warre against it.

But yet the best are foyled.

It is true, yet they strive, they never yeeld;
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Object.
Answer.

they maintaine a warre : and this they doe not onely by discourse, but there is a naturall instinct that puts them forwards: they may be cast backe, yet they returne againe : they may have a sicknesse, that takes away sence : they may swoound and be astonished for a time, yet after they contend for life : Every evill man contends for his life: he leads his life in some lust or other, from which if he be drawne he returns againe ; as a thing that is lifted from the earth, will fall downe to it againe ; hee reckons the waies of God hard, and opposite to him: *The wisdome of the Spirit is enmity to the flesh : neither canit be subject to the Law of God, Rom. 8.* it cannot but resist it. Every creature labours to maintaine its being : so evill men continuing in sin, strive naturally against all that would bring them out of this life of sinne: so the Saints they live a life of grace, and labour to maintaine it. *Iohn 6. 68. Christ asking his Disciples whether they also would goe away? Peter made this answer, Lord whither shall we goe? thou hast the words of eternall life; that is, whiles wee conceive thee to be the principle and fountaine of this life, we cannot depart from thee. The Saints will let go friends and life, and all for this life. Count therefore of others and judge of your selves, by contesting for this life: strive to maintaine it, let all goe rather than it.*

Thirdly, yee may know whether yee have this life in you or not, by the fruites of it, as the tree is knowne by its fruits. If the word turne
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the stocke into its owne nature, yee know it by the fruites. *Gal. 5.25. If yee live in the Spirit, yee will also walke in the Spirit;* that is, if yee professe your selves holy men, shew it by walking in the Spirit: holy men will bee doing that which is good. This is the surest tiall; our works will not deceive us: other things which consist in imagination may. *1 Ioh. 3.10. In this the children of God are manifest and the children of the Divell: who doth not righteousness is not of God, he that is of God doth not unrighteousnesse.* Consider then what your walke and your actions are, and by them ye shall know this life.

But how shall we know whether we walke in the Spirit or no?

Obiect.

I answer first; that there are many by walkes, and if yee walke but in one of them, yee walke in the flesh; and not in the Spirit. *1am. 1. 26. If any man seeme to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vaine:* that is, he that makes this sinne his trade, and walkes ordinarily in it, his religion is vaine. Secondly, yee may know it by the guides yee follow. Evill men they follow three guides. *Eph. 2. 3.* they follow first the world, secondly, the divell; thirdly, the flesh. Holy men have three contrary guides; first, the renewed part within: secondly, the holy Ghost; thirdly, the course of the Saints. Goe yee the broad way? *oportet Sanctos vadere per diverticula,* the Sains doe not so: Follow yee the streame? fulfill yee the will of flesh, or of the Spirit? what

Ans.

are your actions? Eph. 4. 17. *I charge you that you henceforth walke not as the Gentiles doe in the vanity of their minds*: that is, holy men may have vanity in their minds; yet they walke not in it as others doe: evill men may have other thoughts; yet they walke in the vanity of their minds; and albeit that evill men walke not in all the waies of sinne, yet they are dead: there is but one way to hit the marke, but there are a thousand by-waies: a holy man may stumble in the waies of God, and have some foiles, but hee leads not his life in sinne, hee strives against it: hee that leades his life in any knowne sinne, not resisting it, and will doe it, and not crosse himselfe in it, is dead; his religion is vaine.

Object.

But what actions are there, that holy men doe but that wicked men and others doe them?

Answer.

I answer, that there is no good actions wee doe but they may be dead workes: as men may pray, and keepe the Sabbath, yet they may be but dead workes: they may doe them for a shew yet they are dead. A shadow hath all the lineaments of a body, yet it wants life; so the works of hypocrites, they want life; consider therefore, whether your workes are living workes; you know it by these three signes.

First, if they proceed from the fountaine of life, they are not dead workes; compare Gal. 5. 6. *In Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh*
by

by love, with Gal. 6. 15. *In Christ Iesus neither Circumcision availes any thing, neither uncircumcision, but a new creature* : all that proceeds not from a new heart, and from faith which worketh by love; is nothing : this is the roote of all, when all our actions come from faith, which workes by love: else though they are never so specious, they are but dead workes. It is no matter whether yee pray or not, whether yee receive the Sacrament, keepe the Sabbaths or not, they helpe not a jot unlesse they come from the principle of life, a new creature.

Secondly, consider the manner of their working : they will be done with quicknesse and vivacity : men doe them as living actions, with all propensnesse and readinesse; with much conaturalnesse, with much fervency and zeale ; when they are done in a perfunctory manner, they are dead workes.

Thirdly, yee may know them by their end ; looke yee to Christ? doe yee all in sincerity to him or no, or to your selves? if yee doe, then they are gracious workes, and proceede from grace; they are living actions, and not dead: they issue from a right principle ayming at God, and not at your selves. *Hosea 10. 1. Israel is an empty vine, he bringeth forth fruit to himselfe.* If yee bring forth fruites to your selves and not to God, yee are but empty Vines, God accepts you not.

Fourthly, this life is discovered by your behaviour to the meanes of life, when they

Acts 17. 30.

are brought unto you: when there is no sound, no voyce, there is no distinction twixt a deafe, and a hearing man: where there is no light, there is no difference twixt a seeing man and a blinde: but the light differs them. So when as the sound and light of the Gospell comes, then men are tryed: *In times of ignorance, God regards not men so much*, but now in the time of the Gospell, see if it be powerfull, and whether you set your selves about holy duties. *Math. 3. 10. Now is the Axe laid to the roote of the tree*: that is, since *Iohns* comming there is a distinguishing twixt living and dead trees: A tree is not discovered to be dead, till it withers; no man will cut downe a tree in winter, because he knowes not then whether it be dead or no; the Spring distinguisheth the dead and living trees, in the winter they are all alike. The Spring is the powerfull preaching of the word; if they spring not then, if they come not in, they are dead. Those whose education hath beene good; those who live under a powerfull Ministry, now is the Axe layd to the roote of the tree with them; it is a signe they are dead, if they profit not by it.

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Fiftly, yee may know whether yee have this life by the food it is fed with; severall lives are fed with severall food. Now the food of this new life of grace is double; first, the word; secondly, good workes. First, the word, *1 Pet. 2. 2. 5. As new borne babes, desire the sincere milke of the word that yee may grow thereby, if so be that you*
have

have tasted that the Lord is gracious : that is, if yee are alive as you professe your selves to be, you shall know it by your behavionr to that which doth nourish your life. First, yee will long after the Word, as a child doth after the teate. If the childe be hungry, neyther apples, nor rattles, nor any thing else can quiet him but the teate : So nothing can quiet these but the Word. Others may have excuses ; they will have none ; Eyther they will live where the Word is, or they will bring the Word home to them ; they will bring themselves to it, or it to them. Secondly, *they desire the sincere milke of the Word* ; many things may be mingled with the Word, that doe please the wit, yet those who live the life of grace, desire the sincere Word, the pure Word, without any mixture. Thirdly, they desire it, *that they may grow thereby* : many desire it to know it onely : if yee desire it as new borne babes, it will make you better and better ; you will grow by it : Many heare, but as men having an Atrophy in their bodies, they grow not, no fruit comes thereby. Fourthly, they taste a sweetnesse in the word above others : the second ground received the word with joy ; and Herod heard Iohn Baptist with gladnesse ; but where there is true grace, they goe farther ; they delight in the Word, *it is sweeter to them than the honey* : few can say so in good earnest, that the pure Word is sweeter to them than Honey or the Honey Combe. Iob he esteemed the word more than his appointed food, Iob 23. 12. The

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Math. 13. 20.
Marke 6. 20.

I sal. 19.

second foode of this life is good workes. *Iob 4. 2, 33. 34. is the place out of which I collect this,* where Christ being asked of his Disciples to eate: sayd, *that he had other meate that they knew not; then said they, hath any man brought him ought to eate? He saith unto them, My meate is to doe the will of him that sent me, and to finish his worke.* Doe you good workes with such a desire as men eate and drinke? doe you hunger and thirst after them, desiring for to doe them? Then yee are alive. Hypocrites may doe much, but it is not their meat and drinke to doe it; examine therefore your selves by these signes, whether you are alive or dead. This is the preaching of the law, to shew you the narrow differences of life and death. The first step to life is to know, that yee are in the state of death: the Law must goe before the Gospell, *to prepare its way, as Iohn Baptist was before Christ:* ye must be brought to their case in the *2. Act. 37. Who were pricked at the heart;* ye must be brought unto the *case of the Taylor, and of Paul:* to the case of the *Prodigall*, that you may know your estate: then yee will come home & not before. Our end is to preach life & comfort to you, not damnation. *Rom. 15. 4. All Scripture is written for our comfort:* now there are many things in the Scripture that tend to discomfort and terroure, yet the end is comfort; as Physicke is sharpe for the time, yet the end is health. We desire not to exclude any, but to bring you in whilst you have time: the market is then hard to make, when yee lie on your death beds,

labour

Math. 3. 2.

Acts 16.

Luke 15. 16, 17

labour to know it in time: your death is a time of spending not of getting; it was too late for the foolish Virgins to buy Oyle, when they were to attend the Bridegroom. We desire not to affright you with false feares, but to admonish you, that you be not deceived. I finde this sentence, *Be not deceived*, prefixed before many places of Scripture, where Gods judgements are denounced, as 1 Cor. 6. 9. *Be not deceived; neither fornicators, idolaters, adulterers, &c. shall inherit the Kingdome of God*; and Eph. 5. 6. *Be not deceived with vaine words, for because of these things cometh the wrath of God upon the children of disobedience*; to shew, that men are apt to deceive themselves in such cases as these, thinking themselves to be in better estate then they are. Consider your sinnes and apply them. Consider your particular sinnes, *actio est singularium*. Consider your particular sinnes, your particular actions, these will worke upon you. This course Peter tooke with the Jewes, *Acts 2. yee have crucified the Lord of life*; so Christ told Paul, *that hee was a persecutor*, *Acts 9.* so Iohn 4. he told the woman of Samaria her particular sinne: *he that she now lived with, was not her husband*; so God told Adam, *thou hast eaten of the forbidden fruit*, *Gen. 3.* If yee are guilty of any grosse sins, as drunkennesse, covetousnesse, pride, ambition, and the like consider them. Consider your other sinnes, *minoris infamie*, not *minoris culpe*; as neglecting of holy duties, mispending the time, inordinate gaming, over-

Math. 25.

Motives to
stirre men up
to desire and
seeke this life.

ly performing of holy duties, unprofitable hearing, keeping of bad company, profaning of the Sabbath, and the like. Consider then the terrors of God and hell, know with what a God you have to deale, and what a burden sinne is; if God charge these on your consciences yee cannot beare them. I desire not by this to burthen you, but to unburthen you of your corruptions.

Now seeing this life is so excellent, I will adde certaine motives to make you to desire it.

First, it is a happy life; and it must needs be so, because it is the life of God and Angels: it is that life which we shall live hereafter; yee may live this naturall life, and want happinesse. This life of grace and the life of glory differ onely in degrees, not in the kind; competent judges of this are the Saints, who have tryed both. *Heb. 11. 15. 16. If they had bene mindfull of that countrey from which they came, they had liberty to have returned; but now they desire a better Countrey, that is, as heavenly.* In a heard of swine, if some stray away from the rest, and returne not againe, it is a signe they have found a better pasture: so when men leave their companions, and returne no more, it is a signe, they have found some better things. Conceive not then of this life as many doe; to be onely a privation, or a melancholy thing, nothing but a meere mortification; this is a life, which hath its comforts, eating, recreations, and delights; yee loose not your pleasures if yee live it, but change them
for

for advantage : he that leades this life, dies as the Corne doth ; from a seed it growes up into many stalkes, hee gaines by this bargaine. Christ doth make an hard bargaine with none, he that deales with him. *gaines a hundred fold.* If yee part with temporall wealth, yee have spirituall treasures for it : if you part with your worldly pleasures, yee have joy in the holy Ghost : have yee crosses? yee are sanctified in that which is better; loose yee this life? yee have eternall life.

Marke 10. 30.

Secondly, this life of grace hath that which every man seekes, it hath much pleasure. *Prov. 3. 17. All her waies are waies of pleasure.* Those who walke in the waies of God are full of pleasure; this life brings a double pleasure; first, the reward of it; secondly, the comfort in performing the actions of it. Every good worke, as the *Hebrew proverbe is*, hath meate in its mouth; the living of this life, hath a reward sufficient in its selfe, as appeares by this. All pleasures follow some actions, and therefore men desire life, because it is a continuance of action: so men delight in new things because as long as they are new, the intention remaines: The actions of this present life are full of change; and therefore of discomfort: but the actions of this spirituall life are constant and perfect; and those actions that are perfect, there is pleasure following them, as beauty followes a good constitution, or as flame the fire. The action of this life are perfect actions, and the perfectest actions

ons have the most perfect delight; the actions of this life are most perfect actions, therefore they have most perfect delight, because they are the actions of the best faculty, about the best object. All actions have the denomination of their perfection from their objects: these are actions of the soule, they are occupied about God, therefore they are the best and highest actions. He that lives about the best object, greatest content doth follow: he that lives this life, lives about the best object; therefore he hath greatest content, all the waies of it, are waies of pleasure. There is more comfort and Assiduity of consolation in this life, than in any other. In other lives, every one according to his humour hath his delights, but yet they are not permanent, because he delighteth in transitory things; but he that lives the life of grace, delights in things that are truely delightfull at all times: other delights are but delights at some times, in some places, they are not alwaies so: but he that lives the life of grace, pitcheth on those that are alwaies so. *Prov. 14. 15. A good conscience is a continuall feast.* Other comforts may faile; a man may faile; a man may fall into affliction; riches and pleasures may be taken away, then the daies are evill; but a good conscience is a continuall feast; that is, be a mans case what it will, his comfort is never interrupted. All other comforts are about sense, or things of this life, which are subject to alteration; but this life and the comforts of it, admit
no

no change. A man being sicke, he cannot doe actions of health, they are restrained: so one in prison is not at liberty to doe what he would; but the actions of this life are assiduous, they cannot be interrupted: yee may pray continually, *reioyce evermore*, yee may alwaies have communion with God.

1 Theſ. 5. 16. 17

Thirdly, this life is a life that is least indigent of all others: it needeth least. Take a man that leads any other life, he needs many things. *Luke 10. 41.* this is shadowed in that of *Martha*, and *Mary*: *Martha busied her selfe about many things*, she wanted many: but *Mary had one thing which is profitable for all things*, that removes all evils, brings all happinesse; and that is *Godlinesse which is profitable for all things*, 1 *Tim. 4. 8.*

3

Fourthly, the comforts of this life are pure comforts, *Psal. 18. 26.* *I walke purely with those that walke purely.* This is not onely to be understood of the consolations of grace, but also of common blessings, being the fruits of this life: there is no sorrow with them, there is a pure comfort without any mixture of sorrow. God giving these blessings in mercy, they are free from mixture of discomfort; but being not the fruits of this life of grace, being reached by sinne and sinfull meanes, or God giving them in his providence, not in his mercy, there is sorrow in them: yee may have riches, honours, friends, and all outward things, & yet they are not pure blessings, because Gods blessing is not mingled with them.

4

Lastly,

5

Lastly, it is a life most capacious of comforts: yee may give all the faculties of the soule comfort. Every creature according as his life is, feeles more or lesse comfort. Plants as they feele no hurt, so they feele no sweetnesse: beasts that have a sensible soule, feele more evill and good: a man that lives a naturall life, not knowing the life of grace, is sensible of more good and evill, than sensible beasts; he apprehends Heaven and Hell: but a man that lives the life of grace; is more capacious of comfort: here you may suffer your faculties to runne out to the outmost. If yee desire wealth or pleasures; your affections must not runne out, yee must hold them in; else they *drowne you into perdition, and pierce you thorow with many sorrowes.* If yee affect heavenly treasures, if yee affect praise with God, yee may be as covetous of them as you will.

1 Tim. 6, 10.

3

Thirdly, let this move you to seeke this life of grace, because it is the most excellent thing of all other. All other things are subordinate to it; the utmost end is still most excellent: the end of warre is for peace, therefore peace is better than it; ye plow for harvest, therefore harvest is best: the end of all actions is for this life of grace. Why labour yee for foode, but to maintaine life? Why live ye but to serve your soules? Prudence is a steward to this holy life: as the steward provides for the family, that the master bee not troubled with those meaner things; so prudence is a steward, that he

the soule may be occupied about things that are agreeable to it ; *that it may have its conversation in heaven*, and with God. Pervert this order, it destroyes the creature. Beasts living the life of sence, it doth perfect them, for that is their utmost end : man having reason, living as a beast, destroyes himselfe, because that is not his end ; he that perfects himselfe as a beast, destroyes himselfe as a man : *perfectio mentis est perfectio hominis*. Let this stirre us up, to live this life : it is the utmost end of all. To be Lawyers, Physitians, and other callings, helpe us in the living of this life, yet they are subordinate to it : drowne not your selves in subordinate things ; if ye doe, it is your destruction : therefore pitch on the principall.

Phil. 3. 20.

Fourthly, that which is best in the end, (I take end now in another sence) is to be chosen above all things else. That is well which ends well. In this life of grace, yee have this advantage which yee have no where else. *Eccles. 7. 4. The heart of the wise is in the house of mourning*, that is, this life disposeth us to thinke of death the end of all, which to doe is wisdom, *Deut. 32. 29. O that they were wise, then would they consider their their latter end*. In other things the beginning is good, the end is bitter ; but the actions of the life of grace are sweet, yee fare the better for them ; the very remembrance of them is pleasant, and the reward of them comes not long after : All other things are called *perishing meats*, *Iohn 6. 27*. There is a parable in it : that
is,

2 Cor. 7. 10.

Prov. 20. 17.

is, they are as perishing meates, that are sweet in the palate, yet they passe away; but this endures unto eternall life, it continues. The worst thing in this life yee never repent of: as it is said of sorrow for sinnes: *that it is sorrow never to be repented of*: but the best things that yee doe in the other life, ye repent of. All other things that yee doe they may be sweet for the present; yet as it is said of drunkenness, *Prov. 23. 32. so may it be said of them, that they bite like a Serpent, and sting like an Adder*, though they seeme sweet. The strange woman is sweet: yet *Prov. 5. 4. her end is bitter as wormewood, sharpe as a two-edged sword*. Goods evill gotten are sweet for the present, yet *their mouths shall be filled with gravell that got them*. But on the other side, the end of all the actions of this life is good: as it is said of *Iob, that his latter end was more than his beginning Iob 42. 12*. So may it be said of all those who live this life: *Psal. 37. 37. Marke the perfect man and beheld the upright, for the end of that man is peace*. If a man being to die, and having ended his daies, should put all his honours, wealth, and pleasures into one ballance, and his good workes, all his faithfull prayers, all the actions of the life of grace in another, he would finde them to be best. The bad man doth as the Silkworme doth, winding up himselfe into his ill workes, he perisheth; the other winding up himselfe in his gracious actions, enters into salvation.

5

Fifthly, choose this life before all others, because

cause God is pleased with it, it being like himselfe; as the creature is pleased with that which is like it. *God is a Spirit, and will be worshipped in spirit and truth*, he is a living God, and doth delight in a living man: we our selves delight not in dead men. no more doth God: therefore *Rom. 12. 1. We are exhorted to give up our soules and bodies a living sacrifice to God.* God regards not dead bodies; be ye living sacrifices, which is the act of your will, acting the duties of this life. This is called *walking with God*; which is to bee in his presence, to goe his way, and to maintain communion with him: this is when as men doe *audire & reddere voces*: when there is naturall delight: when as they are in presence one with another; and therefore *walking with God*, and *pleasing of God*, are used promiscuously for one and the same thing: For, *Gen. 5. 22. it is said of Enoch, that he walked with God*; and *Heb. 11. 5. it is said, that he pleased God.*

But you will say, What benefit is this?

I answer, that it is great. God disposeth of all things in the world; is it not wisdom then to have him your friend? *Gen. 28. 9. Jacob* being to take his journey, *Isaac* said unto him, *God all-sufficient be with thee.* God is all-sufficient; if ye have him, ye have all: In the creatures there is no such thing, there is nothing but vanity in them, they are but as candles, or as Starres to the Sunne. God is all-sufficient: all the happinesse of the creature, makes not men happy: All seeke happinesse, yet they never finde it,

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with.

Ioh. 4. 24.

Gen. 7. 22.

Object.

Answer.

Luke 11. 27.

without having God: All happinesse is in Gods favour ; In outward happinesse you must have other compounded things. Christ rebuked them that counted her happy in the creatures, saying, *Blessed is the wombe that bare thee, and the paps that gave thee sucke* ; No, saith Christ, these will not make a man happy ; but *blessed are they which heare the word of God, and keepe it* ; having God ye have all things ; God disposeth all things, and giveth the comfortable fruition of them. Ye may have all outward things, and yet want comfort ; Gods curse makes all miserable, though ye have all that the creature affords ; therefore give your selves no rest, till ye have got this life, without which God delights not in you.

Luke 15. 13.
to 20.

Adam losing Gods image was not happy, because God was gone from him ; yet hee had all the creatures which he had before. This life of grace brings us to that state that *Adam* was in at first ; this restores us to it ; seeke not then your happinesse where it is not to be found. We all doe as the *Prodigall* did, we get *our portion into our owne hands, and goe from our Fathers house, and seeke for our happinesse elsewhere* ; but ye shall finde at last, that all else is but *huskes* : Thus the Saints have found it. This life of grace gives rest to the soule, all else in the creature is but *vanity and vexation of spirit*. Vanity is nothing else but an insufficiency in the creature to give that content that we looked for in it : as when we looke for water in an empty Well, seek for that in the creature that is not in it ; we see its vanity in the
abience

Eccles. 1. 14.

absence of the good we looke for, and presence of the evill we looked not for. In God ye find rest and tranquility, such a tranquility as is in the Sea, when it is without waves; as is in the upper region of the ayre, where no tempests are. Looke on the lives of men, who are taken up with trifles when they are young, when they come to a riper age, greater things move them; when men are wiser, they feeble the apprehension of higher things; when yee lift up your soules, and keepe them on the wing, ye are freed from troubles and cares. *Paul* had a greater measure of this life than other men; his Epistles which doe *transcribere animam*, transcribe as it were his soule, declare as much: and hence was it that in all his troubles and afflictions he was full of constancy and comfort: the more constantly we live this life, the greater gainers shall we be.

Lastly, till yee live this life, ye have no assurance that ye are in the number of the elect. Repentance puts a new life into men; till ye finde this in you, ye know not whether God is yours, whether God will worke this life in you: This should make us tremble and feare, and never to leave till we had got this life. This life is a fruit of election; we know not whether we are in *Jacobs* or *Esau* his case, till we know wee have it: make haste therefore to get it. It lies not in your power; *The Spirit breatheth when and where it listeth*: ye may feare that God will not give it you, if you spend your life in vanity. Take one

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Iohn 3.7,8.

who neglects you all the time that he is able to doe you service; if he seekes unto you in his extremity for his owne ends, what answer do you give him, but this? Seeing hee hath neglected you when hee was able to doe you service, you may justly refuse him now, he is able to do you none. So if ye neglect God whilst yee are able for to serve him, and seek to him in your extremity, take heed that ye receive not that answer from him, as the *Israelites* did in their extremity. *Goe to your idols, and let them helpe you:* nay, he *forbids* *jeremiah* to pray for them. Consider this, and make haste to live this life of grace; ye cannot get it of your selves, God must put it into you.

Jud. 10. 13.

14.

Ier. 7. c. 11.

14. c. 19. 11.

The meanes to
get this spiri-
tuall life.

Now if these motives move you to seek this life, and after examination of your selves, yee finde it not to be in you, then use these meanes to get it.

I

The first meanes to get and maintaine this life, which is all one, (for that w^{ch} begets it doth likewise nourish it) is knowledge: to abound in knowledge, get much light; this life consists in light, when a man judgeth aright. The understanding enlightened is the *primum vivens*, the first living part: and therefore ye shall find, that life and light are but one for the other, *Ephes. 5. 24. Stand up from the dead, and Christ shall give you light:* and *Ioh. 1. 4. Christ was that light, and that light was the life of men;* this life stands in enlightning the mind: adde to this light, yee adde to life. The reason why men are dead, is,
because

because there is a darknesse in their soules, they see not the wayes of God : therefore they act not, they step not forwards, because they are in the darke : All shining is from light, as yee increase light, so ye increase life. *Ephes. 4. 18.* it is said of the Gentiles, *that they were strangers from the life of God, through the ignorance that is in them.* The knowledge of God brings men nearer to the life of God. *Eph. 4. 24.* Holinesse is said to proceed from truth; the words are, *put on the new man, which after God is created in righteousness and holiness,* which proceeds from truth.

But you will object, that there are many who abound in knowledge, who have life little enough : that ignorant men live this life most : that none live it lesse, than those that know most.

Object.

To this I answer, that there is a double knowledge : First, there is a meere enlightening and informing knowledge : Secondly, there is an operative knowledge : ye may have enough of the first, and bee never the neere : but it is the last that helps and gets this life : and this knowledge is the gift of the sanctifying Spirit, this is the operation of God : we doe but informe and teach men, we cannot make them do any thing : we cannot make them practise. Gods teaching makes this knowledge operative ; perswades every way, workes every way. Secondly, there is a knowledge in the habit, and a knowledge in the act, which produceth actions : these are set downe obscurely. In the *2 Pet. 1. 12, 13.* the A-

Answer.

poittle there saith, *that he would not be negligent to put them alwayes in remembrance of those things though they knew them, and were establisht in the present time: yea I thinke it meet as long as I am in this Tabernacle, to stirre you up by putting you in remembrance: Peter did not write unto them that they might know those things habitually; for so they knew them before; but that they might know them actually, and might presently ad them: for that end he wrote.* The first knowledge is as sparkes raked up in ashes, the other as sparkes blowne up: the first is as the sap in the roote; the latter like the sap that fills the branches with leaves and fruit: the first is a generall knowledge gotten by contemplation; the last is a practicall and active knowledge, a knowledge to practise. The Scripture exhorts to do things that intend this knowledge: *Dent 4. 1. and Dent. 6. the Is-aelites were exhorted to heare and know the statutes of the Lord, that they might doe them; to speak of Gods word and workes, which ad's their knowledge, puts them in remembrance of Gods mercies, and stirres up their mindes. Iosb. 1. 8. he is commanded to reade the Law. and to meditate in it day and night: he must reade it not to know it, for at that time, there was little written; but he was to reade it, that he might doe it.*

Object.

But if we doe this so much, it will hinder and interrupt our busineses, so that we shall faile of our other enterprises.

Answer.

To this I answer; that this will not hinder them, but they shall be done the better, as oyl-
ing

ing of the wheelles makes them goe the better. *Psal. 1. 2.* he is said to be *blessed, that doth meditate in the Law of God day and night.* Your knowledge being brought to action helpes you much; often hearing of the word, which puts you in remembrance, addes to your life, though it hinders you in other things. Those who have not the word to heare, live not under preaching Ministers, who will not bee at the cost to get them, or live where they are not, are much to blame, and live not this life. *Simon Magnus sinned, in thinking that the holy Ghost might be bought with money;* doe not they also sinne, who doe lesse than hee? that will not give money for to have the Gospell brought unto them? There is the like fault, when as men may have the word, and come not to it. If they come to it, though it addeth not to their knowledge yet it helpeth their acting and life. Those who neglect the constant reading of the Word, who are not constant in private prayer, those who neglect the speaking and talking of good things, they neglect this life. That Arabian proverb, Shut up the five windowes, that the house may bee full of light, will be of good use here: that is, the five senses being shut up, the fuller of light shall we be: the not stopping up of them, makes men ignorant, cares and busineses possessing mens mindes, there is no room left for better things. Let your minds be still plodding on that which may further you in grace and truth. *It is ignorance that makes men strangers from the life of God,*

Act. 8. 18. to 25.

Heb. 3. 7. 8.

Epheſ. 4. 18. and this is not an ignorance that proceedeth from want of knowledge, but from the badneſſe of your hearts; Hard hearts make men ignorant: why doe men heare, and yet are ignorant, but *becauſe their harts are hardned?* they regard not the word, and ſo they grow not in knowledge.

2

The ſecond meanes to get this life, is to bee much in doing: be much in doing, in acting the duties of new obedience; the more ye are occupied, the more ye live; elſe deadneſſe will poſſeſſe you: bee therefore ſtill praying and meditating, theſe will revive you: theſe are the coales that keepe the heart warme; this life like water is apt to grow cold, unleſſe it be acted and ſtirred up.

*Obiect. 2.**Answer.*

But I muſt be full of life ere I can do actions.

I answer, that one begets the other; action begets life, and life begets action; as health produceth exerciſes, and exerciſe procureth health.

*Obiect. 3.**Answer.*

But I am indiſpoſed, and unfit for ſuch actions.

I answer, that if ye are indiſpoſed, the more need you have to bee doing, elſe you are more unexcusable; the way to get heat, is to bee acting: as motion doth bring life to a benumbed member, ſo doth it to the ſoule: be awaked, be ſtirring, this will revive you againe: *Chriſtians hearts are awaked when as they themſelves ſleepe*; if they ſtirre them up, there will bee more life in them, *Rom. 2. 13.* when Chriſtians begin to languish, their medicine is to riſe up and be doing;

Can. 5. 2.

whence

whence Saint *Paul* admonisheth the *Galatians*, *Gal. 5. 16. To walke in the Spirit*, those who have the Spirit stand not still as one that cannot stir, but they are still acting and walking: this acting helps this spirituall life; first, by enlarging and intending this life: Secondly, by preventing that which increaseth death: the more we walk in the wayes of life, the more wee prevent the way that leads to the Chambers of death: Bee doing therefore, if not one duty, yet another. In the steppings out of your callings, be doing; be reading and praying; conferring and talking of good things; the neglect of this is the cause why there are so many dwarfes in grace. Men content themselves with morning and evening duties, and it is well if they doe them: but doe you the actions of life more constantly and abundantly. It is the corruption of our nature that we are not doing: life is maintained by the actions of life, habits are maintained by actions that are sutable to them; Wee live in the commandments by well doing, as the creature doth by food: Good actions maintaine life, it receives strength from well doing: Set therefore your selves to pray, to doe holy duties, be still praying, doing more and more; the more yee doe, the more life increaseth.

The third meanes to get this life, is to get faith. Faith helps this life; it is a life of faith, and it makes us to live this life by three severall wayes.

First, it gives a reality to the priviledges of life,

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life, and makes you see they are priviledges indeed: therefore is it that ye act the duties of this life, because ye beleieve that God is such a God, that ye have such priviledges, that ye are heires of all things. If ye thinke that God is such a one as he is, in wisdom, power, and mercy; if ye intend, and minde the priviledges of this life, then will you live the life of grace: If ye doubt and question with Atheists, whether these things bee but dreames, then yee intend them not, and live not this life. He that beleieves saith, Let me have God sure: the other saith, Let me have that I touch and feele; but the imaginary things consisting in faith and hope, I care not for. The more yee beleieve these things, the more ye are occupied about them.

2

Secondly, faith drawes you on to action: and this life is but the acting of the duties of new obedience. Faith and perswasion further other things: as if one be perswaded that such a thing will hurt him, it produceth an action of the wil, abstinence: if a man be perswaded that he shall die without the Physitian, he sends for him. So in all other actions, perswasion is that which sets a man on worke. So in spirituall actions, if we are perswaded that such a sinne committed will not make our bodies sicke, but our soules, wee will not doe it; if wee are perswaded our soules shall fare the better if we do such a thing, this makes us to doe it: being perswaded wee shal have a recompence of reward, it produceth action, and the more action, the more life.

Thirdly,

Thirdly, faith doth it by sitting us for Christ, from whom our life comes: 1 *Ioh. 5. 12. He that hath the Sonne hath life.* First, the Sonne of God infuseth life into him; to whom he is conjoynded; the conjunction betwixt Christ and us is but relative: as between the King and the subject; when the subjects resolve to take such an one for their King, they are conjoynded to him; so when a woman resolves to take such a man for her husband, she is conjoynded to him. The action of taking Christ, is to take him as a Lord, to serve him as a Saviour, to have all comfort by him: he that hath the Sonne in the relative union, shall have him in the reall union: the Son will quicken you, as the soule doth the body. A Christian hath the life of the Sonne of God. *Gal. 2. 21. I live, yet not I, but Christ lives in me:* all that I doe, Christ doth it in me: all that the body doth, the soule doth it: the body lives not, but the soule lives in it. After that manner Christ lives in us: not a good thought or affection, nor any resolution or motion of the soule but comes from Christ: being united to Christ by faith, he lives in us. *Ioh 6. 43. He that eates my flesh, and drinkes my bloud shall live.* As flesh gives life to the body, so the Sonne gives it to the soule; To eat the flesh of Christ, is to prize him, to desire and long after him, which is after the spirit of bondage; to eat him, is to take him, to come to him, to have him for your God: In these two things stands the eating of Christ; First, in prizing him exceedingly, so as to part with

with any thing for him, and to take up his crosse with all losses : Secondly, in beleeving him to be yours, and you his : this eating and drinking of the body and bloud of Christ, expresth our relative union with him, and then followes our reall union : the Spirit immediately gives this : he that doth the first, shall have the second.

Object.

But how shall we doe to beleeve this ?

Answer.

I answer, ye see the old *Adam* communicated corruption to al his posterity, because they were borne of him ; so those who are borne of the new *Adam*, that is, those who take him and beleeve in him, have grace communicated to them by him : this new birth makes you *as capable of Christ, as the other doth of the first Adam* : why then shall not the second *Adam* communicate grace as well as the other doth corruption ? The Philosophers were all deceived in this point, from whence corruption should come ; but we know that it came from *Adam* ; and so *doth grace come from Christ*. To get this life, let us seek it in him, let us beleeve more, let us bee humbled more, repent more, and take Christ more : take him on any condition, prize him, set him at the highest rate, hold him fast. As in the actions of marriage, those who are to marry will not part upon any condition ; they take one another for richer, for poorer, for better for worse : after this manner must we take Christ, the more ye take Christ thus, the more ye have the Sonne, and so ye live more the life of grace. All grant that this life comes by the Spirit ; and there is no way to
get

1 Cor. 15. 45.
to 50.

Ioh. 1. 16. 17.

get the Spirit but by the Sonne. Yee must first eat ere ye can be nourished; yee must fix your eyes on his passion, as the wife doth fix her eies on her husband: yee must seeke this life from the Spirit ultimately, but ye must first have the Sonne, and then ye have life: He must have the Sonne that will have this life; he must be *ingrafted into Christ, as the branches are into the root*: get Christ, and then this life shall abound in you.

1oh. 15. 1. 2.
3. 4.

The fourth meanes to get and increase this life, is the communion of Saints. *The mouth of the righteous is a well-spring of life, Prov. 10. 20.* they put life into thole that have it not, and increase it in those in whom it is, *Ephes. 4. 24. Their speeches minister grace to the hearers; they edifie them*: hearing of the word of life, and talking of the fountaine of life, puts life into men. The life of the body doth not communicate it selfe to others; it is otherwise in the life of the soule; the life of it makes others to live more: as Iron sharpens Iron, so one holy man doth another. See it by the contrary. In evill men who are dead, there is an aptnesse to dead others, their words are as continuall droppings to put out this life; *their tongues are set on fire of Hell, James 3. 6.* The tongue of good men is a coale fetched from the Altar, they have fire within them. When two ly together, they keepe one another warme; there is action and redaction which ingender heat: so it is in the communion of Saints; it is a powerfull meanes to get and increase this life. The tongue, the example and communion of
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the righteous is full of life, it is powerfull to make men live. *Gal. 2. 14.* Paul speaking to Peter; saith, *Why compellest thou the Gentles to live after the manner of the Jews?* he used not outward compulsion, his example and life was a compulsion. The company which we keepe, compels us to doe as they doe: Evill company are the devils snares, they doe as brambles, keepe us in, and fetter us: the sutablenesse of evill companions drawes out our secret corruption: Hee that resolves to live this life, must resolve to withdraw himselfe from evill company, who are a strong temptation unto evill, and betake himselfe to the communion of Saints.

There is a difference betweene leading our selves into temptation, and being led into it: when you lead your selves into temptation, (as you doe when you rush into evill company, you are out of the pale of Gods protection: *If you touch pitch, you cannot but be defiled with it;* wherefore make your company good: this is an effectuall and powerfull meanes to beget this life in you. *Saul being among the Prophets, changed his spirit, and became a Prophet:* one that goeth fast, makes those that goe with him to mend their pace. *Acts 11. 23. 24.* it is said of Barnabas, *being a good man, and full of the holy Ghost, and of faith, that he added much people unto the Lord.* Which manner of speaking shewes, that the speeches of those who are full of faith, helpes to breed faith: that if men bee full of the Spirit, they quicken the Spirit. Evill company deads men: they are the trunkes

I Sam. 10. 10.
II. 12.

trunkes through which the devill speakes: and this deadning is done in an insensible manner, and then most of all where it is least perceived. Evill company poysons men: a man turning his opinion (which company can doe,) is most of all poysoned, when as he thinks that he hath least hurt.

The last meanes to get and increase this life, is that which is mentioned in the text; and that is, *the hearing of the voice of the Sonne of God*: this will beget and increase this life: that is, if when wee speake to your eares, hee speake to your hearts, then ye live. Ye have two teachers, the one is he that speaks to you, the other is Christ. *Heb. 8. 11. They shall no more teach one another, for they shall all be taught of God.* There are two shepherds, the one is he that feeds you, the other is *the great Shepherd of the sheepe*. There are two great voices, the one speaking outwardly to the eare, the other when as Christ speaks effectually to the heart.

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Heb. 13. 10.

When Christ speaks inwardly to the heart, then men live, and not before. This is such a speech as Christ spake to *Lazarus*, *Lazarus come forth*, and he came: his speaking puts life into us. Now what is this inward speaking of life to the heart? It is nothing else but to perswade fully, and every way to convince us, that it is best to take Christ, to set to an holy course, to lead a new life. There is a speaking that comes neare this life, and is not it: that is, when as men heare and understand the way, and apprehend

Ioh. 11. 43, 44

hend the things of God, but practise them not. Here is a proximity to this life, yet it is not this life. Let a man come so neare as that he thinks he acts it, yet he is dead if he act it not: when he acts it, then he is made a living man; and then he thinkes and beleeves, that the wayes of sinne are evill, and that they are evill to him. When God doth convince us that such a thing is evill, and that it is evill to us, then we live, and not before. A man having a businesse to doe, if all be done but one thing, the not doing of this one thing crosseth all the rest; but that being done, his businesse is brought to passe: so in this life of grace; if a man have many offers of grace which doe not fully perswade him, this is not enough, if Gods helpe bee absent: but when once he speaks, he doth fully convince and perswade us, and makes us to continue. As Satan having leave from God, never gives over vexing man; so the Spirit of God doth never cease to keepe us in good things; and where there is this life, there the Spirit dwels.

Quest.

But after what manner is this effectuall perswasion wrought?

Answer.

Matth. II. 15.

I answer, when as God gives an eare, and speakes a voice for it to heare: *Hee that hath an eare to heare; saith Christ, let him heare.* We then heare, when as there is a listning and yeelding disposition wrought within us: When as wee preach, there are many that have hard hearts, and nothing for to soften them; therefore the word falls from them as raine from a stone: but

if

if there be a man that God will chuse, he fits his heart, and so he is perswaded. This is called *the opening of the understanding*, Luke 24. 45. *He opened their understanding, that they might understand the Scriptures.* When we speake to men, we sow as it were upon fallow ground which will bear no corne unlesse God plow it. Those that saw the *miracles of the loaves*, esteemed them *not*, because their hearts were hardened. Ephes. 4. 18. *They are alienated from the life of God, thorow the ignorance that is in them, because of the blindness of their hearts*, that is, they are not sensible of sin, and death, the word or the threatnings : when God takes away this hardnesse, they are fit to harken; then comes light, the beginning of life, which is the informing of the understanding, to judge righteous judgement. Those who have the life of Christ, if he speakes, it quickens them. It is the inward voice that quickens : seeke therefore to God earnestly, that Christ would speake to your hearts : ye heare and are not quickened, because he speakes not. And thus much for this second point : *that all in Christ are in a state of life.*

Iohn 6. 26.

We come now to the third point, that may be noted out of these words, and it is this :

That the voice of the Son of God, is the onely means to translate men from death to life. Men before they heare the voice of the Sonne of God are dead; Christ by his voice makes them living men. This voice is the onely meanes to give life : there is no voice but this that is able for to doe it : that is the scope of this Text.

Doct. 3.

This proposition may be resolved into two parts. First, nothing else is able to translate men from death to life. Secondly, this is able for to doe it. As it is said of faith, that it justifies, and nothing else but it can justifie: so may it bee said of this voice, that nothing else can translate men from death to life, and this can doe it. To translate from death to life, is nothing else but effectually to perswade and change the heart: now nothing else can thus perswade and alter the heart, but this voice of the Sonne of God. God himselfe frames the heart; it is as a curious framed locke; none can picke it, but hee that knowes the turning of it. God onely fits the perswasions to the turnings: mens perswasions are as one that will unlocke a locke with a wrong key. *God onely can perswade Ipheth to dwell in the tents of Shem;* Ministers cannot doe it. *Esay 57. 19. I, saith God, create the fruit of the lips;* that is, I make them to bring comfort. *I create the fruit of the lips for peace by my power.* That this is so you may see by divers reasons.

Gen 9. 27.

Reasons of the point.

I

First, that it is so, see it by this; we speaking to the quickest, often times they beleeve not, but then others doe: the same sometimes beleeve, sometimes not. If man were the sole cause, the word would have the same effect at all times.

2

Secondly, this is life, and God onely gives life: it is as the breathing of life into a clod of earth. It requires an almighty power to worke this

this in those that beleeve. *Ephes. 1.19, 20. The same power that raised up Christ from the dead, raised us up: it is an almighty action to give his life.*

Thirdly, if it were not proper to Christ and his voice to translate men from death to life, he should lose his chiefest sovereignty: *he quickens whom he will: he hath compassion on whom hee will have compassion.* If men could translate men from death to life, then it would not be proper to God to doe it.

Lastly, as nothing else can do it, so the voice of the Sonne of God is able for to doe it. At the first creation all was made by the voice of God; he saith, *Let there be light, and there was light*: let him say to any man, follow me, and he doth it. *Mat. 9.9.* he saith to the Publican at the receipt of Custome. *Follow me, and he left all, and rose up and followed him.* Christ speaking to his eare and heart, made him to follow him: his speech was like the speech of *Elias* to *Elisha*, *he followed him, and could not chuse* but doe it; Christ speaking, we cannot but follow him.

But what is this voice of the Sonne of God that translateth men from death to life?

I answer, it is nothing else but an inward worke of the Spirit, by which hee perswades men effectually to turn from darknesse to light, and from the power of Sathan to God. It must be understood of the effectuall working of the Spirit, because who ever doth heare, it lives: this voice reneweth and changeth men, translating them from death to life. Now this effect-

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John 5.21.
Rom.9.15.

Gen.1.3.

1 King.19.19
20.

Quest.

Answer.

all speaking consists in two things. First, in propounding the object, the truth to the heart. Secondly, in the perswasion of the truth.

First, the Gospell must bee laid open to the hearts, all things necessary to salvation must bee manifested to it: then there must be light in the heart to apprehend those reasons which are propounded. The Scripture propounds things by authority: and when as things are thus expounded, the holy Ghost doth kindle light, to apprehend them, which another doth not. Mark how *Moses* beginning his booke, saith, *that in the beginning it was thus, and thus God did*; hee doth not perswade them by arguments to beleieve it: so *Iohn* beginnes his Gospell without perswasions, *In the beginning was the word, &c.* so the Apostles commission was, *Goe and preach that Christ is come; he that beleeves shall bee saved; he that beleeves not, shall be damned*: The word of it selfe is sufficient authority: when the Gospell it selfe is thus propounded, then the holy Ghost kindles light in men. And when as the Gospell is propounded, and light kindled, then this life is wrought. Now there are three degrees of working this life by the Spirit.

First, there is a stirring up of men to attend to the voice of Christ: many there are that heare, yet attend not. *Act. 16. 14. The holy Ghost opened the heart of Lydia, to attend unto Pauls preaching.* We sow on fallow ground till the Spirit opens the heart to attend to the things that are spoken.

Gen. 1. 1.

Iohn 1. 1.

Marke 16. 15.
16.

The second work of the Spirit is to convince and periwade effectually and fully. *John 16. 8. The Spirit shall convince the world of sinne*: that is, it shall convince and periwade thorowly: none can doe this but the Spirit. It doth also farther periwade men, that it is good for them to bee convinced, and this is when the knowledge is full; when as all the corners of the heart are answered, and the minde resolved to practise: Hypocrites and civill men are periwaded, yet not fully; therefore they never practise; if one objection of the heart be unanswered, ye never come to practise.

The last worke of the Spirit is to keepe this voice on the heart, that it vanish not. *James 1. 21. The ingrafted word is that which is made able to save your soules*, and none else. Men may attend for a flash, but the Spirit must ingraft the Word into the heart; which as a sprigge ingrafted, growes bigger and bigger, and hath fruit from the sap: other men having truths not fastened on them, they grow weaker and weaker.

To understand fully what this voyce of the Sonne of God is; ye must know that there is a double voyce. First, an outward voyce of the word which all heare. Secondly, an inward voyce of the Spirit. This I collect out of *Esay 6. 9. Goe to that people and tell them, heare ye indeed, but not understand; see ye indeed, but not perceive*; that is, they shall have an outward hearing, an outward knowledge, but not an inward. There is a common knowledge which all those

have, who live in the Church : and there is a knowledge that is onely proper to the Saints, which saves them. The difference twixt these two knowledges, that of hypocrites, and of them in the sixth of *Hebrewes* ; twixt common knowledge, and effectuall knowledge that is wrought in the hearts of the elect, are these.

I First, common knowledge is confused and generall ; this is distinct, inward and particular: that is, the voyce of the Son of God, speaking in the Ministry to all, may breed a knowledge of truths in men ; yet they apply them not to their hearts, and the turnings of them ; *Heb. 4. 11. The Word is sharper than a two edged sword, discerning the thoughts and intentions of the heart piercing even to the dividing asunder the soule and spirit, and of joynts and marrow* : that is, that Word of God that is lively indeed; that voice of God that is effectuall to salvation, it is sharpe, it strikes not in generall, but enters the inward parts. A staffe cannot enter the flesh, it may bruise it ; but the voyce of Christ enters like a two edged sword, discerning twixt morrall vertues, and supernaturall things wrought by the Spirit ; it distinguisheth exactly twixt the rectitude and obliquity of mens hearts : this is proper onely to the saving knowledge of the Word. As *nothing is hid from God, but it is naked to his sight* ; so it is to his word : See if the world be distinct to you, else you know nothing. A man never knowes any thing, till he knowes the elements, parts and grounds of it ; the voice of the Sonne
of

of God onely makes you know things thus particularly. So in other things yee know not till you know particulars. *Aristotle* saith, a man is not a Physitian, that knowes things in generall, in the grosse, but he that knowes them in particular. This is not to be a Physitian, to know that such dry meats are good for a moist stomacke, unlesse he also know dry meates and the symptomes of a moist stomacke: so it is in the knowledge of the Word. To know what regeneration is, is not enough, except ye know the parts, the kindes and signes of it. To know that *none are translated from death to life, that love not the brethren*, is not enough, except ye know the brethren and love them. To know, that *he that is in Christ hath crucified the flesh, with the affections and lusts thereof*, is nothing, except ye know that ye your selves have crucified it. This particular knowledge is that which makes manifest to a man the secrets of his owne heart, *1 Cor. 14. 25.* that is, the voice of the Son of God discerneth the secrets of the heart, to know things particularly that are in it. *The sheepe distinguish the voice of the Shepherd, from the voice of a stranger*: when men come to heare, they heare the voice and distinguish not the sound, because they want this particular knowledge.

Secondly, this hearing of the voice of the Sonne of God, works a quick sense in the hearts of those that heare it, which the outward voice doth not: and this followes the former. Let knowledge be particular, it workes quick sense.

1 Ioh. 3. 14.

Gal. 5. 24.

Ioh. 10.

Gen. 3.

Heb. 4. 11. the word is called *lively in operation*: now life consists in quickness, and motion; the voice of Christ speaking effectually breeds quickness. *Sola individua agunt & sentiunt*, A knife in generall cuts nothing, the particular knife cuts. To know in generall you are sinners, have corrupt natures, offend in many things, workes nothing; it is the reflection on your particular sinnes that workes, this makes men tremble. *Act. 2. 36. 37.* Peter having told the Iewes that they had crucified Christ, that pricked them at the heart. As it is of sinnes, so is it of comforts; particular comforts onely worke. If one can say, I am thus and thus, then comfort follows: so particular threatnings make men sensible. When God said to Adam, *Hast thou not eaten of the tree whereof I said thou shouldst not eat?* this made him feare. The word doth breed a quick sense: they who have not this true voice sounding to them, (*Esay 6. 9.*) *In hearing they doe not heare, and seeing they doe not see; their hearts are fat, their eares beavie, and their eyes shut.* *Rom. 11. 8.* God hath given them the spirit of slumber; that is, when as men heare his voice in a common manner, they are as a man in a slumber: it stirres them not: their hearts are fat; that is, they are senselesse: for fat is without sense. The property of them that heare in an ineffectuall manner is this; they have a spirit of slumber, they are as one hearing a tale, when as his minde is otherwhere. If the things propounded were naturall, they would heare them well enough; but they are spirituall,

there-

therefore they are dull of hearing.

Thirdly, which followeth the second ; those that hear the voice of the Son of God, have experimental knowledge, the other is but speculative. 1 Cor. 2.6.9. *We preach wisdom to those that are perfect : such wisdom, as eye hath not seene, eare hath not heard, neither hath it entred into the heart of man ; but God revealeth it to us by his Spirit :* that is, the chiefest in knowledge have not seene with their eyes, or heard with their eares ; but those that heare the voice of the Sonne of God, have an experimental knowledge which others have not. This experimental and saving knowledge hath triall. 1 Iohn 2.13. *I write unto you fathers, because you have knowne him that was from the beginning :* expound this by the 33. of Ezekiel 33. *when this commeth to passe, then shall ye know that a Prophet hath beene amongst you :* that is, when I shall doe this, they shall know experimentally, that there was a Prophet among them. 1 Ioh. 5.19. *We know that we are of God ;* that is, we know it experimentally ; they can say of this, as it is said in 1 Ioh. 1.1. *That which we have heard that which we have seene with our eyes, that which we have looked upon and our hands have handled of the words of life, declare we unto you.* David takes it as peculiar to himselfe, Psal. 9.10. *They that know thy name will trust in thee, for thou Lord hast not forsaken them that seeke thee :* that is, they that experimentally know thee will trust in thee : for thou never failest them that trust in thee : they know it by experience. 1 Pet. 2.3. *Desire the sincere milke of the word, that*
you

you may grow thereby: if ye have tasted that the Lord is gracious. Wee finde in the Saints a longing after God: they desire him, which others doe not: thus did *David*: Moreover, they have assurance of salvation, which others have not; and this assurance comes from sense: *optima demonstratio est a sensibus*; the best demonstration is from sense; as he that feeles the fire hot knows it best; tasting breeds longing; assurance from experience breeds certainty.

4

Fourthly, effectuall knowledge that is bred by the voice of the Sonne of God, makes men approve and justifie the wayes of God, makes them to relish them: this followes the other; when men have tried them they approve them. *Iohn 6.63. The Spirit quickens, the flesh profiteth nothing; the words then that I speake, they are spirit and life.* Christ having spoken, that his body was meat indeed, many were offended at it: then he said, *The Spirit doth quicken*, that is, yee accept not my words, because ye have not the Spirit, ye have but flesh, that is, a common knowledge; my words are spirituall, and you are carnall, therefore they doe not relish you. These words are otherwise interpreted by some: that is, these materials profit nothing without the Spirit; but the other is undoubtedly the meaning, for so it is through the Scripture: the Spirit profits, that is, saving knowledge wrought by the Spirit: men not having it, doe not approve it. It cannot bee otherwise; where the voice of Christ doth sound effectually, there they justifie

hie this: *Wisedome is justified of her children, Luke 7. 35. Rom. 10. 15. How beautifull are the feet of them that preach the Gospel of peace?* that is, they see much beauty in the wayes of God, that they are beautifull to them, they are vile to others. The Scripture often toucheth this, that when as there is but a common knowledge, men relish not the word, *Rom. 8. they taste not the word: the spirituall part of the word crossing them, is bitter to them. 2 Cor. 2. 15. The word is compared to a sweet savour; to many it is not so, to some it is the savour of death to death: it is a savour diffused through the house, many there are who abhor it, and being guilty of death, it leads them to death: In others it is the savour of life, that is, they smell a sweetnesse in it, it brings them to life, to heaven; the word being powerfully taught, there comes a savour: some smell sweetnesse in it, others doe not so. Luke 2. 35. When Christ shall come, the hearts of many shall be opened to approve or disapprove him: therefore it is said to bee set for the fall and rising of many:* So when he came, some said he was a good man, others that he was a devil: some said that the Apostles were good, some that they were bad. See how ye approve the word in its telfe, and as it is expresse in mens lives.

Fiftly, if it bee a right knowledge, it breeds holy affections; the other doth not: this followes the other. If men justifie the Word, then they affect it. Its a generall rule, that all full perswasions draw on affections: let it be but a perswasion in habit, it stirres as the habit is.

1 Thes.

Iohn 7. 12.

1 Cor. 4. and
2 Cor. 6.

1 *Thef. 1. 6. My word was to you not in word but in power, because it did worke in you joy in the holy Ghost. Jer. 23. 29. God comparing the word of true and false Prophets together, saith thus, My word is as fire and as the hammer that breaketh the stone: it is the powerfull word, if it stirres your affections. Luke the last. Christ speaking to the Disciples that went with him to Emmaus, their hearts burned within them: they were full of holy affections. Consider if ye have these holy affections. Holy affections in the Scripture are ascribed to this knowledge, every where, where men heare, or know aright: Psal. 112. 1. Blessed is the man that feareth the Lord, that delighteth greatly in his Commandements. Psal. 1. 2. Blessed are they that delight in the Law of the Lord: See whether there be holy affections wrought in you by the word. Felix did tremble at the Word: so the second ground received the word with joy, but not with holy joy.*

*A& 26.
Matth. 13.*

*Obiect.
Answ.*

But how shall we distinguish them?

I answer, that if your joy be holy joy, afflictions wil not put it out: if your joy be carnal joy, persecution puts it out: but joy in the holy Ghost is not extinguished by the contrary.

6

Sixtly, that knowledge which is lively brings forth action; it is powerfull in mens actions, it is active and mighty in operation, *Heb. 4.* It workes in mens hearts, and lives mightily, to overcome all contraries. *Esay 6. 10. Make the heart of this people fat, make their eares heavie, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their hearts, and convert,*

convert, and be healed: that is, Let them have such a common knowledge as civill men and hypocrites have, and no more; lest seeing aright, they understand with their hearts and bee converted, and they be healed. Seeing with their eies, is meant seeing with this knowledge, which if they see with, their hearts will be wrought on: their hearts being wrought on, they are converted, and then they are healed. This follows on the other. Let the affections be stirred, and actions will forthwith follow, because they are the immediate principles of action; what one affects he doth; these are tyed all on one string: flashy affections, flashy actions. *Iohn 6.45*. Christ speakes thus of this knowledge; *They shall all be taught of God; every man therefore that hath heard and learned of the Father, cometh to me*: that is, every one that heareth this true voice of the Sonne of God, comes to me, that is, they breed actions whereby they come to me. See if your knowledge be operative. *Iam. 1.22*. the Apostle distinguishing of hearers, saith thus, *Be not hearers onely, but doers too*; if ye finde not this operative working change, Christ hath not spoken to you.

But even the Saints have many defects in their actions, therefore actions follow not hearing and knowledge.

To this I answer, that as their actions are weake and faint, so their knowledge is weake. *Heb. 12.5*. *They often forget, and must be put in mind.* *2 Pet. 1. 13*. *They must be stirred up by putting them*
in

Object.

Answer.

in remembrance of those things which they have forgotten. Secondly, this time is from some doubt, from some shaking within: when as you see a defect in actions, or affections, it is because you want this convincing knowledge. The way to stirre up affection and action, is the Word, which increaseth this operative knowledge.

Vse 1.

If then it be so, that the voice of the Sonne of God is the onely meanes to translate men from death to life, let us examine our selves whether we have heard the voice of the Sonne of God, or no? If we have not, then let us know our cases, and be humbled: they that have not heard it are dead. Consider, it is your distinct knowledge, not a knowledge in grosse or generall, that inlivens you. Know yee the passages and working of regeneration and repentance? finde yee the Word as fire, and as a hammer? the Word is such in its owne nature, and will be found so of them that receive it aright. Have ye an experimentall knowledge? approve ye Gods image, his wayes in the Word, or in the lives of the Saints? doe ye justifie wisdom? are your hearts opened at the hearing of the Word? doe ye like i? At Christs comming many hearts were opened because then his word came, and it opened many mens harts, shewed them what they were. How doe ye affect the Word, and Image of God in the lives of the Saints? how doe ye relish holy affections in them? blessednesse goeth alwayes with them. Affections are alwayes a signe of this life: have yee received
the

the Word with them? have yee sorrowed for your sinnes? doe you delight in God? This will beget holy affections which will last; afflictions will not put them out; holy joy is not damped with afflictions, carnall joy is. What are your lives and actions? If ye seeing others holy, cannot doe as they doe, this voice hath not spoken to you. All who heare Christs voice will come and be doing. *James 1.22.* If doing bee joyned with hearing, if ye are doers as well as hearers, this voice hath spoken to you; if your practice be not joyned, ye are deceived. If ye finde upon examination that yee have not heard this voice of the Sonne of God, remember that Christs *sheepe heare his voice*; yee may therefore feare ye be lost sheepe if ye heare it not. He that hath an eare heares the Gospel; *If it be hidden, it is hidlen to those that perishe*; where men live in ignorance, and heare not, God regards it not so much: That is not the time of tryall. So where they have the Word as wheat covered with chaffe, it tryeth not; but when the Word cometh with authority, and not as the scribes; when Christs voice sounds in the Word, see how ye are affected: if then ye heare not, ye are dead. *Can. 2.* Christs comming is compared to a *Spring time*, wherein the flowers appeare on the earth, and the birds begin to sing, and the trees put out their greene fruit: that is, when Christ makes himselfe knowne, it is Spring time: do you spring when the Word comes, when the messages of salvation are made knowne unto you? If not, yee are

John 10.3.4.

2 Cor. 4.3.4.

Act. 17.30.

dead. Our end in speaking this, is not to trouble you, but to bring you to salvation. I will therefore shew you what keepes men off from hearing Christs voice, that knowing the impediments, ye may remove them. Now the impediments are seven.

I

The first is selfe-wisedome; this is a great impediment from hearing the voice of the Son of God: self-conceitednesse hinders men much, because it breeds a despising of the wayes of God. *1 Cor. 2. 14. The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse with him: therefore, 1 Cor. 3. 18. If any man seeme to be wise in the world, let him become a fool that hee may be wise: that is, let him lay aside that wisdom which begetteth pride in his heart. Michals disposition is in every one of us more or lesse, she despised David: so men chalke out a way to themselves, in which they will goe, they will seeke their owne wayes, and will not be subject to the Law of God. Rom. 8. 7. The carnall minde is enmity with God, for it is not subiect to the Law of God, neyther indeed can it be. 2 Cor. 10. 5. the Apostle speaking of imaginations, saith, that men with them build up themselves against God, and will not alter their courses. The greatest opposition is not in mens mindes: take a man that hath a true opinion, it is easie to remove his lusts; but false judgements are as bulwarkes against Gods wisdom. Men will doe thus and thus, because they thinke their state good. The Scribes and Pharisees come not to Christ, Luke 15. 1. but*

but Publicans and sinners came: so it is with men now, doe wee lay open their sinnes unto them, yet they will not be perswaded: men will be righteous of themselves, and will not be perswaded that Christ must *be made unto them righteousness, and redemption, and wisdom.* This opinion of our selves is a great impediment, this contemnes the way of God, and fashions out our owne wayes; this contenting of our selves with our present estate, makes us to erre: therefore Ps. 119. 21. *Cursed are the proud that are alwaies erring from thy law:* Self conceit makes men erre.

1 Cor. 1. 30.

The second impediment is custome: men have beene used to such wayes, and will not alter them. *Iohn 4. 12.* the woman of Samaria was much held off with this argument. Christ coming to teach her the doctrine of salvation, *Art thou greater,* said she, *than our father Iacob, that gave us this Well?* This opinion that our fathers have gone this way, and it is transmitted to us, hinders men much; men cannot indure newnesse. Lot is taxed for this by the Sodomites, *Gen. 19. 9.* *This fellow came in to sojourn here, and will be now be a judge?* So *Acts 17.* Paul preaching at Athens, the Athenians asked, *What new doctrine is it that thou preacheest?* Men being accustomed to a way, it winnes their opinion: men having once judged, are loath to judge againe: custome winnes their affection. Change is troublesome: men having gone long in a course, they will stil plod on in the same tract. Custome of our fathers, or country, or place where we are,

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our owne custome makes us loath to forsake it. Thirdly, similitude is a great hindrance. *Exod. 7. 22. Pharaohs heart was hardened, because the Magicians did the same miracles that Moses and Aaron did;* So similitude hinders men from embracing the wayes of Christ, and God. Men seeing Papists austeritie like our mortification, their suffering like true martyrdom, they are perswaded of their wayes, as we are of ours; so for civility, when as men see it so like religion, as a sparke is like the fire, they embrace it: All deceit is from similitude, false wares having the same dye that true have, deceive the buyers: so falling starres are like other starres. When we see other men that professe religion to be false hearted, wee thinke all are so: wherefore *Phil. 1. 10. the Apostle prayes, that they might abound in all knowledge, and judgement, to discern of things that differ:* This proximity makes us deceived.

4

Fourthly, false experiments hinder us much; some experiments of the workes of God, that should draw us nearer to him, if we make false use of them, separate us farther from him; As if God afflict and restore againe, or keepe us from affliction, our hearts are hardened. *Exod. 8. 15. When as the Frogs were removed, Pharaoh his heart was hardened:* rest made him harden his heart: so many times it makes men sleight the word, afflictions which God layes on them. We may see this in Souldiers and Mariners; none more ready to contemne dangers than they,

they, because they have often escaped; they delude the workes of God that should draw them to salvation. Roots will make the weeds grow againe, not being taken heed of. *The long suffering of God should draw us to repentance*, but it doth not so. 2 Pet. 3. 3. *In the last time shall come mockers, walking after their owne lusts, and saying, Where is the promise of his coming? for all things continue as they were from the beginning of the creation: & that is; men shall feelee nothing; apprehend nothing that God doth; judgements being beleaved, they second the Word; being eluded, they hinder us and it.*

The first impediment is ignorance; men know not the wayes of God, therefore they doe not imbrace them. Iohn 4. 10. *If thou hadst knowne the gift of God, and who it is that speaketh to thee, thou wouldest have asked of him.* There is enough in religion to make men love it, if they knew it: there is vertue in it, there is beauty and profit in it. Esay 57. *There is a peace in it; all the wayes of it are wayes of pleasantnesse: there is honour in it; old age is honourable with righteousnessse.* But mens hearts are full of darknesse; they see not, neither doe they understand it. 2 Pet. 2. 12. *They speake evil of the things they know not: It is true, they know the things, to purpose, they know them not experimentally and really, and that deceives them.* 1 Cor. 8. 2. *If any man thinke hee knoweth any thing, he knoweth nothing yet as he ought to know.* One may know all things, and yet know nothing as he should: Ignorance deceives many,

Rom. 2. 4. 5.

Pro. 3. 17.
Pro. 16. 31.

Num. 13. 55.

1 Cor. 1. 21.

2 Cor. 4. 3. 4.

6

it make them to measure religion by a false rule, and common opinion. *Act. 24. 14.* it is called *heresie*; when yee judge of it by externall shewes, all baseness is outwardly in religion, it is as like a costly thing covered with straw; Christ was hid under a *Carpenters sonne*; preaching under the name of *foolishnesse*: so our Ignorance in attributing things to false causes, keepes us off. *If the Gospel bee hid, it is hidden to those that perish*; there is a double ignorance, privative, and positive; that is it by which *the God of this world blindes men*, breeding a false perswasion of good, and a good perswasion of evill.

The sixth impediment is Inconsideration: men doe not consider the things they might know: if men would deduce one thing from another, and doe that they know, they might be brought to God. *Deut. 29. 2. 3.* *Tee have seene, saith Moyses, all that the Lord did before your eyes, in the land of Egypt, upon Pharaoh and his servants: ye have seene those great signes and miracles which hee did, yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heire untill this day: that is, yee have not profited, because yee have not considered.* We thinke, if that we had lived then, we had beleaved, yet we see how few of them did beleave: wee beleeeve the Scriptures, yet what in consequence is there in mens lives because we doe not consider things. Consideration helpes to perfect mens actions; it is as a circular line; one part helpes the other. If we looke backe and examine our actions, it helpes,

helpes; want of it hinders. What is repentance, but consideration? *Ier. 8. 6. No man repented him of his wickednesse, saying; What have I done?* want of this keeps men from salvation. *2 Chro. 6. 37. If they bethinke themselves in the land whither they are carried away, and turne and pray unto mee, in their captivitie, saying, We have sinned, wee have done amisse, and dealt wickedly, then I will heare. So Ier. 8. 6. God hearkned whosoever would say, What have I done?* men goe on and consider not. *Hosea 4. 11. Whoredome and new wine, steale away their hearts;* that is, it makes them not to consider. *Marke 6. 52. They considered not the loaves,* therefore their hearts were hardened: they were fearfull in the ship, because they considered not the miracle of the loaves.

The seventh impediment, is a certaine stiffnessse and obfirmation of minde, whereby a man is settled to continue in such a course that is pleasant to him, and all that crosse him in it are enemies to him. *Rom. 8. the flesh is not subject to the Spirit,* it crosseth it: one reckons not a man his enemy, unless he crosse him. It must be so; every creature as long as it hath a being, opposeth that which is contrary to it: so every man that delights himselfe in such or such a lust, will not be circumcised, cleansed and washed from it, *he will not have Christ reigne over him*: hee will have his elbow room. Those men that are not translated from death to life, they count the wayes of God either vanity or folly, and wil not submit unto them, nor yet heare Christs voice.

7

Luke 19. 14.

The meanes
how to heare
profitably.

Now the meanes, the helps, and wayes to break through the impediments, and to receive the Word with profit, are these.

First, to hear profitably, that the voice of the Sonne of God be not a common voice, but peculiar, take that rule which is set downe, *Luke 8.18. Take heed how ye hear.* Christ gave that admonition to his hearers, and I give it to you: look to your selves, take heed how ye come to heare the Word; doe it diligently: the reason of this is added in the same verse; *for unto him that hath shall be given, and from him that hath not, shall be taken away even that which he seemed to have.* That is, if ye heare, and get a little knowledge, ye shall have more: he that yeeldeth some fruits, shall bring forth more: hee that doth some things, shall doe more, God will blesse you. *But from him that hath not, shall be taken even that which hee seemed to have:* that is, your hearts shall be hardened, and that common knowledge which you have shall be taken away. *John 15.2. Every branch that beareth not fruit God cuts downe.* God lookes into a congregation to see who doth make conscience of hearing; those that doe, he purgeth; but those that profit not, hee curseth: he takes not away their lives, but their graces, makes them wither in the inward man, and so he comes to death. *Luke 19. He that had ten Talents,* he that had most, *had more given him:* To practice a little is the way to get more. *The Talent is taken from him, who did not use it, and given to him that had most Talents.* There are two rewards for

Matth. 25.

for him that useth the talent well. First, he shall have more. Secondly, he shall be ruler over tenne Cities; he shall have comfort here and hereafter: he shall have more comfort & grace. See how he dealt with Nathaniel. *John 1. 50. Because he confessed Christ to be the Sonne of God, and beleaved, because Christ saw him under the Fig-tree, which was but a small thing; Christ tels him that he shall see greater things than these. Iohn 7. 17. If any man will doe his will he shall know of the doctrine whether it be of God:* that is, if yee practise according to your knowledge, you shall know more, it shall bee confirmed to you. Let men know and not practise, then *Rom. 1. 21. 22. Because when they knew God, they glorified him not as God, neither are thankfull, therefore God gives them up to uncleannesse, thorow the lusts of their owne hearts, to dishonour their owne bodies betweene themselves, and to worship idols; as he dealt with the Gentiles. So in the 2 Thess. 2. 9. Because they received not the love of the truth; because they heard much, and did not imbrace it, God gave them up to strong delusions to beleve lyes.* See it by experience: when as men play with their knowledge, God gives them up to heresies. *The Spirit of God will not strive long with them.* God hath commanded us, *not to cast pearles before swine;* and will he himselfe doe it? Consider what ye doe in every doctrine of salvation that is preached to you; ye either relish it, or not; ye obey it, or disobey it; ye taste it, or distellish it: If yee taste it not, *it is a savour of death unto death;* that is, it brings death, and leads to hell:

Gen. 6. 3.

Matth. 7. 6.

2 Cor. 2. 16.

If ye favour it aright, it brings to heaven. There is no true doctrine, but the not obeying of it bringeth something to your damnation. When the favour of Christs knowledge is made manifest, not receiving it, ye reject it, and it brings a curse. *Heb. 6. 7. 8. The earth which drinketh in the raine which cometh oft upon it, and brings forth herbes meet for him by whom it is dressed, receiveth a blessing of God; but that which bringeth forth briars and thorns is rejected, and is nigh unto cursing, whose end is to be burned:* that is, the word is as raine, it makes herbes and weeds to grow: if herbes grow, God doth prosper it more; if it falls upon rockes, it withers more and more; God doth curse it. It is not in the knowledge of divinity as in other sciences: in them ye may neglect a yeare or two, and get it againe; but it is not so in this; ye will not be able to returne againe, ye are neare a curse, ye cannot redeeme it. See what followes in the neglecting of the Word. *In the 2 Chron. 36. 15. 16 God sent his messengers, rising up early &c. because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his Word, and misused his Prophets, untill the wrath of the Lord rose up against his people, till there was no remedie.* Grace may stand with infirmities before they are revealed, but being revealed the light discerneth them. If men refuse God indares it not. *Acts 17. 30. The times of that ignorance God regarded not, but now take heed, the Gospel being revealed, God will beare no longer.* Before Iohn

Math. 3. 10.

Baptist came, the Axe was not laid to the root of the tree; but as soone as he came, it was; because then the Gospell was made knowne; he revealed the truth. When the truth is once revealed, if men doe not then receive it, God indures it not. *Heb. 3. 13. To day if ye will heare my voice, harden not your hearts.* God will not stay longer than *this day*. There is a day, (when it is wee cannot prescribe) after which God will not offer grace: but commonly wee see that men being of the age of discretion, and having the way shewed, if they neglect it then, they commonly perish. God hath a secret time. The Iewes had their day; but because *they accounted themselves unworthy of everlasting life*, Paul did turne from them to the Gentiles, *Act. 13. 46.* Saul had his day, he had common gifts and profited not, therefore God forsooke him. So *Israel* had their day, but when they neglected it, God bids *Jeremiah not to pray for them*. Consider what you have heard of the Sacrament, that ye may not absent your selves from it, in the places wherein you are, without waighty affaires, which will excuse you before God: so for the Sabbath; you know it should bee kept, because it is holy; and if it bee holy, I would ask you this question, whether it bee holy in whole; or in part? If all of it be holy, it is not arbitrary, it must be sequestred from common uses. The vessels of the Sanctuary are said to be holy, because they were not used but about holy things: so the Temple is holy, because it is a place set apart for Gods service:

vice:

Ephes. 5. 16.

vice: so time is holy, when it is bestowed on holy things, holy thoughts, holy duties; consider that it is holy, and that every part thereof is holy; and then deny if you can that it is not to be sanctified. Some men spend their time which they should redeeme, in idlenesse and gaming, most in drunkenesse and disorder, and not as they should. Ye have heard of mortification; yee have heard the doctrine of changing from death to life: apply them, and take heed how you heare; yee that heard it negligently shall grow worse and worse.

2

The second meanes to heare profitably, is that which is set downe in the 1 *Thess.* 2. 13. that is, *to receive the Word, not as the word of man, but as the Word of God.* This makes the Word of Christ effectuell, to heare it as the Word of God: that is, consider whose word it is. Consider the ground of it, that it proceeds from God who is present. God is there and we speak in his stead: *God spake to the Israelites in Mount Sinai,* and would have continued for any thing we know, *yet the people desired that Moses should speake unto them.* We beseech you in the stead of Christ, to bee reconciled unto God. This is of much moment, to heare it as Gods Word: morall truths may build you up, in morall vertues, and may be profitable to that purpose; but they will not breed spirituall life: that the Word onely doth, being received as the Word of God. *Iohn* 6. 65. when as Christ demanded of the twelve, *whether they also would goe away?* Peter

Exod. 20.

2 Cor 5. 20.

made

made this answer, Lord, whither shall we goe? Thou hast the words of eternall life. A man is not a living man, but by conjunction betwixt God and the soule: God is to the soule, as the soule is to the body, he puts life into it, and is conjoynd to it by his word when it is thus received. The word comming as from God, wee doe that which is commanded us, because God will have us doe it: we doe it simply and sincerely, so that God accepts it. When we receive the Word as the Word of God, with faith and full assurance, then it breeds life within us: and when it begets life, then it comes from God, then it comes in power and in the holy Ghost, and makes us become followers of Christ, 1 Theff. 1. 5. When we receive the Word of God as from God himself with full assurance, then it workes effectually, then it begetteth life in us. To live, is to have sense and motion, to be acting: the receiving of the word with full assurance, makes us active; the beleiving of it sets men on worke, 2 Chron. 25. 5. 6. 10. When as Amasiah beleevd that God would not be with him unlesse hee sent away the Israelites, then hee sent them away, and not before. Caleb and Iosuah did beleeve, therefore they followed God constantly. Abraham offered up his sonne Isaac, because he beleevd God, that hee could give him another sonne, or raise him out of ashes againe. Let a man be perswaded that such a thing will hurt him, or that such a thing will do him good, he doth the one, and leaves the other. Receive therefore the word with full assurance, consider

1 Theff. 2. 13.

Num. 14. 24.
Heb. 11. 17.
18. 19.

der what is delivered, if it be the Word or no ; consider that it which yee heare, is either the Word or not the Word, it belong to mee, or not. Men take things overly, and are not rooted and grounded in faith, and that makes them heare unprofitably. See then if your particular actions agree with the word, so ye shall be rooted in faith; this makes the word a word of life.

3

The third rule and meanes to heare with profit, is that which is set downe of the *fourth ground*, in the parable of the seed, in the eight of *Luke* the 15. verse, that is *To receive the word with honest and good hearts, having heard the Word, to keepe it, and to bring forth fruit with patience.* Heare the word with honest hearts; this is done when as a man is resolved to practise whatsoever God will reveale; when hee hath no reservations or exceptions to himselfe; when hee is resolved to practise what hee heares with an humble heart: being humbled we will doe this, and not before.

4

The fourth ground was humbled; men will not hear this because they are proud: now pride is an evill disposition in the creature, whereby it exalts its selfe above its measure: There is this fault in men, they will picke and chuse in the wayes of God. The last ground will onely part with all for Christ. *Acts* 9. When as *Paul* was humbled, he then cryed out, *Lord, what wilt thou have me to doe?* I will doe or suffer any thing for thee, and hee was as good as his word. So *Acts* 2. 32. the Jewes being humbled cryed out,

out, *Men and brethren, what shall we doe?* we will doe any thing to be saved. So *Acts 16. 30.* The jaylor being humbled, demanded of Paul what he should doe to be saved: when as a man is thus disposed, God will teach him, *Psal. 25. 9. God teacheth the humble his wayes*: man himselfe will doe so; if he see one willing to learne, hee will teach him: *The secrets of the Lord are revealed to those that feare him*; to those that stand in awe of him, and dare doe nothing against him: he reveales his peculiar truths in a peculiar manner to men, those things that are effectuell to their salvation: Bring therefore humble hearts, ready to obey.

Psal. 25. 1-4.

But you will say; We doe obey and practise what we heare.

Object.

I answer, that ye may be deceived as they, in the sife of *Deut.* They said they would obey, but God saw that there was another heart in them than what they said: therefore God said; *O that there were such an heart in them, that they would feare me, and keepe my commandements alwayes, that it might go well with them and their children for ever.*

Answer.

So *Iohanan* and the other Captaines, *Ier. 42. 20.* desired *Jeremiah* to goe to God, to know his will, and they would doe whatsoever hee should say, whether it were good or evil. But *Jeremiah* tels them that they did but dissemble in their hearts: hee knew they would not doe it. Looke to this in the acts and effects: what have you done when the Word crosseth you in your aymes, estates, names, friends? If you have disobeyed it, then *Ezek.*

Deut. 5. 29.

14. 4. *the Word is made a stumbling block, and your iniquities are before your face, and the Lord will answer you according to the multitude of your idols.* God will answer such men according to their coming; as they come with false hearts, they shall be dealt withall accordingly. Come then with hearts resolved to practise whatsoever is spoken, and desire God to make it effectuell to salvation.

4

The fourth meanes to heare the Word, and the voice of Christ profitably, is to lay up what you yeare: let it abide and continue with you. This rule is prescribed by Christ himselfe. *Iohn 15. 7. If ye abide in me, and my words abide in you, ye shall aske what ye will, and it shall be done unto you:* When ye attend to the Word, if ye are affected with it but for the time, it is nothing; except it continue with you it will not profit you; you must doe as *Mary* did, *shee layed up all the sayings that she heard of Christ, and pondered them in her heart.* *Luke 2. 51.* The Disciples often questioned of Christ, which proves that they pondered his words in their hearts: So the Nobles of *Berea*, *they searched the Scripture:* so *Iacob*, *he noted the saying of Ioseph, and laid it up.* Ye doe not heare thus, if you do but lend your eares for the time, if ye work it not upon your affections, ye profit not. The reason why there is so much preaching, and so little profit, is for want of this. There are two kindes of ill hearers: the first are such as heare as Swine, and trample all they heare under feet; the second, such as heare as Dogs, snarling

A.S. 17. 11.

Gen. 37. 11.

snarling at the doctrine : if ye offend in either of these, ye heare amisse. Of all the foure grounds, that was worst which received not the Word. When men heare the Word, there is more than a naturall forgetfulnesse in them, the Devil helps it. *James 1. 23. 24. He that heares the Word, and recalls it not, or practiseth it not; is like one that beholdeth his face in a glasse, for he beholdeth himselfe, and goeth away, and straight way forgetteth what manner of man he was :* ye must recall it before yee can practise it, else yee will bee like to those that behold their face in a glasse, and wipe not away their spots.

Be not therefore forgetfull hearers : and for this, first recall and repeat what yee have heard when yee are gone : Secondly, practise it afterwards ; there is a blessing promised to mindfull hearers, there is a curse denounced against those that are forgetfull, *Iohn 13. 15. If yee know these things, happy are ye if you doe them :* but there is a curse for you if you doe not profit ; God will make you to heare, and will not give you his Spirit. Regard to prize the Word, if ye will not be forgetfull. *Rom. 1. 28.* those that did not like to retaine God in their knowledge, those that did heare the Word, and not regard it, *God gave them up to a reprobate sense, to an injudicioulnesse, to doe those things that were not convenient,* not being able to profit by it. The ancient Fathers much pressed the repetition of Sermons ; and one of them useth this similitude : A man that comes into a pleasant garden, will not content him-

himselfe with the present sent only, but he will carry some of the flowers home with him: So in a cold day, a man will not be content to heat himselfe at another mans fire, but he will carry away some fire to keepe him hot at home. So doe ye when yee come to heare the Word; carry home some flowers of it with you, carry some fire home with you, to heat and warme your harts. God regards not flashes and moods, and such negligence in performing of holy duties as will not warme your hearts. Men are like a Sive in the water; it is full whiles it is in the water, but being taken out of it, it hath nothing; it is not the hearing of the word of God, or the doing of it negligently that will profit, if yee heare it only *pro forma*, and negligently, it doth you no good, but it brings Gods curse upon you. Gods curse is on many, they grow not in knowledge or grace, for want of diligence; wherefore in the 2 Pet. 3. 17. the Apostle bids us *beware lest being led away with the error of the wicked, we fall from our owne stedfastnesse*: to prevent this, grow in grace, and for this purpose grow in knowledge, for then ye grow in grace.

5

The fift meanes to heare profitably, is to prize the Word and the voice of Christ speaking to the heart: pray earnestly for it, that yee may seeke it earnestly at Gods hands, beseech him to speake to your hearts: your hearing is nothing without this: it is the *great shepherd of the flocke* that must feed you. It is the Spirit that must teach you. Therefore when as you come

to

to heare, pray earnestly to God to speake unto you by his Spirit. *It is the Spirit that quickeneth.* 1 Pet. 5. 5. *Iohn 6. 63.* the Word is spirituall, and wee are carnall; therefore wee must pray for the Spirit to helpe us for to heare: the Spirit is not bestowed without prayer. *Act. 1. 14. 15.* God promised to give his Spirit to his Apostles, yet they continued long in prayers ere he gave it them. *Luke 11. 13.* God gives not his Spirit but to such as aske it, to such as continue praying, asking and knocking. *David* prayes to God, to open his eyes that hee might see the wonders of his Law: Men may heare the Word, yet God opens not their eyes without seeking to him. God speakes unto you by his Ministers. *Paul and Apollos are yours;* we are the Ministers of God, for your sakes, for your service. If God open the doore of utterance, it is not for our sakes, but yours, that you might seeke the Word at our mouthes, and beleve. *Act. 14. 1.* a great companie of Iewes and Gentiles beleved by hearing the Word preached, and receiving of it: *The world receives not the Spirit,* because they seeke it not, *Iohn 14. 17.* We in preaching can doe nothing; it is the Spirit that must doe it. *2 Cor. 3. 18.* wee can shew you the image of God, but it is nothing to you if ye be not transformed into the same image from glory to glory: and it is the Spirit that must thus transforme you. Conclude therefore with God in prayer, let not him deny you; one Word from him is more than a thousand from us. God fastning his Word upon your hearts, it changeth you:

1 Pet. 5. 5.

Psal. 119.

1 Cor. 3. 21.

M

with-

6

without him wee preach in vaine.

The sixt meanes to heare profitably, is to come with vacuitie of minde, free from all things that hinder, *else we sow but amongst thorns, Ier. 4. 4.* we speake to men prepossessed: he seed fals on fallow ground; we speake to men whose hearts are full of lusts, they have a noise of businesse within them; and so they heare us not, because their hearts are fore-possessed. The arrowes head being in the wound, it is in vaine to lay plasters upon it: therefore *Iam 1. 24.* when as we come to heare the Word, wee are commanded to *lay aside all superflui y of naughtinesse, and to receive with meeknesse the ingrafted word, which is able to save our soules.* Doe in hearing the word as men doe in graffing; cut off all superfluous branches; come with empty minds; attend to the matters of grace. Men who have full stomacks God feeds not; *He feeds the hungry, others are sent empty away;* they are alwaies hearing, but never profiting. I should speake now to Ministers and people: to Ministers that they speake in the voice of Christ, that they speake as he did; *not in wisdom of words, but in the evidence of the Spirit:* to the people, that they must heare them by whom Christ speakes: those who have livings to bestow, ought to bestow them on such as speake the words of Christ; they that want his voice, ought to procure such. Now if ye will not bee at cost for a good Minister, it is a signe you love your profit above Christ. Those that dwell where Christs voice

Luke 1. 53.

1 Cor. 2. 14.

is.

is not, let them remove, *for they sit in darknesse, and in the shadow of death, E say 9.2.* If your dwelling be pleasant, if you have bitter waters, or no waters at all, you will remove: Have not your dwelling then where the water of life is not. If the voice of Christ be the onely meanes to beget life, let men come to it. It is a great fault, men come not to this voice: he that came not to the Sacrament, must bee cut off: What shall bee done to him that comes not to the Word? Want of the word preached is a great misery; therefore *David* complaine h much of this case, when hee was not able to come to the Word: *O that I am constrained to dwell in Meshech, and to have my habitation amongst the tents of Kedar.* The daily sacrifice being taken away, it was the greatest desolation that could be; and can men live there with comfort where the Word is wanting? Is it a duty to come to heare the word, or is it arbitrary, to come or not to come? If it be arbitrary, then ye performe but a will worship when ye heare it; if a duty, then ye must heare it constantly, and enquire where it is to be had.

But you have excuses.

To this I answer, see how ye can excuse your selves to God: How angry was Christ with those *that came not to the marriage?* that is principally meant of comming to heare the Gospel. It is a despising of God and his ordinances, not to come; it is a contempt which brings forth a curse, which brings a judgement that is like

Psal. 120.5.

Dan. 9.27.

Obiect.

Answer.

Matth. 22.

Luke 10. 16.

Rom. 1. 16.

Rom. 10. 11.

the sinne. *Those that despise you, despise me, saith Christ; the word is the power of God to salvation: there is no salvation without faith, and here is no faith but by hearing. Faith comes by hearing. He that heares not you, heares not me, saith Christ. Therefore if you heare not this voice of the Sonne of God, take heed lest he heare not you at last.*

FINIS



THE
DOCTRINE
OF
SELFE-DENIALL.

LUKE 9. 23.

*And he said unto them all, If any man will
come after me, let him deny himselfe, and
take up his crosse daily, and follow me.*



WE have formerly propounded
three things unto you; the first
was, to shew you what we are out
of Christ; and that is, wee are
dead men: the second is, what
we gaine by Christ; and that is, life eternall,
with all things belonging to it: and these two
we have finished: the third is, what wee must
doe for Christ; and that is, *Wee must deny our
selves, take up Christs crosse and follow him: and for*

this end I have chosen this Text. *And hee said unto them all, If any man will come after me, let him deny himselfe, and take up his crosse daily, and follow me.* As if he should have said, all expecting any benefit from mee now, I looke for this from them againe, to deny themselves, to take up my daily crosse, and follow me.

The occasion of these words was this: Christ told them before, that the Sonne of man must suffer many things, goe through many troubles, and drinke this Cup: now from this he makes this confectary: He that will bee mine, must doe the same things that I doe, though not in the same measure; He must deny himselfe, he must take up his daily crosse, as I doe die on the crosse, and follow me. The maine point intended is this, Who ever will have benefit by me, must follow me. Now there are two maine impediments that hinder men from following me; The first is pleasures, or any thing that a man lusts after, therefore he that comes to me must deny himselfe. The second is crosses; he that followes me meets with many troubles, crosses, and afflictions, from the devill and the world; now he must not bapke the way, or decline them when as he meeteth with them, but hee must goe thorow with them, and every day beare them; therefore he addes, that *he that will come after him*, must not onely deny himselfe, but *likewise take up his crosse daily and follow him*.

The first point of Doctrine that ariseth from the words is this:

That

Doct. I.

That whosoever looks for any interest in Christ, must deny himselfe. He that comes after me, that is, he that will be saved by me, united to mee, made one with me, must deny himselfe; that is, though there bee no precedent condition required of those that come to Christ, (we preach, that if any man will come in, he shall be saved, what ever he hath beene; there is no antecedent condition required but to desire Christ, *Rev. 22. 17. Let him that is athirst come, let whosoever will come and taste of the waters of life freely.* That is, none will take him; none will come in but such as thirst: there is nothing required before-hand but to take him :) yet yee must know, that when ye have taken him, you must be his; he must bee your Lord, and you must be conformable to him: this none can do without denying himselfe. *Paul* followed Christ, because he denied himselfe; but *Demas* did not deny himselfe: therefore *2 Tim. 4. 10. he embraced the present world, and forsooke Christ.* *Numb. 14. 24. Iosh. 14. 8. Caleb and Ioshuah followed God constantly,* they went through all, and denied themselves; the other heads of the Tribes did not. Take *Abraham* for an example of selfe-deniall. *Gen. 12. 1. God bids him goe out of his countrey to an unknowne Land,* and he doth it: He refused not to offer up his onely sonne when hee was commanded to doe it; hee served GOD constantly. If our wills and Christs will were unisons and coincident, then there were no need to deny our selves; but because they are

contrary one to the other, therefore wee must denie our selves.

Quest.

Answer.

Col. 3. 9.
Rom. 8. 1. 3.
5. 8. 9.

But what is it to denie our selves?

I answer, it is nothing else, but not to make our selves our aime and end; but to make God our end and aime, and to denie our selves as we are contrarie to him: To denie that dulnesse and avernesse of Nature that the Scripture calls *the old man*, and *the flesh*; to give this the deniall is to denie a man selfe. Flesh and corruption of nature, is called a mans selfe. *2 Corinth. 4. 5. We preach not our selves; but Christ:* That is, we preach not for our own credit and ends, but for Christ and his glorie. The corruption of Nature is reckoned a mans selfe. *2 Corinth. 12. 5. Paul saith, that hee knew a man that was caught up into Paradise, &c. Of such a one I will glory, yet of my selfe I will not glory.* That is, I will not reioyce of my corruption, but the regenerate part of my selfe. I am a lumpe, a body of sinne.

Quest.

Ans.

But why is this reckoned a mans selfe?

I answer, because it is spread over the Soule and all the faculties, as the forme is over the matter; for a man cherisheth it as himselfe, that which fights against it fights against himselfe.

Answer.

But how can a man possiblie deny himselfe? For there must be a request before there can bee a deniall, and this cannot bee done but where there are two, one to request, another to deny; now man is but one, how can this be?

Quest.

I answer, there are two selves, two men in every man: one requests, the other denies. *Rom. 7.20.* *It is no longer I that doe it, but sinne that dwells in me*: that is, there are two in me, the flesh and the spirit; by the one I will the thing, by the other I resist it; In every regenerate man there are three things: First, common nature, which is neither morally good, nor evill: this hath an entity in it, and so is good. Secondly, to this is added the flesh, the corruption of nature, on the one side, byassing it the wrong way; on the other side of it there is the spirit, turning it the right way, and rectifying it. This common nature, as it is guided by the spirit, denies it selfe in the things propounded, according to the flesh; the understanding and the will in this competition deny the flesh: when as your wils and affections desire riches, pleasures, wealth, life, in an inordinate manner; deny your selves, the spirit requesting the contrary. Without this selfe-deniall a man cannot be saved; there is a necessity of it, and there is much equity in it, (as there is in all Gods Commandements) if wee could but see it.

For first, if we looke into our selves, there is great reason to deny our selves, because if wee doe it not, we destroy our selves. The flesh is to the soule, as a disease is to the body; If ye give one that is sicke of a Drop sicke, drink; or one sicke of a Fever, wine; you please the humour well, but ye kill the man: so it is here. *Galath 6.8.* *He that soweth to the flesh, shall of the flesh reape corruption;*

Reasons of
Selfe-deniall.

I

corruption: that is, by satisfying of it wee reape destruction: hee that soweth to the flesh reapes destruction; that is, destruction comes not presently, it is as seed that is sowne, it comes for the most part afterwards. And this answers an objection that might be made, that wee see the contrary. *Ezek. 18. 31.* God saith, *Why will ye die O yee house of Israel?* That is, though you see not present death, yet your sinnes will bring death. As it is said of uncleannesse, *Prov. 2. 18.* *That it leads to the chambers of death*: so may it be said of any other sinne, it leads to death. But now to deny your selves, is life, because by so doing ye sow to the spirit: *And hee that sows to the spirit, shall of the spirit reape life everlasting, Galathians 6. 8.*

2

Secondly, in regard of God there is good reason that we should deny our selves. For what is it to have a God, without worshipping him as God? If we doe not deny our selves, we set not God above our selves. Looke upon the nature of things, and you shall finde, that God hath none above himselfe. God may doe all things for his owne ends; but looke to your selves, you are made for another end; keepe the order of nature, doe as the order of things requires, you must bee subject to him, your desires comming in competition with what God requires, you must deny your selves.

Quest.

But how is it possible for a man in his projects, and the thoughts of his heart, not to seeke himselfe?

To

Ans^w.

To this I answer, first, that in every man there is a naturall selfe-love, therefore we doe not destroy it, but say, that a man may seeke himselfe, because God hath planted it in nature; and the plants which he hath planted wee must not root out; wee have gardens in our hearts, and we must weed them: grace destroyes not nature, but elevates it. Nature is the worke of God: (*Opus Naturæ est opus Authoris.*)

2

Secondly, God will not binde us to that which is simply impossible, therefore God will not have us to seeke our selves: yea hee hath commanded us not to kill our selves, and to *love our neighbours as our selves*; which shew that a man may love himselfe.

Matth. 19. 19.

3

Thirdly, the motives used in Scripture, *Repent, for the Kingdome of God is at hand*: and, *Feare not him that can kill the body, and doe no more; but feare him that is able to cast both soule and body into Hell*: shew that a man may love himselfe. Wherefore wee doe not take away this selfe-love but rectifie it; wee doe not dry up this streame, but turne it into it's right Channell: wee extirpate not this plant, but guide it into the right way; as Musicians break not the strings, but rectifie & tune them. Wherefore wee affirme, that a man may and must seeke him selfe so farre as it is good for himselfe, and no farther: This religion doth, it rectifies our love, teacheth us to deny inordinate affections, and to serve God with a perfect heart. Before regeneration, a man seekes himselfe by doing the things that are

Matth. 3. 1.

Matth. 20. 28.

are pleasant according to the flesh, he doth the thing hee sees and handles. But a man that is sanctified, seekes his happinesse in God, though he loseth his goods, his life, and all that he hath his happinesse is in God, hee is resolved to doe or suffer any thing for God.

Vse 1.

If none can have any interest in Christ without denying himselfe, then joyne not both together: make no conjunction whereas God hath made an absolute disjunction; deny all that is in you, the whole body of sinne, all it can desire; deny every request of the flesh, every desire of it without all exception: Christ saith not, deny your covetousnesse, every such particular sinne, but your selves, every sinne, stocke and branch, both cannot bee joyned: if there be any pleasure, any thing that ye delight in, have yee any commodity in such a thing, ye cannot bee saved without a divorce from it, when it comes in competition with God. So if there be any crosse that ye will not suffer for God, ye cannot be saved. Put case a man will not endure obloquy; if hee will endure this, yet he will not lose his estate: if this, yet hee will not lose his liberty and life, such a man as this denyes not himselfe. Those who would follow Christ, must doe as the Apostles did, *Marke 10. 28. Forsake all and follow him*: God will try us all one t me or other, whether wee will forsake all and follow him. *Marke 6. 22.* He that will follow Christ, *must have a single eye*: that is, if the eye be fixed onely on God, with-

without joyning any thing with him, then it is single; it is said to be single, in regard of the object, when as that is single. When wee can bee content with God, though wee have nothing else, then is our eye *single*, and we have light: but if our eye bee wicked, that is, eying of our credit and estate, and the like, all *the body is darke*: that is, we are unregenerate. *Iam. 1. 18. A double minded man God hates*: the mind is double, when it hath an eye to God and our selves too; such a man as this, *is unstable in all his waies*, he will follow God but in some things. *Ieroboam* will follow God, but not in the matter of the Kingdom: without a single eye, we are unstable in our wayes. This joyning of both together, makes many thousands lose their soules. Many that live in the Church will not abandon all, they will doe many things to satisfie naturall considerations; this doth destroy many, having eyes to God and themselves too.

But consider,

First, that it is a folly to doe this, yee lose both: the world hates you for that good which is in you; and God hates you, because you have no more. *If Baal bee God, follow him altogether.*

1 King. 18. 21.

Secondly, for what end doe ye doe it? Doe wee it for your credit and advantage? Yee are deceived in both if ye doe: if you follow God only, you have pleasure and content, but if you mixe him with other things, ye lose the comfort of both.

Thirdly,

3

Thirdly, for what end doe ye it? None can be saved not serving God with a perfect heart. *2 Chron. 25. 2. Amaziab served God uprightly, but not with a perfect heart;* he did much, but not with a perfect heart; therefore it was nothing worth. Why doe you heare and pray, and are just in many things, and not in all? Yee lose your labour, while thus you halt betweene God and Baal.

4

Fourthly, it is needlesse to joyne other things with God, to seeke content in the creature; there is enough in God alone, hee is all-sufficient, there is all in him.

5

Fifthly, if there were a possibility to joyne both together, yet the lesse you have here, the more yee have with God, the more ye have of the world, the lesse ye have of grace; the lesse praise ye have of men, the more yee have with God: Man must deny himselfe, have a single eye, forsake all things, else he loseth all: many take much paines, yet because they deny not themselves, they lose all.

Vse 2.

Secondly, if all that come to Christ must deny themselves, then learne to make account of this before hand, to deny your selves: cast with your selves, if you will be saved, and follow Christ, not to provide for pleasures and estate: say not I will be rich, I will be rich, I will have such content; you must deny your selves, withstand your selves: see what your thoughts and intentions are; doe you not think how to satisfie your selves in your earthly things?

things? these be your thoughts, but suffer them not to runne out: *put ye on the Lord Iesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.* Every man till he be another man, will seeke himselfe, but doe you renounce your selves. Consider what your morning thoughts are, consider that the flesh is lusting and running; thinke therefore every morning how to crosse it the day following, you must daily deny your selves, you must goe up the Hill of holy duties, when as the flesh would goe downe; be carefull in crossing the flesh when it would be busie: be painfull in your callings, when as the flesh would be lazie; feare not to have shame in the world for Christ and righteousnesse sake, though the flesh brookes it not: nothing troubles men more than being crossed; we having preconceived a thing, it vexeth us for to lose it; if we will be Christians, wee must crosse our selves, not please our selves; please the spirit, let not the affections runne out; part with all that is sweet, and taste those things that are bitter; and not onely thus much (my brethren) but thinke you have a good bargaine too: hee that takes Christ for his Lord, *must deny himselfe, and hate father and mother for his sake, else he is not worthy of him.* Matthew 14. 26. That is, except ye thinke me worthy of all this, let me alone, wee will not be saved: *The Merchant gave all that he had for the Pearle, and thought that hee had a good bargaine:* yee must not complaine, if ye doe, ye continue not: thinke what heaven is worth:

Rom. 13. 14.

Matth. 13. 45.
46.

Revel. 1. 6.

Is God the governour of all? See what yee have by him: If yee deny your selves, *ye are Kings and Priests*; yee have all if yee take him: therefore see whether ye take him thus or no yee must not thinke yee have a hard bargain.

Object.

But you will say, this is a hard saying, who can beare it?

Answ.

To this I answer, that there is reason for it, there is enough in Christ if yee saw it; there is reason to perswade you to it.

First, consider that your goodnesse is all in Christ, it is contained more in God, than in your selves. When yee deny your selves, (*Suppositio nihil ponit*) yet suppose that a man could cast himselfe into hell for Gods sake, he would be a gainer by it. Our good is in our God more than in our selves, even as the beame is more in the Sunne, than in its selfe. The perfection of every thing is the end of it. Take all creatures, mixt bodies and the rest, let them have their end, and they are perfect: God is the end of every man, we are made, redeemed, and live for this purpose, that we might bee his alone. We cannot then be miserable whiles we have our end. *Rom. 9. 3. Paul could wish himselfe separated from God, for the love which hee had to his Countrymen the Jewes*, hee could bee content to bee accursed, that Christ might have glory by their salvation. Lose yee riches, credit, or your lives for Christs sake; yee are happy in it: ye have a command to love God above
your

your selves ; because your good is more in him, than in your selves. If it were not so, God should contradict himselfe, in bidding us love him above our selves : Therefore our good and happinesse is more in God, than in our selves. Let a man therfore deny and lose himselfe, for Christ and the Gospell he gets by it.

Secondly, let the emptinesse in your selves, move you to deny your selves. Why will you defend your selves ? Out of God there is no fullnesse : if you would be happy, I would aske you where you would finde your happinesse out of God ? Either it must be in your selves, or in the Creature. In your selves it cannot be ; for how many things doe yee want ? Wee are so indigent in our selves, that wee are faine to step out to other creatures. In the creatures it cannot bee, because they are inferiour to us, and worse than our selves : They were not made for that end, for to make us happy, but to helpe us. Againe, the mutability of the creature, shewes that wee have no happinesse in it : it is like brittle Glasses that are soone broken. Againe, if they did continue, there could be no happinesse in them ; for they are but Vanitie.

1 Sam. 12. 21. Turne not away from following the Lord, for then should you seeke after vaine things, which will not profite ; for they are vaine. Goe through all things : Men, women, riches, honours, any delights pleasing the fancie, there is, nothing but vanitie in them ; that is, there is an inability in them, to give that satisfaction that is

N expected.

expected. From this we say, a Well is empty, because wee looke for waters in it, and finde none. What needes there a change and vicissitude of things, if there were not an emptinesse in the Creature? What needeth there such a multitude of them if they were not empty? Besides, consider that God can make you happy without them. If yee have the Sunne, no matter for the Starres: though ye have them without the Sunne, yet it is night. It were an easie thing to deny our selves, if we were perswaded of this. Were we in *Salomons* case (who saw all that is under the Sunne, and had abundance of outward things himselve, yet in *Eccles.* 1. 2. 3. he saith, *They are all but vanity:*) it were an easier matter to perswade us to deny our selves. If a chaste wife were perswaded that there is no worth in him that sollicites her to uncleannesse, it were easie for her to deny him. Now adde this to the rest, that all wee have said perswades not, but when God sendeth a light into the heart; and that is the reason that many speake of this, but few practise it.

3

Thirdly, there is much equity in it, that you should deny your selves; because Christ hath redeemed and bought you of your selves. Suppose a man sell himselve to be a servant? it is injustice in him to bee any more for himselve. *1 Corinth.* 19. 20. *Ye are not your owne, ye are bought with a price:* Servants are not their owne, but their Masters. *Rom.* 8. 12. *Ye are no longer debtors to the Flesh, to live after the flesh; but to the Spirit, to live*

live after the Spirit: yee wrong God much, if the flesh knocke and ye answer it. Consider the price, and the greatnesse of it, that was payed for you. 1 Pet. 1. 18. *Yee are not redeemed with corruptible things, as Silver and Gold, from your vaine Conversation, but with the precious Blood of Christ, as a Lambe without spot.* Paul considered that Christ gave himselte for him, so that hee stood upon nothing, but denyed himselte in all things that hee might live to him. 2 Cor. 5. 15. *Wee thus judge, that one dyed for all, that they which live, should not henceforth live to themselves, but unto him which dyed for them and rose againe.* Consider this, yee that come to the Sacrament; yee must not doe all for your selves, but for Christ, and what advantage will this bring to Christ? Let men examine themselves, and ye shall find that few live to Christ, most to themselves: Otherwise why are not men more affected to Gods glory, and the Churches good? Consider Christ will have his end; yee must live in him, else yee shall have no interest in him.

Fourthly, consider what yee doe, when yee yield to your selves; and when as you deny your selves; when as ye yield to your selves, ye strengthen the flesh; denying yourselves, you strengthen your selves, and the inward man: the more ye yeeld to the Spirit, the more beauty ye have, the more ye yield to the flesh; the more deformity. Gal. 5. 19. *The fruits of the flesh are adultery, fornication, uncleannesse, and the like, which bring death; but the fruits of the Spirit are*

joy, peace, long-sufferings, gentlenesse, goodnesse, faith, meekenesse, temperance; again, which there is no law. Looke to yourselves, the fruits of the flesh are shame, misery, corruption, death; the fruits of the Spirit are life, grace; and glory: yielding to the flesh, ye strengthen the disease: the wisest way is to strengthen that which will ticke by us. Yee must maintaine the Spirit, crucifie the flesh, which is as the sea, having gotten ground, it is hardly to bee recovered: therefore snib not the Spirit, quench it not, lest it speake lesse and lesse, till it speake not at all: yield to the whisperings of the Spirit, and quench it not: deny not any request the Spirit makes.

Vse 3.

Thirdly, If all that will have any interest in Christ, must deny themselves, you see how prone our nature is to evill, else we needed not this exhortation. We sinke downe to sin, as a stone doth to the Center, the flesh is still drawing and byassing us the wrong way: therefore let us not have too good an opinion of our selves; let us bee jealous with a holy jealousie; remember the Flesh is prone to evill continually.

Answer.

Quest.

Question.

But how shall we know it?

I answer, that it is plaine in many things.

But how shall wee know whether the desire be from the Spirit, or from the Flesh?

Answer.

A man desires a place, hee saith it is to doe good with it; he desires honours for the good of others.

But

But how shall we know if he doth so?

Quest.

I answer, that in these generalls no exact signes can be given, yet we will guesse at some, whereby yee may know it.

Answ.

First, consider if it bee a turbulent desire: desires of Grace are as naturall desires, gentle and quiet: unnaturall heat and thirst, are turbulent and violent; such are the desires of the Flesh.

1

Secondly, the desires of the flesh are hasty, it runnes without an errand when as a wise man ponders his wayes. The desires of the Spirit doe not easily rise; wee must take paines with our hearts for good desires; fleshly desires are hasty.

2

Thirdly, know it by the satisfaction you give it: doth satisfaction of your desire make you more heavenly minded; it is right: but doth it make you earthly minded, and indisposed to holy duties; then the desire is from the flesh.

3

Fourthly, know it by the contrary; if the duties of Prayer and the like doe weaken the desire, then it is Carnall; but if they strengthen it, so that you goe on with boldnesse and security, it comes from the Spirit.

4

Fifthly, know if there be some selfe-respect that doth carry you, so farre ye goe and no farther: that respect being taken away, yee end. Doe you it in secret and constantly, even then when ye are sequestred from all other respects, and have nothing else but Gods glory to stirre you up to doe it? If the heart be just, we doe it

1

when ye are sequestred from all other respects, and have nothing else but Gods glory to stirre you up to doe it? If the heart be just, we doe it when wee have no other end in it. Are yee angry with your selves, when yee neglect Gods businesse? Are yee angry with a Sonne, because hee neglects God, or is it because of his loosenesse and dissolutenesse; because hee takes ill courses, and would waste your estates? Many men are zealous for sinnes against themselves, for sinnes that prejudice themselves: as Ministers are angry with such as rob the Church, and have impropriations, and sometimes deservedly too; but when the Pulpit rings of nothing but this, it is a signe that it is onely out of Selfe-respect. So the people cry out of the Ministers Covetousnesse, but it is out of Selfe-respect, because they are loth to give them that which is their due. *Iohn* was zealous for God; but it was with an eye and respect to the Kingdome. So *Hosea* 7. 14. *The people fasted and assembled themselves together but it was but for Corne and Wine:* take away our respects, we are cold; these are desires that should be denied.

Vse 4.

Fourthly, if all that have interest in Christ, must deny themselves: then try whether you have interest in Christ or no: are yee willing to deny the flesh? are yee willing to undergoe the Crosse? To crucifie the flesh for Christ? Else ye are not in him. He must deny himselfe that is in Christ: all are ready to say, that they deny themselves, when as it is spoken in generall;

nerall; but if yee will know whether yee deny your selves or no, consider but these three things.

First, are ye willing to be informed? Will ye try and sift a thing to the bran? Try yee if the thing be lawfull which yee desire? If yee stop your eyes and eares, and will not examine it, you doe not deny your selves; it is all one to stop the light, as to have it and not to follow it: Is there not a secret light within you, that tells you, this and this is a sinne? doth your conscience whisper within you? if it doth, ye deny not your selves, except yee desire to be informed. *Num. 22. 20. Balaam would not goe upon any termes to curse Israel, at the first and second request; he had a secret light within him that told him that he should not goe, though God bade him goe; but yet God who knowes the wayes of the flesh and Spirit, saw that he lingred after Balacks wages; and therefore he bids him goe, and hee went; he did not satisfie his conscience. So Saul carried it fairely, when as hee offered Sacrifice before Samuel came; so he did when he spared Agag and the best things: pretending a Sacrifice to be made with them: yet his conscience told him that it was a sinne, he did not satisfie it. Examine things to the full, else ye deny not your selves. We preach to you, that you must doe thus and thus; peradventure yee deceive your selves, and reason against it, yet your consciences are convinced. 1 Corinth. 4. 2. we speake to your Consciences, and approve our selves to them;*

Phil. i. 10.

Object.

Answer.

we preach not to the wits and humours of men, but to their consciences, in the sight of God and men. You must love the light: *1oh. 3. 12. Hee that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought of God.* Doe yee chuse the light without seeking any distinctions, or evasions? If a man seeke evasions, it is a signe he is not of the truth. He that loves the truth, is of the light: *approoves things that are excellent*; he is willing to hold up his actions to the Sunne, as one doth a vessell to see if there be ever a flaw in it. Ye may call sanctifying the Sabbath, Iudaisme; yee may call strictnesse of life, Hypocrisie and precisenesse; Zeale, Indiscretion; but what say your consciences of them? if that which we doe be but hypocrisie, why doe you not it in reality?

Yea, but you are more strict than the rule.

Why then try whether it be so or no, take not the word upon trust. *1 Corinth. 3. 5. We are the Ministers by whom yee believe, and not what ye believe*: If yee are not willing to search what the good will of God is, yee deny not your selves. In those things that are not in question, see that you satisfie your consciences, and that light which is within. If there bee a question about sanctifying of the Sabbath, and gaining; doe as your consciences bid you, see if there bee not a reluctancie within.

Secondly, consider what ye doe in case of a strong affection, in a strong temptation, in a particular humour; it is not what a man doth
in

in coole blood, but what doe you when as opportunity and strong affections meet. Hee is a good Pilote, that shewes himselfe in a storme; hee is a good Souldier, that thewes himselfe so in a breach; see if you doe as *Abraham*; hee denied himselfe in his Sonne: It is Selfe-deniall, when as a man renounceth himselfe and his flesh, when as they aske him violentlie and importunatelie. Will you omit no dutie though it cost you much; As *Daniel would not leave off Prayer, though it should cost him his life, Dan. 6. 10.* Will ye not commit any sin, though you gaine never so much by it; as *Balaan* did, and as those that have the persons of men in admiration, because of advantage, doe? Trie what yee doe in such cases as these. If some trouble follow such a dutie, what doe ye? *Marke 8. 38. Hee that is ashamed to proesse Christ, though it brings a Crosse to him, hee that will not professe him in time of triall; of him will the Sonne of man also bee ashamed, when hee cometh in the glorie of his Father.* Hath Christ need of the same thing, that your selves have need of; will ye bestow it on him? Suppose it bee a boxe of ointment, or ten times more; the triall is, how we doe denie our selves, when as we shall injure our selves.

Thirdly, yee shall know if ye denie your selves, by the humilitie and lowlinesse of your mindes: are yee content to be translated from one condition to another? An humble man is willing and content to bee translated from
one

one estate to another : hee wonders he hath so much ; he will be trampled on for God. If yee are proud, having great thoughts of heart, yee never will denie your selves : The proud resist God, *and he resisteth them*, 1. Pet. 5. 5. They are full of murmurings and disquiet ; The broken hearts make no account of themselves, care not for any condition, are contented with the lowest roome, as the *Prodigall was* ; so they have grace it is enough ; If yee have this disposition, it shewes you are men denying your selves : Applie these rules, and trie if yee denie your selves, or not : if yee doe not, know your condition, and labour to bring your hearts to it, to denie your selves : The waies to doe it are these.

*Meanes to
deny our
selves.*

I

First, to denie your selves, have a right judgement of your selves : reckon the inward man your selfe ; if yee reckon the Flesh your selfe ; riches, honours, credit and wealth that perfect the flesh, your selfe, then yee will lose all for it, yee will not denie your selves : Such a one will leave Religion, wound his Conscience, rather than lose his estate : But if wee reckon the regenerate part our selves, it hath friends and a Kingdome ; and reckoning it our selfe, wee will suffer any thing rather than hurt it : we will lose our life and liberty, and yet are well, because this is safe. After a man is regenerate, hee reckons another thing himselfe, than he did before ; the Spirit is now predominant, he is himselfe : doing spirituall things, the Spirit is Lord of the house ; the flesh may come in

as a thiefe, but there is a great difference, when as it comes thus, and when as it comes as a Lord: When as the Spirit is a mans selfe, his hold is in heaven. Let us judge of our selves, and we shall be able to denie our selves.

Secondly, have a right opinion of other things: know that by denying of your selves, you gaine; yielding to the requests and desires of the Flesh, yee lose by it: *Matth. 16. 25. Hee that will save his life, shall lose it*, he that will save his credit and pleasure, shall lose it; the more ye deny your selves, and part with these things, the more yee shall have, *Even an hundred for one in this life, and in the world to come life everlasting, Marke 10. 30.* Yee shall be gainers by it.

Yea, but we see the contrary, the Saints are imprisoned, and persecuted, they have many crosses and losses.

It is true, and therefore the Text saith, *That they shall have a hundred fold with persecution*; that is, God will multiply comforts to them with Persecution: One may have more comfort in a Prison, than others have in a Palace. Comfort consists not in the bulke of outward things. *David was wise to take opportunity when as hee had any thing to doe for God: though it were costly, yet he did it: he bought his Oxen that hee offered, he would not offer that to God, which cost him nothing. 2 Sam. 24. 24.* The water that cost mens lives, that which hee thirsted so much for, hee powred out as an oblation to God, and would not drinke of it.

for

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Object.

for hee knew that whatsoeuer it cost him, hee should be a gainer by it. *Act. 5. 41. The Apostles being whipped, went away rejoicing: None rejoyce but such as thinke they are gainers by it. Paul accompted it a great favour, to suffer for Christ: So the Apostle, 1 am. 1. 2. bids us count it exceeding much joy, when as wee fall into diuers tribulations: and Iames, 1. 12. Blessed is the man that indureth temptation: for when hee is tryed he shall receive the Crowne of life.* It is for your advantage, when as you lose an estate, or a friend, or suffer any thing for God, ye shall get by it. If yee can say with *Peter, Lord, we have forsaken all, and followed thee; Mark. 10. 28.* yee shall have an hundred fold; that is, yee shall have God.

Obiect.

But is it not best to have other things with God?

Answ.

I answer, that God is best; trust him, leave the keeping of other things to him: if yee are to lose a friend to keepe a good conscience, commit it to Gods keeping; so if ye are to lose an estate. Besides, if yee have not these things from his favour, what is it to you? Yee may have them by his providence, and not out of his favour, and then they will bee a snare unto you, yee will set your mindes too much on them, and they will leade you to hell; or else they will be a crosse unto you: What comfort can you have in them, if God bee absent? If God bid such a thing comfort us, we have comfort: but if he bids it not to comfort us, though we have it, yet we want comfort; Therefore reckon

reckon these things but as *drosse and dung* as *Paul* did, *Phil. 3. 8.* adde not to them, but to Gods favour; forsake them if they come in competition with him, and his lawes.

Thirdly, learne to know Christ aright, that will make you deny your selves. Christ is worthy all love; this knowledge of Christ will make you deny your selves, not of necessity, but out of a love to him. A friend that adventures his life for us, is worthy of all we can doe: Is not Christ then worthy of all you can doe and more? *1 Corinth. 1. 13.* *Paul* reasons thus with the *Corinthians*; *Is Christ divided? Was Paul Crucified for you? Or, were you baptized in the name of Paul?* If Christ doth all for us, we must denie our selves for him. Looke on all that hee hath done for you, and what priviledges you have by him; learne to believe, it will make you to denie your selves. *Paul* went through manie things, *because hee trusted in the living God, 1 Tim. 4. 10.* *Moses* cared not for the wrath or favour of *Pharaoh*, *because hee believed, Hebrewes, 11.* Beleeve and know, that there is a reality in the things wee have by Christ: let them not be as things onely in the fancie, but be affected with them. Wee rejoyce in an estate which we possesse, and in honours wee injoy; because wee have them. By Christ wee are *Kings, and Priests, and heires of all, Revel. 1. 5, 6.* If you beleeve this, then Faith begets Love in us, which makes us willing to part withall. *Philip. 2. 21.* *Paul* complaines, *That every man seekes his owne, and not*

not the things of Christ; that was for want of love: 1 Corinth. 13. 5. Love seeks not his owne; you may see this in Paul, Act. 23. 24. I count not (saith he) my life deare unto my selfe, so that I may finish my course with joy, and the Ministry which I have received of the Lord Iesus. Learne to beleeeve in Christ, love him, then you will denie your selves for him: What ever men thought of Paul, though he was taken to be a mad man, Act. 26. 24. yet the love of Christ did constraine him, 2 Corinth. 5. 14. So as wee love Christ, it is no matter what we suffer.

4

Fourthly, the last meanes to helpe us to denie our selves, is the manner how wee should deny our selves: Bee peremptory in denying the requests of the flesh, barre up the doores, give the flesh no audieuce: nothing is better than a peremptory will, if it bee well set; nothing worse, if it be ill. When *Isab* would have perswaded *David* to slay *Abner*, *David* gives him a peremptorie deniall; saying; *What have I to doe with you, yee sonnes of Servia?* So Christ gave *Peter* a peremptorie deniall, when he would dissuade him from his passion; hee saith to him, *Get thee behinde mee Sathan.* The flesh is of your old acquaintance, that hath been borne and bred with you, and therefore is readie to deceive you; wherefore looke to it. *Act. 21.* *Paul* saith to the that would dissuade him from going up to *Ierusalem*, *What doe yee weeping and breaking my heart?* Their expostulation with him weakned the sinewes of his intention, and softened

Matth. 16. 23.

ned his purpose. Bring these meanes to particulars, having occasion, let them not remaine in generall: You that heare me now, examine your selves: none that heare mee this day, but had need particularly to denie himselfe: some humours hee hath that hee must denie; give not over till thou hast done it. This will scoore out the staines out of your Soules, labour therefore for to doe it: Put case, that satisfying such a desire is pleasant, yet denying of it will bring you more pleasure and profit: there are none that gaine by sinning, and none lose by serving God: You are gainers while you lose your credit for God, or your riches; he will either give you more, or else hee will give you more comfort in the little which you have. Are you restrained; God will give you longer and larger liberty from the yoake of sinne: lose you a momentany delight? God will give you a stronger delight. A lust being removed, there is a blemish wiped away, every lust is a spot on the soule; If yee suffer a lust to continue, that ye are indulgent to, it defiles you, it makes you indigent: Lusts cause want. Beeing brought under the power of a lust; yee are under a Tyrant. Again, what ever your hearts are set on, and you will not deny your selves in it; if yee belong to God, ye shall bee crossed in it: your strong affections will bee your strong afflictions. *David* was crossed in his *Absolon*; *Absolon*, in his *Klugdome*; *Amnon* in his *Tamar*. Again, if you will satisfie your lusts, there

there is no end of it; yee must be alwayes adding fuell to them, which increaseth the fire. Consider, that in this, our heart is deceitfull: we being minded to continue in things, though it bee but for a time, wee will not easily bee brought to judge aright of them afterwards, wee judge not then without a bribe: and our judgements being bribed, they are then easily corrupted. Take heed therefore of Custome: this is hard to be resisted: the flesh will expect the same entertainment from us at the last, as it had the second or third time. Custome doth prejudice us much; it intends the originall corruption; it leades us captive with violence: being accustomed to any lust, know that it is hard to renounce it, because custome addes unto its strength. When wee have judged already of a thing, we are loath to judge againe. But now, my Brethren, consider, if yee erred once, that will not excuse the second error: Custom is, but *Vetus erroris*, the antiquity of error; Gods Spirit must bee the rule of our lives: Custome is an ingagement to us, to continue in those things wherein wee should denie our selves: So the opinion of men is a hindrance to Self-deniall; having used such a course wee will not alter it; if wee doe, men wonder at it; this keepes men off from Selfe-deniall. Wherefore that your hearts deceive you not, remember this caution; Take heed of Custome.

Vse 5.

Lastly, if no man hath any interest in Christ
unlesse

unlesse hee deny himselſe; then ſee the way of drawing neere to Chriſt: The more we denie our ſelves, the leſſe diſtance is betwixt him and us; the nearer our wills are brought together, the nearer wee come to him, the more fully we empty us of our ſelves, the more perfectly we deny our ſelves, and the nearer we come to him. And thus much for the firſt Point; that who ever lookes for any intereſt in Chriſt, muſt deny himſelfe. The ſecond followes, which is this.

That the wayes of God are full of Croſſes; they have much difficulty in them: Chriſt tells men, *They muſt deny themſelves, take up their daily Croſſe:* they muſt goe through croſſes, and looke for them: the wayes therefore of God are full of croſſes. And this muſt needs be ſo, for three reaſons:

Fiſt, God will have it ſo, that we may beare witneſſe of the truth: Words are but a ſlender teſtimonie; therefore God will have men ſuffer and be imprifoned too for the truth: This is that good confeſſion of Chriſt, when as we confeſſe him, not in word, but in deed. God therefore will have us beare Croſſes for this end.

Secondly, God will have men tried; and that they cannot be without croſſes: Therefore 1 Corinth 11. 19. *Heresies muſt needs come, that thoſe who are faithfull may bee tried;* that the good may be diſtinguiſhed from the counterfeit. Afflictions and Croſſes are the beſt touch-ſtones; therefore they are called trialls, becauſe they trie and prove them.

Thirdly, this muſt needs be ſo, from the na-

Doff. 2.

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ture of things themselves. Men cannot runne on in obedience to Christ without opposition. A faithfull Christian man must reprove others as *Iohn Baptist* did, and then it may cost him his life. It may cost us our lives and losse of favour (as it did *Moses*, *Hebr. 11. Who indured Pharaohs wrath*.) for standing out in good causes. In many actions wee may and shall bee censured; for wee must bee just to men, and upright to God, and not bee byassed a wrong way; and for this wee may bee opposed. The Sabbaths must bee kept, though some losses may come by it; many other actions must be done, we must speake for Christ; as *Paul* and *Daniel* did, which cost them imprisonment, and so it may doe us.

4

Fourthly, looke on the world, and there is a necessity that wee shovld have crosses, if wee will follow Christ. For, *Iohn 15. 19. The world loves her owne, and hates them who are Christs*; they are resisted, and cannot resist againe. The world puts crosses upon the Saints, and as if they were not forward enough of themselves, the Devill helps them forward: He sets their tongues on worke, *Iames 3. 6. Their tongues are set on fire of Hell*; hee sets their hands on worke, *Revel. 2. 10. The Devill shall cast some of you into Prison*; that is, men by the Devills instigation shall doe it.

5

Fiftly, it must needs be so, in regard of mens conditions and themselves; they must have crosses to prevent sinne: Christ the good Shepherd sets Dogs on his sheep sometimes to barke

at

at them, and if that will not serve the turne, to bite them too : Partly, for sinnes present which they contract. And partly to prevent future sinnes. Prosperity makes them rust sometimes; therefore God sets scullions to rub them over, and makes them bright, though they make themselves blacke. God sends afflictions on the good to make them better; Threshing makes the corne though it were good before, to bee much better: the fire, though the gold be good before, yet it makes it much purer: health, though it bee good, yet exercise makes it better.

Now as the wayes of God are full of crosses, so they have much difficulty in them; and that for these reasons.

First, because of Selfe-deniall: This selfe-deniall must needs be, and it is hard and difficult for a man to deny himselfe: it is a hard thing to deny a stranger being importunate; it is harder to deny a friend, a wife, a sonne: but it is hardest to deny a mans selfe, to deny a strong lust, a naturall inclination, which is ever begging and asking, that is like a continuall dropping, this is difficult.

Secondly, looke on the Law, and it is difficult, the Law is *spirituall*, we are *carnall*, sold under sinne, and yet must be squared by it.

Thirdly, it is difficult in regard of our affections: these make the wayes of God difficult: wee are to goe on in the midde way, but our affections bias us another way; wee no sooner

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Rom. 7. 14.

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love things, but we over-love them: so we are ready to over-joy and grieve for things: these affections distemper the mind, and the mind being distempered, we are like a barrell stirred and turned up-side downe, nothing but mud comes from it.

4 Fourthly, looke on our natures, and it is difficult. What is in man, in common or corrupt nature? The wayes of God are above common nature, above our reach and up the hill; they are more difficult to corrupt natures: all Gods wayes are contrary to it, and it to them; there is a contention, a contrariety betweene them, and so a great difficulty.

5 Fifthly, compare it with other things, and you will finde it difficult; to get an art or liberall science, what paines and difficulty must be used? Now to have Gods Image renewed in us, must needes be harder: for to this wee have a contrariety and reluctancie, to the other a naturall propensnesse: therefore it must bee difficult.

6 Lastly, looke to the variety and change wee must run thorow: *Phil. 4. 21. We must want and abound, beare good report, and bad report*; It is hard to beare prosperity; as hard it is to drinke wine, and not be giddy: It is hard to beare adversity, and not to stoope; hard to beare scorches without shrinking; some can beare want, but abundance makes them leave God: many can beare good report, and cannot away with bad report: some can doe both, but yet they will not lose their

their wealth: some can indure that, but not imprisonment: to goe through thicke and thin is hard and difficult.

But now you may aske me two questions. It this be so, how comes Christ to tell men: *Matth. 11. 39. That his yoke is easie and his burthen light?* how is that true, *Prov. 3. 17. That all the wayes of wisdom are wayes of pleasure?* Why promise ye so much joy and peace in Religion, if there be so many crosses following it?

Quest. 1.

To this I answer, First, that the wayes of God are pleasant to any man that is right, to one that is renewed. *1 Corinth. 2. 6. We preach wisdom to them that are perfect;* that is, to them that are upright. So the wayes of God are pleasant to those that are upright, and able to judge of them: yet they are not so to others. If I say that good meat and drinke are pleasant, it is true, and you will all agree to it: yet it is not so to a Sicke man: So the light is very comfortable, yet to sore eyes it is burthen some: So Gods wayes are pleasant, yet to men having sore eyes, sicke Consciences, and distempered affections; they are difficult.

Answer. 1.

Secondly, Gods wayes are pleasant in themselves, whereas other wayes are bitter. Gods wayes bring pleasure and content, they are pleasant in themselves; therefore they are alwayes so: but things that are pleasant by occasion, are not alwayes so; As the pleasure of Sinne is but for a season, *Hebr. 11. 25.* and by occasion of satisfying the lust; but a good Conscience is a conti-

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Pro. 15. 15.

small feast; at all times Gods wayes are a burthen and yoke to the flesh, but to the Spirit they are easie.

Object.

But you will object, if the wayes of God are difficult and full of crosses, it will discourage men to be religious; how shall we run the waies of Gods commandements with cheerfulness, seeing they are so full of crosses?

Answer.

I answer, that though the wayes of God are in themselves difficult, yet they are easie to those that come after Christ, and that in these regards.

1

First, every one that comes to Christ hath another spirit and heart given him, that makes him with *Paul, Rom. 7. 22. To delight in the Law of God concerning the inward man.* I will say of this as Christ answered *Peter*, when as he asked him who should be saved if rich men were not: *this is impossible* (saith Christ) *with men, but it is possible with God; Matth. 19. 26.* That is, such a man cannot change his owne heart, but God can, and then the wayes of God will bee pleasant: God can give you another nature, and they will bee easie.

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Secondly, though they bee difficult in the crosse, yet take altogether, then there is pleasure; take therefore the reward and gaine with the labour. The merchant indureth much; yet the hope of gaine sweetens all: a covetous man indures much labour, hath a hard lodging, fasts much, but yet the gaine countervailes all. *Finis dat amabilitatem mediis*, The end sweetens the meanes:

meanes: the hope of harvest makes the husbandmans labour pleasant. So it is with Christ; he is pleasant if you put all together; if you looke to the joy and reward as well as to the crosse: looke on them as on weights in the ballance: if the weights be equal, they stirre not: but put more weight into one scale, than the other, though it seemed heaue before, yet now it is but light. So it is with these crosses; in themselves they are heaue, but compare with them the issue, the end and reward, they are but light; *Our afflictions which are but for a moment, purchase us a farre more exceeding weight of Glory, 2 Corinth. 4. 17.*

Thirdly, to runne the wayes of Gods commandements with our owne strength, it is difficult; but having another strength more than our owne, it is easie. It is hard for a Child to goe up the staires himselfe, but if a strong man takes him by the hand, it is easie: though these wayes be hard, what if the holy Ghost help you, then they will be easie. A man that lookes on an artificiall thing, hee wonders at it, and cannot tell how to turne his hand to doe it; but if he once get the art, it is easie; so it is with us; before we are in Christ, all is hard to us: but if wee are once in him, all is easie. Looke to the Apostles, they are shy at the first of every thing, of suffering for Christ; but afterward they endured any thing, even whipping, and death for him.

Fourthly, it is hard to part with that which

wee prize and love much; but when as wee are perswaded; that there is no such thing in it as wee thinke there is, then it will be easie for to part with it. No man grieues much, that the flowers that he hath in his hand, wither: that hee loseth counters or shadowes: such are the things that we see and have, *Psalm. 39. 6. they are but as flowers*: our eyes being opened to see that these things are so, it is an easie thing to disesteeme them; to one that is humbled this is easie; he that hath felt the burthen of sinne to be heauey, will finde Christs yoke to be light; the Devills yoke is a hard and heauey yoke, he that hath felt the bitterneffe of sin will thinke Gods wayes to be pleasant.

5

Fifthly, consider to whom we doe all that wee doe: as *David said to Micol. 2. Sam. 6. 21. Wee doe it to the Lord*: this makes all easie; this made all easie to *Paul, Acts 21. When as Agabus told him, that he should be bound at Ierusalem*, he tells them, that hee is not onely ready to bee bound, but likewise to dye at Ierusalem, for the Name of the Lord Iesus. A souldier doth much more, when as he seeth his Generall looking upon him; a good servant will worke out of his heart, when as his masters eye is upon him, especially if his master hath a good eye: consider then that we doe all for Christ, and this will sweeten all.

Use 1.

If this be so, that the wayes of God are full of crosses and difficulty, then learne from hence to account of so much before hand, and prepare for it, before ye enter into those wayes of God:

take

take heed of *Baruchs* tault, *Ierem.* 45. 5. *Looke not for great matters for your selves : in the world yee shall have affliction ; Iohn* 16. 33. *but in Christ yee shall have peace ;* looke therfore for all in heaven. Remember yee must not take Christ onely as a Saviour, but you must take him as a Lord, as a husband ; you must have a wedding garment, a conjugall affection, and bee divorced from all other things, that so you may take him thus : ye must take him as your husband, for better, for worse, with losses, and crosses ; your will must be subject to him in all things. If to be Christs servant were only to give him a cap and a knee, he would have many that would serve him ; but you must obey him. *His servants yee are to whom yee obey. Roman.* 6. 16. There are servants which you call Retainers ; which doe their own worke on the weeke dayes, peradventure on the Sabbath they come to their Master and serve him ; thus most are Christs servants ; they will serve him on the Sabbath perchance, but at no time else ; but as on the Sabbath, so at all times else you must deny your selves. In other marriages *error persone* doth nullifie the marriage ; so doth it when wee take Christ : it is an error in our judgements, not to know what hee is ; and that is the reason why we so quickly fall away from him : wherefore every one that lookes for any interest in Christ, must consider with himselfe before hand, and cast his eyes on all his comforts, on that which is pleasant to him, and resolve to part with it for him ; yea, he must looke
on

on bitter things, on the sufferings of others, and make account of disgraces and persecutions if he will follow Christ: If better come, doe you *reputare in lucrum*, count it over-plus. *Cæsar*, when he was going to fight, would usually tell his souldiers, that the enemies were as many more as they were, that so he might make them more resolute and audacious; If you meane to follow Christ, looke for a rainy day. It may be it is a faire morning, but yet we know not what the evening will be: *Nescis quid serus vesper ve-*
bat. Shall a man goe to sea, and not looke for stormes? Shall a souldier goe into the warres, and not looke for enemies? Forecast this therefore, lest going with 2000. you are met with 20000. and overcome, your resolutions being too weake.

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Secondly, if the wayes of God are full of crosses and difficulty, then it is not the way to heaven that most men goe: that common roade of pleasure and jollity which most men tread in, is not the way: the true way is *per diverticula*; a by, a narrow way which few men follow. If we finde our wayes full of jollity, we have cause to suspect them, *Luke 6. 21. Woe unto you that laugh now, for yee shall weepe heereafter: yee that are full heere, shall hunger heereafter*: This loosenesse in following Chri^t is not the way. My brethren, if yee are going to any City, and ye are told before hand, that in the way to it there are many narrow bridges, many brakes to goe thorow, that there are many vagrants to devour you

you, many Syrens to allure you; if yee find no such thing, ye may well suspect that ye are out of the way; so if ye find no such opposition, no such crosses and difficulties, no such strong lusts in the way to heaven, it is a signe ye are out of the way: *Whoever will live godly in Christ Iesus, shall suffer persecution*:. Paul tells Timothy here, that hee *bath knowne his persecutions and afflictions*; and then he concludes, that *Whoever in this present time, or in succeeding generations will live a holy life, must suffer for it*: A man may suffer and doe much for Christ; but Paul tells him, hee must goe further, and *suffer persecution* for Christs sake and the Gospell.

2 Tim. 3. 12.

But you will object, why should any man suffer for the Gospell, seeing that the Gospell brings glad tidings of peace?

Obiect.

I answer, that there are two parts of the Gospell: the first is, that if yee take Christ, ye shall be saved: the second is, that if ye take him not, ye are damned: it is not the first part, the offering of Christ, but the subsequent condition, that doth breed persecution. *Matth. 21. 33. When as the Master of the vineyard sent his servants to the husband-men, all his servants were abused, because they called for fruit, which the husband-men were unwilling to give.* When holy men call for fruit, and amendment of life, th's stirres up men against them. If in the way yee goe, ye find not these crosses, this opposition, it is the broad way, not the way that leadeth to life.

Answer.

Thirdly, if the wayes of God are full of crosses,

Vse 3.

ses, then be not discouraged from doing good actions for the crosses that follow them; that is a necessary concomitant, and cannot be severed. Many would be willing to doe much, but it may cost them their estates; then they favour themselves, and will sleepe in a whole skinne: But if a case comes, that ye must stand against Poverty, and for justice against indirect courses, stand to it, though persecution and imprisonment come; turne neither to the right hand, nor to the left hand: that is, there are many stops and lets in the way which God hath chalked out unto us; yet though there be Lions in it, ye must not step out of it; ye must goe on, ye must grapple with the crosse, and not goe out of the way; if yee balke those crosses, or if ye sit still and do nothing, ye provoke God against you, as much as for your evill deeds. *Revel. 2. 19. I know thy workes and sufferings* (saith Christ.) Christ takes notice, if yee suffer for him, so he doth, if ye decline the crosse: Cowardlinesse may lose your soules, as well as rebellion your bodies. If yee have good cards, yet if you play them ill, you lose: so when you have a prize in your hands, and not use it, you lose by it: so when you have opportunity to doe good, and doe not stand out, God will call you to an account for it; ye shall receive judgement for sinfull silence, as well as for corrupt speech. *Judges 5. 23. Meroz was cursed, because they came not out to helpe the people of God, as well as the enemies that fought against them. Luke 13. 6. The barren Trees that*

that did beare no fruit were cut up as well as the briers
 So shall men that have places, in which others
 would have done good. *Revel. 21. 8. the feare-
 full, are put in the catologue of those, which shall
 have their portion in the lake of brimstone, which
 burnes with fire forever*: those that are afraid to
 doe good shall have their portion there. Take
 heed therfore of missing opportunities through
 feare or cowardise: deny your selves, take up
 the crosse and follow Christ, whiles you may.
 Many are much to blame, so that we may take
 up *Jeremies* complaint against them. *Jerem. 9. 3.*
That there is no man that hath courage for the truth:
 Wee may say of most men, as of Harts and
 Stags, they have strength and great hornes, yet
 they doe nothing with them, *quia deest animus*;
 because they want courage. Some good Chri-
 stians have fire in them, but yet they want
 blowing. Now what arguments shall I use to
 make men follow the truth; notwithstanding
 these crosses and difficulties? Wee magnifie va-
 lour in any man, and the valour which wee doe
 magnifie, it is but as the swelling of a wall before
 the breach: it is nothing to this fortitude to
 suffer for Christ, and a good cause, being cal-
 led thereunto; the doing of things without dif-
 ficulties, is no triall; excellent things are dif-
 ficult; this obedience which you owe to Christ
 is not simple obedience, but passive obedience,
 and hath more difficulty and excellencie. To
 what end is the Spirit and Regeneration given
 you, if it stirre you not up to doe more than o-
 thers

thers can or will doe? *Luther* was glad of this opposition, that brought advantage to him: so *Paul* saith, that his sufferings will further his reckoning. Souldiers out of vaine-glory strive who shall bee first to scale the walls, and to enter the breach; that which they doe for a shadow, let us doe for true reallities: let our affections runne out in this. Consider that in Gods cause if ye suffer not for well doing, ye shall suffer for ill doing; else there were an inconsequence in that of *Peter*, 1 *Pet.* 3. 17. *It is better to suffer for well doing, than for evil doing.* If ye suffer not with evil men for well doing, ye shall suffer of God for evil doing: consider all those Martyrs and Worthies of the Lord which have gone before us, who gave acted their parts, and are now departed off the stage; they might have escaped if they would: *John Baptist*, if hee would have beene silent; *Mordecai*, if he would have bowed the knee: *Those who wandered about in sheep skinneres, and goats skinneres*, *Hebr.* 11. might have been clad in silkes and velvets as well as others, if they would not have stood for the truth. *Moses* might have enjoyed the pleasures of *Egypt*, hee might have beene accounted the sonne of *Pharaoh* his daughter, but he would not. Consider, if one aske you this question, Will yee be as a pibble or a pretious stone? would yee be worth 1000. others? then resolve to suffer for the truth: Consider what a person yee take upon you: and that ye must doe nothing unbecoming your selves? then you will say with

Nehemiah,

Nehemiah, shall such a man as I see? and who is there that being a man as I am, will see to the temple to save his life? Nehemiah. 6. 11. Paul considered himselfe, and therefore would not yeeld an inch to the false Apostles, Galat. 2. 15. Consider what God expects from you. A mud wall may bee made up of any thing, but the wall of a palace must be made up with other materialls: if yee will bee Temples of the holy Ghost, yee must have other actions. Let those who are watchmen, both for Church and common-wealth, let others who are in great place, consider this; if ye turne false, ye betray both your selves and others: resolve therefore to deny your selves, having such a person and such a charge.

But some will object, I would doe thus and thus, but I can doe no good in it. *Object.*

I answer, that it is more than you know: but however thou shalt be sure to have thy reward; if thou doe what thou mayst: The Physician hath his praise, though his Patient dies: The Lawyer hath his fee, though his Clients cause miscarry: God often sends messengers, though they prevaile not, that men might beare witness to the truth. *Answer.*

Yea, but the times are bad, and worse than e- *Object.* ver they were.

To this I answer, that the worser the times are, the better the Saints should bee: the Starres are most needed in the darkest night: Marke, 8. 38. Hee that is ashamed of mee, saith Christ, even in an adulterous and sinfull generation, *Answer.*

ration, of him will I be ashamed when I sit in my Glory..

Obiect.

Yea, but I am alone, and therefore can doe nothing.

Answer.

But what if thou art alone? *Elijah* was alone forought he knew; yet hee withstood all *Baals* prophets, and overcame them. *Luther* was alone, so that one saith of him; *Vnus homo solus totius orbis impetum sustinuit*, that one man withstood the force of the whole worle: And what if thou art alone, yet one cole may kindle another, and that another; and so mayst thou. Men are incendiaries to make one another wicked; bee thou so to make others good: however, though thou art alone, yet thou shalt take away that reproach from a nation, which God speakes of *Ezech. 22. 30.* that he sought for a man among them that should make up the hedge, and stand in the gap before him, for the land, that he should not destroy it, but he found none; There will be a man, that is, a man of authority to oppose the streame.

Vse 4.

Fourthly, if the wayes of God are full of difficulty, then wee should learne from hence to proportion our labour to the worke: we tell you of this, not to deterre you from comming to Christ, but to excite men to take paines answerable to the worke. Christ told his Auditors. they *must denie themselves*, that they must take paines if they will follow him; and this we tell you in his name: we would have yee know the worst before hand: many thousands lose their soules, because they thinke that lesse will serve the

the turne, that there needs no fust strictnesse :
no fallacie of Sathan deceives men more than
this. If a man come to buy a lewell that is
worth 500. li. if hee bids but 400. li. for it, hee
goes without it, as well as if he had bid nothing
at all, because hee comes not to the full price of
it: So he that will purchase heaven, hee must
bid the full price of it, else he goes without it:
as good never a whit as never the better (as we
say.) If a man be to lift a burthen, which is as
much as he can doe with his whole strength, if
he put but part of his strength to it, hee cannot
stirre it, he were as good never to touch it: so
it is here. It were better for you to do nothing
than not to doe enough; for if ye lived still in
wickednesse, it might perhaps humble you; but
when as men do but a litle, but yet not enough,
they see not their misery: better not doe at all,
than to doe things thus by halves. Sathan deales
with men, as men with children: they take a-
way gold and silver from them, and stop their
mouths with rattles and counters, so Sathan, be-
cause mens consciences must have something to
satisfie them, suffers them to doe something,
but yet not so much as they should. Pitty it is
to see so many lose their labors: they come very
neare, within a step or two to heaven, and yet
misse it: many there are which doe much, like
the young man; yet something is wanting, that
also must bee had, else there is no Salvation.
Why is there so little change in men, but be-
cause they thinke that lesse will serve the turne?

This cold, overly and customary performance of holy duties marres all; therefore consider but this.

1 Theſſ. 1. 3.

Fiſt, that it doth you no good at all: what good did the *Laodiceans* *lukewarme* ſe doe them? they had as good bin cold: yea, *God wiſheth, that they were either hot or cold*, *Rev. 3. 15*. What good did all that *Amasiah* did to him, ſeeing that hee did it not with a ſincere and perfect heart? Theſe dough-baked ſervices (as I may ſo ſtile them) theſe carkaſſes without life; theſe ſlight ſervices profit not: therefore there are conditions added to them in the Word: prayer prevaileth, *If it be fervent: Iam. 5. 16*. *If thou beleeveſt with all thine heart, Act. 8*. *Effectuall faith; diligent hope, and fruitfull love: 1 Theſſ. 1. 3*. It is a good obſervation of Divines, that God loves *adverbs* better than *verbs*; well-doing above doing; thoſe that *iam: to the wedding, not having wedding garments, were ſhut out, Matth. 22. 11. 12. 13*. as well as thoſe that came not: thoſe that offered ſtrange fire, as *Niſab* and *Ahibu*, and their company, were conſumed, as well as they that did not offer at all.

2

Secondly, conſider the nature of the thing, what it is to be religious. Is it an eaſie thing to turne nature? to worke a change? Is it eaſie to get ground of a raging laſt? It is as hard as to get ground of the ſea. Conſider the difference betwixt the Law and us; *That is ſpirituall, we are carnall Rom. 7*. Conſider the diſtemper of your affections, and know your ſelves; all that we have

have in us is either common or corrupt nature. Godsgraces are beyond the one, and contrary to the other: must we make these duties of religion to be onely in the by? Prayer, keeping of the Sabbaths, are to most men but as things in the by, the streame of their affection runnes in another channell. There is another thing required of us than this; *we must love the Lord with all our hearts, and strength, Dent. 6. 5.* This is it which all must doe; they must love God with all their strength, else they are not worthy of him. There is a qualification required of all that are saved, he is not worthy of grace or heaven, that seeks them not with his utmost indeavour. The difference twixt *Cains* and *Abels* sacrifice was this *Gen. 4. 3. 4. 5.* The one did it negligently, brought the worst of his fruits, the other brought the best hee had. *Cursed is every one that doth the worke of the Lord negligently;* that is contenting himselfe with the outward performance of it, doing it as a taske, and being glad when it is done and over; to doe it diligently, is to worke with an eye to that which it tends to, and to obtaine the end. The end of prayer is to quicken you to performe holy duties; when you obtaine this end, then is your prayer diligent. To doe things onely for shew is nothing, the affect and end is all: you esteeme not your servants works unlesse they obtaine their end: there is nothing that you esteeme, the end of it being not done; what is it to pray, the end being not done, men not being built up by it? *Iud. 20. We must build up our*

Ier. 48. 10.

Luce 6. 12.

2 Cor. 11. 27.

Matth. 17. 21.

selves in our most holy faith, praying in the holy Ghost. A cold formall performance doth but hurt us, breeds more coldnesse and deadnesse in us. In habits, the more imperfect the acts are, the more they weaken the habits; the duties of religion coldly performed, weaken grace. Let a man accustome himselfe to write carelesly and crookedly, it marreth his hand. Let us therefore do all we do to God with diligence and fervencie: consider that those whom you thinke least needed for to do it, did so; their diligence should stir you up. You know that *Jacob wrestled with God all night; Gen. 32. 24.* and so should you wrestle with him with strong prayers; *Christ himselfe spent many nights in prayer:* looke upon the prayers of *David*, the fastings of *Daniel*; above all others looke upon *Paul*, you may see him in *watching, in prayers and in fastings often*; hee had a continuall strife with his heart, *to bring his body, that is, the deeds of his body, into subjection, I keepe under my body (saith hee) and bring it into subjection, 1 Cor. 9. 17.* My body, that is, the sinfull lusts of my body, must bee brought downe; I must goe thorow fighting till I have the victory, *else I shall be a cast away*, I shall elsie have onely an outward shew, but yet bee nothing accounted of with God. Consider this, if a little diligence will not serve the turne, adde more; if prayer will not doe it, adde fasting to it. *As there are some devills that will not bee cast out without fasting and prayer*, so also are there some sinnes. Make the plaster fit to the disease.

Com-

Complaine not with the sluggard, who puts his hands in his bosome, and doth nothing at all; or doth not proportion his labour to the worke. Lesse labour would serve the turne, if our soules were as dry wood, but they are as greene wood, there must bee much blowing ere they will bee kindled. It is hard to get our soules to good duties, hard to keepe them on the wing; we must *continue in prayer, and that instantly too.* Men are ready to give over, and to sit downe, but you must continue. *Ephes. 6. Wee must watch thereto with perseverance;* there must every day bee a new winding up of the soule; there is a spring of sinne in us, so there must be a spring of holy duties, we must doe them constantly; you have daily new crosses, and impediments, therefore you must mend your pace in the way to heaven, and be more diligent: you *must be fervent in spirit, serving the Lord, and not slothfull.* *Roman. 12. 11.* Doe your owne worke, *up and be doing, and the Lord bee with you,* *1 Chronic. 22. 16.* God will deale with you as hee did with the Eunuch, hee was *reading of the Scripture, and God sent Philip to him for to teach him,* *Act. 8. 26. &c.* So *Cornelius*, hee was praying, *and God sent his Angell to him first, and afterward Peter,* *Act. 10.* So the Apostles, when as they rowed *all night as Christ bade them, he at last joynes himselfe to them, and helps them,* *Matth. 14. 24. &c.* The worst naturs with his helpe can doe any thing, the best without him can doe nothing.

Rom. 12. 12.

Fifthly, if the wayes of God are so full of
P 3 crosses

Vse 5.

crosses and difficulties, then learne from hence to justifie the wisdom of the Word of God; and the Religion of the Scriptures. It is an argument that it comes from heaven; because it is not a whit agreeable with our natures. It is a pure and no leaden Lesbian rule; it is a strait rule opposite to us in all our obliquities: It is not from the policie of men, for if it were, what end should they have in it? There is no content in it, a man must deny himselfe, mortifie each member, and hee must have crosses too. Againe, a man must not thinke to have many following him, not to bee Captaine of Companies; heere is nothing that will draw men after him. If Christ had done as *Cyrus* did, who proclaimed, that if any man would follow him, if he were a Husbandman, he would make him a Gentleman; if a Gentleman, hee would make him a Noble-man; then men would have flocked to him. This justifies Religion against the dunghill gods of the heathen; against the Mahometan Religion, that tells men what women, and what pleasures and rewards they shall have if they follow it: this argument therefore is a marke of the holinesse and purity of our religion. Miracles they do but excite us, they doe but as the bells that calls u to the Sermon, they cannot worke faith within us; *Roman. 13. 14. 17. That comes onely by hearing and reading this word*; there is nothing in this that doth sute with our nature; these inherent marks are they by which wee know it to be the Word

of God. Wee propound onely the Object, we doe not propound Syllogismes: wee tell you onely what it is. *Moses* in the beginning of *Genesis* propound, onely what God hath done, he propounds no arguments to make men beleieve it: for the Apostles come with a naked message; *He that beleeueth shall be saved, hee that beleeueth not shall bee damned.* In other sciences, and so in all things else, there must be principles, else wee should runne into infinities. If one should aske you, how know you colour? You answer by the light: but how know you the light? You answer by it selfe: and then you goe no further. So if one aske you, how know you whether such a weight bee true? You answer, by the standard: but how know you the standard to bee true? Only by it selfe. But this is an argument that the Scripture comes from heaven, because there is nothing in it, that pleaseth men. *Nihil hic humani*, there is nothing that is tempered, and modiflicated to our dispositions.

Mark. 16. 16.

Sixtly, if the wayes of God are full of difficulty, then labour for a full mortification of sinfull lusts: doe it not by halves. Whence is it that religion is so hard? All difficulty is from some disproportion and disagreement; and this difficulty here is from the disproportion between the Law and us: wee cannot bend the Law to us, but wee must winde up our mindes to it. As wee say of grieve, that it is a reluctancie of the will; so there is a reluctancie here betweene the corruption of our nature, and the Law;

Vse 6.

and this breeds the difficulty: One of them must needs yeeld. If you put fire and water together, there is no quiet, but a continuall strife, till one of them get the victory; then all is quiet: So is it in sickenneses; Let a man have a strong disease and a strong body; hee shall never have any rest, as long as they both continue in their strength: but let one of them get the victory, then there is rest and ease: If nature get the victory, then wee have our perfect health: If the disease get the victory, yet wee are quiet: and hence are those *lucida intervalla* before death. So it is here; if lusts get the victory, then there is peace indeed, such a peace as it is; men have rest and content in their forlorne estate: but if grace get the victory, then there is a perfect peace. To have quietnesse and sweetnesse in religion is to come to an agreement; and without this agreeing, there will bee no facility: the way to make it easie, is to heale your natures. Religion is not difficult in it selfe; it is as light that is pleasant to good eyes, but yet to bad eyes nothing is more offensive; it is like good meat that is pleasant to a good stomacke, but yet to a bad nothing is more odious. Heale your natures, and get perfect health, then these wayes of God will be easie to you.

Obiect.

But you will say, Who is there that can come to perfect health?

Answer.

I answer, that though you cannot attaine to perfect health, it is no matter, so as you can come

come to such a condition as to bee at rest : the body may be at rest and quiet, though there be distempers in some particular part of it. If you would have joy in the holy Ghost, peace of conscience which passeth understanding, labour to make an agreement : you cannot bend the Law, but you must cleane your hearts, you must winde them up to the peg of holinesse, and get Evangelical holinesse, which is required and accepted.

Lastly, if the wayes of God be so full of difficulty, then we had need to humble our selves: if the Law be so holy and so good, and wee so averse from it, it must be rebellion when as you see your selves so backward to doe good, so contrary to it. Let this open a crevis of light, to see your corruption : this is very needfull ; men complaine of the Law, they say that it is hard and written in blood, as *Draco* his Lawes were ; they are but flesh and blood, and what can they doe ? Beloved, this we should not doe, but let us reflect on our selves, as *Paul* did, and say with him. *Romans, 7. 4. The Law is spirituall, but wee are carnall, sold under sinne.* Let us bee humbled more for this badnesse of our nature, than for our actuall sinnes : the worser your natures are, the greater and more sinfull are your sinnes: for the more nature there is, the greater is the sin : the worser your natures are, the more hatred is there to the Law : therefore abhorre your natures, reflect upon your selves, justifie God, and give him glory, and his Law. *Psalme. 119. 8. The*

Vse 7.

Statutes

Statutes of the Lord are right, and the commandments of the Lord are pure: quarrell not then with the Law, hate it not, as all unregenerate men doe. And thus much for the second Doctrine. We come now to the last, which is this:

Doct. 3.

That all who looke for any interest in Christ, all that will receive benefit by him, must follow him. They must deny themselves, take up Christs crosse, and follow him; they must tread his steps, be obedient to him in all things, Rom. 8. 24. Whom hee did foreknow, them also hee did predestinate, to be conformed to the image of his Sonne, that hee might be the first borne among many brethren: that is, all that God hath chosen hee will have them to be like their elder Brother Christ Iesus: we must goe all in one livery, we must be conformable to him in all things, be ready to doe like him, as Gideon said to his souldiers, Judges 7. 17. What yee see me doe, that doe yee. So Christ who is our Captaine and Generall, saith to us, All ye that will be saved by me, must be like mee, ready at a watch word to turne which way I will have you. There are all the relations that may be betweene Christ and us, which may cause us for to follow him: Hee is our King, our Father, and our Master, therefore wee must follow him. There are two sorts of men in the world; the first are straglers, such as straggle abroad like sheepe without a Shepherd, lawlesse men that follow their lusts; these men are priviledged men, and may goe whither they will: The second sort of men are they

they that give themselves to serve Christ, looking for salvation from him : these must resolve to follow Christ.

But here may be some objections raised: you will say, that the Law is the rule of a mans life, how then is Christ the rule? *Obiect.*

I answer, that Christ is the example of the rule, as in Grammar and Logicke, after the rule, you have an example put; and Christ by his example gives you more facility to performe it. *Answer.*

Yea, but this rule is too high for us, who is there that can reach it? Take away hope, you take away indeavour. *Obiect.*

I answer, that it is true that none can reach it; yet wee must goe as nigh it as wee may. First therfore consider that it is for our advantage to have such a rule; in other things men labour for the best copies and Samplers. It is absurd for a man to say, I cannot follow the strait rule: Therefore will I have a crooked one. I cannot hit the marke, therefore I will have a false one set up. *Answer.*

Secondly, it is needfull to have the best rule, because we must alwayes grow forward to perfection, *Phil. 3. 13. 14. We must forget that which is behinde and looke to that which is before.*

Thirdly, we must have a perfect rule to humble our selves by it: taking Christ for our rule, comparing our selves by him, wee see our owne filthinesse, and with Peter say to him, *Luk. 5. 8. Depart from us, we are sinfull men.* So Iob seeing God,

God, abhorres himselfe, and repents in dust and ashes,
Iob. 42. 6.

Object.

But you will say; If Christ lived with us, and we saw him; if he would (as it were) leade us by the hand, it were something; but hee is gone.

Answer.

I answer, that though hee be gone, yet hee hath left guides to leade us in his stead, he hath left the holy Ghost and his Spirit with us; who, *Iohn 16. 13. shall leade us into all truth*, necessary for Salvation; hee hath left us his Spirit to tell you that this is the false way, this the true? and this Spirit he sends into every regenerate mans heart. *Gal. 4, 6. As soone as you are sonnes, he sends his Sonnes Spirit into your hearts, whereby you crie, Abba Father.*

Obiection.

But you will say, how shall wee know when the Spirit speakes?

Answer.

I answer, by the Word; what the Word saith, the Spirit saith.

Objection.

But these are but remote guides.

Answer.

Therefore you have the Saints that went all in one path: First, the Saints that are dead and gone, and then those that now live: You have the Spirit, the Word, and the Saints to teach you; onely remember this caution, that the Saints are a rule to you, though not a perfect one; they goe in and out; eye them; but yet eye Christ beyond them, *who is the author and finisher of our faith, Hebrewes 12. 2.* In all other things and arts, *Non est eiusdem invenire & persicere*; one man beginnes, and another finisheth:

eth: but Christ, as hee is the *author*, so hee is the *finisher* of our faith: he hath begunne the Doctrine, and the thing, and he will finish it. For the better understanding of the point, I will shew you these two things.

First, the action; what it is to follow Christ.

Secondly, the object and patterne that wee must follow: and that is Christ.

For the first, what it is to follow Christ; I answer, That to follow Christ is to resolve to doe or suffer with all our hearts, or willingly, what ever hee commands, at all times, and all manner of wayes. There are foure things in this definition, which expresse what it is to follow Christ.

First; wee must resolve to doe or suffer any thing that hee commands, we must except nothing; wee must resolve to obey and doe all righteousnesse, and to abstaine from all unrighteousnesse: wee must resolve to goe through thicke and thin, rough and smooth; wee must doe as the Romans did, *Rom. 6. 17. Obey that forme of doctrine that is delivered to us*; not one part onely, but every particular from the very heart. The reason for which we were delivered by our Saviour from the hands of our enemies, was, that we might serve him without feare, in holinesse and righteousnesse before him all the dayes of our lives, *Luke 1. 75*. Let the passage be what it will, safe or dangerous, pleasant or difficult, by poverty or abundance; let Christ leade us through good report and bad report, wee must follow him. I put

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What it is to follow Christ, and how wee must follow him.

put in the definition, to doe or suffer; suffering but an higher kinde of action, to doe, though you suffer for it: Suffering of it selfe (as the Philosopher well observeth) is not commendable but to suffer in doing Gods will in simple obedience is to obey without any difficulty,

1

Secondly, you must doe this with all your hearts, and willingly: this is expressed in the Scripture in three termes, *Dent. 6. 5. to love serve or follow God with all your minde, with all your soule, and with all your strength.* I chose this Word, with all your hearts, the rather, because it comprehends all the rest.

1

First, to serve God with all your minde, is to search his will, to plant on it, and to know it: some there are that follow *Cephas*, others that follow *Paul*; addicting themselves to their opinions: there are diverse opinions of men; Some thinke this good, others that, without looking to Gods will: this is not to follow Christ with all our minde: When wee submit our minds to his, and make his minde to be ours, then wee follow him.

2

Secondly, to follow God with all our hearts, is to affect that which hee doth, and all that hee doth affect; when as all that hee doth is comely to us, when as we see his image in his word, and in his Saints; and follow it: men follow the actions in which they see a beauty and comlineesse.

Thirdly, to follow God with all our strength (by which wee must note the executive powers and faculties) is to doe all that we doe with all

our might, and by Gods direction, nothing against his will or liking: he that serves God thus with all his heart, when any thing is suggested contrary to Gods will, he saith; I know my masters will, I depend on him, I will follow his advice, and nothing else: this is to follow him with all our hearts.

I adde, to follow him willingly: it is not enough to doe the action commanded, but wee must follow him, as the sheepe doth the bough, with readinesse and willingnesse. Being right, it comes from the regenerate part, every regenerate man findes a disposition to Christ, longing after him, inclining to him as the Iron doth to the loadstone, or the stone to the Center: Many there are that follow Christ, and hold not out, because the Principle is not good.

But the Saints themselves finde reluctancie, the spirit is willing, but the flesh is weak.

I answer, that oftentimes the flesh followes *aborto collo*, like the Beare going to the stake, yet the spirit brings it into subjection. I cannot better expresse it than by that of *Peter*. Christ tells him that *when he was old he should be carried whither he would not*, *Iohns. 21. 18*. True it is, that he went to the stake willingly, else his death, whereby he glorified God, had beene no Martyrdome; true it was, his flesh was unwilling for to doe it, yet his spirit overcame it; remember this, that you must doe it cheerefully.

Thirdly, it must be at all times; many follow Christ, but at a brunt, and in an extremity they

they flie away, as souldiers from their colours, when as the battaile is nigh, or as servants leave their masters in harvest, when as they need them most. Christ would have men know what he expects: as the proclamation was made to the Iewes, that *if any mans heart fainted, hee might goe backe, and returne to his owne house againe*; (*Deuterom. 20. 8. Iudges 7. 3.*) So Christ deales with us; hee tells us the worst before hand, to see whether wee will goe backe or no. Christ deales with us, as *Naomi* did with *Ruth*, when shee had intreated and perswaded her to leave her, and goe backe to her owne Countrey againe, *Ruth. 1. 28.* When all would not doe, and when shee saw that she was stedfastly minded to goe with her, then shee left speaking. Christ tells his followers what they must looke for: If they are willing to under-goe it, then hee takes them, else hee takes them not.

4

Fourthly, wee must follow him all manner of wayes; that is, inwardly and outwardly: In both these there is a difficulty.

There is a difficulty to serve him in the spirit; many an action commeth, that if it were to be done in the outward appearance onely, it might be well put off: but to do it in secret, this is hard; when as the Conscience saith, such a thing must not bee got, such a thing must be done, such a lust must be subdued; such a duty must not be omitted: this is not enough, but you must professe Christ, weare his livery, and shew

shew whose you are : In many things it is easier to doe the spirituall, than the outward act : As *Mar. 8. 38. Whosoever is ashamed of me, saith Christ, even in this adulterous and sinfull generation, of him shall I be ashamed when I shall sit in my glory.* to professe what a man is in such company, in such a place, is not much ; but you must professe Christ at all times, in all places : In *the midst of an adulterous generation.* You must thus follow Christ, else all this is nothing. And thus much for the first thing, what it is to follow Christ.

Wee come now to the object and example which we must follow, and that is Christ. And here, first, we must follow his example : secondly, we must follow his precepts.

First, you must follow his example ; doe as he did, set him up as a patterne of imitation. It would be infinite to shew you all his graces : yet I will name some particulars wherein you must follow him, that so we may not be all in the generall.

First, he abounded in love, which he shewed in his readinesse both to give and forgive. Hee shewed his love in giving, in that he loved men so, that he gave himselfe for them. *Act. 20. 35.* he saith, *It is more blessed to give than to receive.* For his love in forgiving, hee forgave those that did him the greatest wrong, he had compassion on the soules of men, and on their bodies too : For their soules, he groaned to see them as sheep without a shepherd, *Math. 9. 36.* So for their bodies, he fed many thousands of them often times.

Q

Second-

2

Secondly, *For the glory that was set before him, he endured the Crosse, and despised the shame, Heb. 12. 2.* that is, hee saw God and his glory, and then the good and evil speeches of men were nothing to him: hee eyed the glory of God, and despised the glory and shame of men: as you may see, *Luke 23. 8. 11.* by comparing them both together, *When as Pilate sent him to Herod, Herod was exceeding glad when he saw him, for he was desirous to see him of a long time; because hee had heard many things of him; and hee hoped to have seene some miracle done by him, (Luke 23. 7. to 12.)* But Christ despised that glory which he might have gotten, hee would neither doe nor speake any thing before Herod; Therefore Herod and his men mocked him: Here he despised the glory and the shame too: when as much was expected from him, he neglected all; and so must we.

3

Matth. 11. 29.

Thirdly, hee was exceeding humble and meeke; *Learn of me, for I am meeke and lowly of heart*: this his humility appeares in this: First, that he excluded none, no not the meanest. Secondly, he did *not render rebuke for rebuke, 1 Pet. 2. 23.* he endured all. Thirdly, in that hee was ready to part with his right, and his life. Fourthly, in that he *washed his disciples feet.*

4

Fourthly, he was diligent in his calling publickly and privately; he went abroad, preaching upon all publick and private occasions, ready to take all opportunities to doe good: hee takes occasion to comfort the woman of *Samarita at the well, Iohn 4.* so when as he saw them striving for

for the upper place at the table, hee takes occasion to discourse of humility, *Luke 14.* He did consider the end, wherefore he came. This was the end of all his comming, to doe good: It was his delight to doe Gods will: all he did, it was Gods worke, hee did it to glorifie him: and for the good of men, which was another end wherefore he did it.

Fifthly, he was ready to suffer any thing, to bee despised, to undergoe any thing at his Fathers pleasure: hee subjugated his desires to his Fathers, and he did rejoyce in it. *Matth. 11. 25.* *I thanke thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes and sucklings; even so Father, for so it seemeth good in thy sight. It had beene more for Christshonour, to have had wise and great men to follow him; but hee rejoyceth in this, that God had hid him from those, and revealed him unto babes, for that it was his Fathers will.* So we must rest contented with any thing, if it be Gods will.

Sixthly, Christ likewise fulfilled all righteousness, *Matth. 3. 15.* hee was full of zeale for his Fathers glory; follow therefore his example in all these. And not onely his example, but his precepts too. First, beleeve in him; this is the great worke of God, this is the worke he accepts, *Iohn 6. 29.* *To beleeve on him whom the Father hath sent.* This is the first precept. The second precept is, *Repent, for the kingdome of God is at hand, Matth. 3. 2.* The third is, *to abound in love one to another:*

Vse 1.

follow Christ then in these precepts, and in his his examples.

If then all that looke for any interest in Christ, must follow him; then in the first place learne from hence not to be auricular, but reall Disciples; doe not make a profession, get not knowledge in the braine onely, but act it too. This is the difference twixt Christs and other mens Disciples: if a man follow *Aristotle*, or any others, it is enough to know and hold his tenets: but he that will follow Christ, must follow and doe his precepts, must imitate him. The difference betweene Divinitie and other Sciences, is this, in other Sciences, if you understand them it is enough; but in this it is not enough to know it, you must doe it. This is like lessons of Musicke, it is not enough to know them, but you must practise them: it is like a copy of writing; you must not onely reade it, but you must act it, and learne to write after it. Wee must not only know what temperance, patience, and love are, and the like, but you must act and practise them: wee must beleeve and undergoe the Crosse, if we will belong to Christ: *Iohn 6. 45. Every man that hath heard, and hath learned of the Father, cometh to mee.* God makes us fit to follow Christ, hee declares the truth, and bowes the will: he teacheth the creatures, the Bee, and the Storke, to do thus and thus; he puts a secret instinct into them, which makes them doe that they doe; and so he doth with his Children: hee makes them of Wolves, to become

become lambes; he makes a thorow change in them: It is doing that makes you Christs disciples; if it were but to know, it was nothing. Consider what yee practise, and how farre yee doe Gods will: wee looke not onely for the knowledge, the remembrance, and repetition of what we preach, (though it be good to repeat what we heare, and it is ill to omit it,) but we looke you should practise what you heare; we would see the Milke, and the Fleece not the Hay againe: wee would see your defects and weakneses amended, and those duties performed that you neglect.

Yea but you will say, you doe practise what you heare.

Obiect.

But I say unto you, as *Samuel* did to *Saul*, when he told him he had kept the Commandements of the Lord, *What then*, saith he, *meane these blessings of the Sheepe in mine eares?* 1 Sam. 15. 14. If you are Christians, if you practise what you heare, what meane those oathes we heare; what meane this drunkennesse, this idlenesse, this vanity and pride in apparell, this greedy seeking of profit, this prophaning of the Sabbath which we see? What meane all these, if you keepe the Commandements? Those that follow Christ doe acknowledge him, they practise what they heare, and no more.

Answer.

Secondly, if all that looke for any interest in Christ must follow him, this excludes all those who say they are Iewes, and are not, *Rev.* 2. 9. Such as professe themselves to bee Christs, and are

V^{er} 2.

not: they weare his iivery and badge, but yet are false hearted. We follow Christ, you say, but if you doe, let me put you to some Interrogatories.

I
 First, are you contented to be divorced from all else, and to make Christ your selfe? To deny your pleasures and your profits, like *James and Iohn, Mat. beu. 4.* who left fathers, nets, and ships; and like the Apostles, *Who forsooke all and followed him?* Will you part with every thing, with every sinne and vanity for Christ? The young man *must sell all, if he will follow Christ,* and this he was loath to doe.

Matth. 19.

2
 Secondly, are you contented to beare all that he bore; I meane not in the same measure; but are you able to be baptized with his baptism, and to drinke of his cup? Are you content to be despised and hated as hee was? You must doe it in your measure, though not in that degree that he did. *2 Tim. 3. 12. Thou knowest (saith Paul to Timothy) what persecutions I endured: yea, and not I onely, but all that will live godly in Christ I shall suffer persecution.* It is his living godly that brings persecution; the being downe-right, and bawking nothing because the devill is then our enemy, and will stirre up men against us; hee will nibble at our heele. If we live not godly, we are not then his enemies, hee will let us goe. If there be warre betwixt two Nations, suppose Dutch and Spanish, either of them medling with English, or French that are but indifferent, they let them alone, because they

Matth. 20. 22.

are

are indifferent men, and not their enemies: So doth the devil, he lets men alone who are but indifferent; but the Saints who are enemies, they are sure to smart for it if he meet with them.

Thirdly, if you follow Christ, is the same minde in you as was in Christ, Phil. 2. 5. Are you affected as he was? *David was a man after Gods owne heart, Act. 13. 22.* So every Christian must be affected as Christ was. Doe you hate those things that he hateth? Doe you not onely abstaine from them, but also hate them? Are you zealous for Gods glory? Are your soules vexed for the uncleane conversation of others? Then it is a signe that you follow Christ.

Fourthly, what doe you doe? Doe your actions second your desires? Are you like *David? Act. 13. 22. Are you men after Gods owne heart, which will fulfill all his will;* or are you of your father the devill, and fulfill his lusts? *Iohn 8. 49.* Christ useth this argument, to prove that the Jewes were of their father the devill because his lineaments were in them, as the fathers are in the child; you are *murderers and liars as hee was, Iohn 8. 49.* therefore you are his. So I would have you consider what you doe; see whether you are holy in your conversation: if you are not, Christ will discard such servants, and all the world shall know it, that you are none of his, if you are not ready to doe any thing for him. His life must bee in all those that are his, his image must shine in them, they must have his graces.

5

Fiftly, how doe you doe, that you doe? Doe you it with a perfect heart or no? *2 Chron. 25. 2. Amaziah did much, but yet he did it not with a perfect heart.* Some follow Christ in the faire, but forsake him in the rugged wayes, as the second ground did: Some follow him for themselves out of a selfe-love: some for a kingdome, as *Iehoua*: some follow him, but yet at a pinch they will start aside like a broken bow, as the Israelites did, *Psal. 78. 85.* Some follow him, and afterwards fall away, as *Ieroboam* and *Rehoboam*, *2 Chron. 10. 11. 12.* But now how shall we distinguish these? Doe these interruptions hinder us from Christ? What shall we say? All sheepe are not of the same strength; some are Lambes and can goe but softly; and Christ is a mercifull Shepherd that casts off none; now how shall we distinguish? The Saints goe off and on, and so do wicked men, what is the difference between them? This is necessary to be knowne, because men are apt to deceive themselves: they say there is a similitude betweene Saints vertues and sinnes, and theirs; looke on the outside, and there is little difference. *David* and *Peter*, they sinned foulely; their sinnes in outward appearance were like to other mens: So for their vertues, stupidity doth oft times act the part of true vertue. Take one that is ignorant, he dies patiently, because he knowes no danger, as well as a godly man that is sure of Heaven: both may be abstemious and patient in shew, but now we will distinguish them.

Differences
betweene the
falls of the
Saints, and
other mens.

First,

First, though the Saints fall, yet there is *never any way of wickednesse found in them*: there may be infirmities in them, but there is never any constant continuance in any sinnes of omission or commission: A holy man may forget himselfe, but yet ye cannot say that he is a covetous man, or a wicked man; holy men sinne, but it is out of an incogitance, doe but put him in mind, they mend all; put another man in minde never so often, tell him of his swearing and drinking, yet he doth it againe.

The sinnes of holy men proceed from passions, and passions last not long, but quickly vanish. *David* was transported with passion, and *Peter* with feare; The Saints sinne not out of deliberation, they recover quickly againe, there is no course of sinne found in them; if their sinnes proceed from either of these two, incogitancy or passion, they are quickly at an end. I speak not now of sinnes that are not revealed, for in such they may continue all their lives, as the Patriarchs did in their poligamy: but as for other sinnes that are revealed, the godly *never stand in the way of sinners*: They may perhaps crosse the waies of sin, as theeves doe the high way, yet they walke not in the wayes of sinne, *They sit not downe in the seat of the scorers*.

Secondly, the Saints, as well as others may be subject to sinfull lusts, that may prevaile and carry them away: but the matter is not so much, what affections we have, but how we stand affected to those affections. A holy man may have

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Psal. 139. 24.

Psal. 139. 24.

Psal 1. 1.

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have a moneths minde to an old sinne, he may delight in it, and incline to it, because there is flesh in him: but yet he dislikes that liking, and disaffects that affection, and disapproveth of this approving: and this hee doth not from checkes of conscience, but he doth grieve for that love, and sorrow for that delight, as being contrary to the will of God.

3

Thirdly, an evill man and one that is not sound hearted, acts himselfe in sinning; but a godly man doth not so. To understand this, you must know, that after regeneration there is another selfe. *Rom. 7.17. It is no more I that doth it, but sinne that dwelleth in me.* I am another man now I am regenerate; sinne is but an inmate. In a wicked man, good is but an inmate, he may say it is not I, but the good that is in me doth this. Wicked men they have no thorow change wrought in them, therefore they doe good only by fits; a godly man being every way himselfe, not being transported with passion, let him stand on equall termes with sinne, let not sinne get the hill and the winde, let him remember himselfe; being freed from violent passions, he sinnes not: Regenerate men sinne, yet the peace is not broken betweene God and them, because their mindes never yeeld to sin. As it is betwixt Princes that are at peace, though Pirates of eirher nation rob the others subjects yet it breakes not the peace; it being done without the will of the King: So it is with sin in Gods children, it breakes not the peace betwixt

twixt God and them, because it is but a rebell, and they agree not to it. There is a difference betweene the entertaining of sinnes as theeves and robbers, and as guests; wicked men entertaine sin as a guest; the godly man himselve never sins, and he entertaines sin but as a robber.

Fourthly, those that follow Christ but in shew, and onely weare his livery, they of en fall off, they can doe nothing: many uncleane persons and drunkards often resolve to leave their courses, but because their hearts are not changed, it is but a purpose, they fall backe againe. Because purposes arising from the flesh are mutable, they are as the flowers of grasse, they quickly perish: so are all the thoughts of civill men; they are flowers indeed, and the best flowers that the flesh can afford, yet they quickly perish, because they are from the flesh, because they are farre from grace and come not from an inward change: but the purposes of Gods children, they come from a change within, which makes them able to performe them. If you find your selves unconstant, that you cannot command your selves, you are not right. Christ finds this fault in you, and so doth *Iames*, *Iam. 1. 8: You are double minded men, and unstable in all your waies*; that is, you partly look on God, partly on sin & know not which way to go: you are in an *equilibrio*, nothing preponderates you one way or other; you are in the wayes of God, and in the wayes of sin, and this makes you unstable. Opposite to this, is a single minded man, who
lookes

Psal. 1. 4.

Vse 3.

lookes onely to God; other things being put in, yet he still lookes to God: such may be subject to ebbings and flowings in and out; yet this is the difference, though they are shaken, yet they are like to trees that have a good roote, that holds them that they doe not fall: they are like a ship that is tyed to an anchor, they wagge up and downe, but yet they remove not: other men, and wicked men are *blowne away like chaffe*, they continue not, they are driven with the winde like waves, because they have no roote.

Thirdly, if every one that will have any interest in Christ must follow him, then learne from hence not to stand at a stay, set no limits to your holinesse: Looke to Christ, hee is *our patterne*, Heb. 12. 2. grow up to full holinesse, be still mending, and mending according to the copie: there is no man that doth follow Christ rightly, but doth this. Let men set limits to themselves, to have as much as will bring them to heaven, there is onely a selfe-love and a self-seeking in them: but if you doe it for God, you will endeavour the utmost. When men finde fault with holinesse and exactnesse, and secretly limit themselves, and say with him, *Deum volo ut par est*, we will do that which shall be fitting, and no more, it is a signe they doe not follow Christ, that it commeth not from God: if it came from God, and love to him, you could not but endeavour perfection. I would but aske this question of you, doe you make God your utmost end or no? If you doe, then *appetitus*

finis

finis est infinitus, you would never stint your selves: if you doe not make him your utmost end, then you will limit your selves. If a man desires money for such an end, when hee hath the end, the desire ceaseth: so if a man desire Physicke for health, hee desires onely so much as shall gaine his health: but if a man make money his utmost end, he sets no limits to it. Thus it is with every holy man that desires grace, and makes it his utmost end; he sets himselfe no limits: you must not set your selves any bounds in grace. When you finde this disposition in you, that you are not ready to complaine for want of grace, but to justifie your selves; when as you doe not see your lameness, and that corruption which is in you, you have not the Spirit, for that *convinceth men of sinne, and of righteousness, and of judgement*, Iohn 16. 8. You would be then complaining of your selves: if you had the Spirit: if you follow Christ, you *must cleanse your selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God*, 2 Cor. 7. 1. Let that minde then *be in you that was in Christ*, Phil. 2. 5. follow him to the very utmost.

Fourthly, if all that looke for any interest in Christ, must follow him, then learn from hence not to goe before him: we must follow Christ, goe not then before him in any thing: in your opinions yeeld to his will, let no desire runne our, but know first whether it bee Christs will or no; you must resigne your selves to him in every thing; in all conditions you must follow him,

him, doe not therefore chuse your conditions : he saith to one, sit here ; to another, sit there ; in high or low places ; hee is the great Symptiarch, he placeth you where he pleaseth : and you must rest contented : So for your workes and calling, hee gives you your worke to doe ; Christ is the master, and good reason is there that he should appoint the worke : So for suffering, if he who is the Generall commands it, ye must doe it. So for physick and corrections, wee would rather have other than that hee appoint us ; yet we must resigne all to him : we are subject to preconceptions. *James* complaines of this, *James 4.13. Goe to now ye that say, To morrow we will goe to such a Citie, and continue there a yeare, and buy and sell, and get gaine ; whereas you ought to say, If the Lord will : you goe before and doe not depend on Christ, by resigning your selves to his providence. Remember then that you are but creatures, and must follow Christ in every thing as servants to him : A servant doth not say, I will goe to such and such a place to morrow, because he saith, that he knoweth not his masters will : so a childe that is under Tutors, cannot goe whither hee will : say not then to morrow wee will doe thus and thus, boast not of it, preconceive not of such an estate ; if you doe, it is sinfull ; for then you are your owne guides, and follow your owne wayes, and not Christ.*

Lastly, learne from hence to doe what you doe from an inward principle : we must not be drawne

drawne after Christ as beasts, but we must goe on our owne legs. Many doe follow Christ, but other respects doe carry them: some mens company carries them; and these are but carried in the stream. Some are set on with other respects, some other wheelles set them on worke, as the spring doth the clocke: such as these doe not follow Christ.

Now the meanes to follow Christ are these:

First, seeke to Christ; *None can come to me, except the Father draw him, Iohn 6.44.*

1

Secondly, love him; if you did but love him, you will like the Spouse in the *Canticles*, follow him in all places, *Cant. 3.*

2

Thirdly, feeble the burthen of sinne, Sathans yoake, and then you will come unto Christ, whose yoake will then be easie, *Matth. 11. ult.*

3

Fourthly, beleve in him: *Hee that comes to God must beleve that he is, and that he is a rewarder of all such as seeke him, Heb. 11. 6.* There are promises that you shall have a hundred for one even in this life, if you follow Christ; beleve them therefore, and then you will follow him.

4

Fifthly, have patience, *possesse your soules with it,* without this you continue not, as the fourth ground did, *which brought forth fruit through patience.* And thus much for this Text.

5

F I N I S.



THREE
 SERMONS
 VPON THE
 SACRAMENT
 OF THE LORDS
 SUPPER.

I Iohn 5. 14.

*And this is the assurance which wee have in
 him, that if we aske any thing according
 to his will, he heareth us.*



THE scope of the holy Apostle
 in this Chapter, is to set forth
 some of those principall privi-
 ledges we have by Iesus Christ.
 One main and principal (which
 is the greatest of all the rest) is,
 that through him we have eternall life; And
 therefore (saith he) know this, that when you
 R have

have the Sonne once, you have life : in the 12. verse, *Hee that hath the Sonne hath life, and e that hath not the Sonne, hath not life.* Therefore (saith he) have I written this Epistle to you for this purpose, that you might consider well what gain you have by Christ Iesus. *These things have I written* (saith he in the verses before this that I have now read unto you) *to you that beleve in the name of God, that you may have eternall life.* After this hee names another great priviledge that wee have by Christ, mentioned in this verse that I have now read unto you : *This* (saith he) *is the assurance wee have in him, that whatsoever we aske according to his will, he heareth us.* This is the second great priviledge we have by Christ, wee shall be heard in all our requests : it is no more but aske and have, put up what petition you will, if you be in Christ once, you have this assurance, that he heareth you : but hee delivers it with this condition, you must first be in him : *We have this assurance in him* (saith he) *that if wee aske anything according to his will, he heareth us.* So that you see, here are two plaine points lying evidently before us.

Doct. 1.

1 That except a man be in Christ, he must not, hee ought not to apply to himselfe any of these spirituall priviledges that wee have by him : if wee be in Christ, this and all other are ours ; if you be in Christ, (saith he) then you have this assurance, for we have that assurance in him. The second point that the verse affords us, is,

2 That

2 That whosoever is in Christ, whatsoever he askes he shall have it. Now my full intention was, onely to have handled that which is mainly aimed at in the verse (for the other you see is but touched by the way) which is this great priviledge that belongs to all Christians, that whatsoever they aske in prayer according to the will of God, they shall be heard in it : But because I understand you had a Sacrament appointed for this day, I have altered a little that course ; the hearing of that hath somewhat diverted me, & caused me at this time to pitch upon the other point which I named to you, *That except a man be in Christ, hee ought not to apply any priviledge to himselfe; if he be, I say, all belongs to him.*

When you come to receive the Sacrament, it is a very great priviledge to medle with those holy mysteries, to have those symboles given to you of the love and favour of God in Christ; but yet you must remember this, that except you be in Christ, you have nothing to doe with him, and therefore it is a fit and necessary point for this season. For when the Apostle would give directions to the *Corinthians* what they should doe, to prepare themselves to the Sacrament, that they may be worthy receivers, he gives it in this short precept, *Let every man* (saith he) *examine himselfe, and so let him eate this bread and drink this cup.* Now what is a man to examine himselfe of ? Surely every one that comes to the Lords Table, is to examine himselfe concerning these two things.

Doct. 1.

1 Cor. 11. 28.

1

1 Whether he be in Christ, and so whether he hath any right at all to come neere to him in that holy ordinance.

2 Though he be in Christ, yet he must examine himselfe, whether he be particularly prepared, quickned, and fitted; whether his heart be put into such a trance of grace, or fashioned so as it ought to be, when he comes to the immediate performance of such a duty as that is. Now because I handle this point, but onely for this particular occasion, I will not enter into such a manner of handling of it, as I was wont to do at other times, but onely take up so much of it as may serve for the present occasion; therefore because I say this to you, That except a man be in Christ, he ought not to take any priviledge to himselfe: we will first exhort every man to consider whether he be in Christ: for this is the present question which any mans heart would aske, when he heares this propounded; Why, if all the priviledges be suspended upon my being in Christ, my maine businesse is to examine whether I be in Christ or no. Now because a man may be in Christ, and yet be suspended by some interveniall sinne, by some indisposition of minde and heart, that may grow on him, from the actuall enjoying of the present fruit and benefit of that priviledge which belongs to him: therefore wee will first give you rules to examine your selves whether you be in Christ or no. It is very useful to all that now are to receive, or at any other time; its usefull you know

know too, not onely upon such an occasion as this, but upon all occasions; and therefore a point (though peculiarly belonging to this time, being taken up for preparation for the Sacrament) which we may the more boldly venture upon, and you ought to attend it more diligently. I will give you but these two main notes or rules by which you shall try it.

Whosoever is in Christ, there must passe a double act: one on our part, another on Christs part. *My beloved is mine, and I am his*; wee take Christ, and Christ takes us; wheresoever you finde these two acts, such a man is in Christ: There must be an act of our part, something the heart and minde of a man must doe to take Christ. Secondly, the Lord sends and puts forth something of his, he doth put forth an act of the holy Spirit, wherby he comprehends and takes us. Now if thou finde in thy selfe these two things; First, that thy heart hath exercised that act of taking the Lord Iesus; Secondly, that he hath sent forth a vertue, and put forth an act of his to take and to comprehend thee; then certainly thou art in Christ; and if it be so, all the priviledges belong to thee; if not, thou hast nothing to do with this holy Sacrament. Now for the cleare discerning of that act which is on our part, you must consider these things.

1 Whether you make Christ your chiefest Excellency.

2 Whether you make him your chiefest Treasure.

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Cant. 2. 16.

3 Whether you make him your chiefest Ioy and Delight.

4 Whether he be your chiefest Refuge, to whom your hearts retire on all occasions.

5 Whether you set him up in your hearts for the chiefest Commander.

My beloved, if you find all this done by you, then out of doubt Christ belongs to you; they are all severall, but they meet in one center, and serve together to make up one rule of trial, to know whether you have tooke Christ to you or no; and I will handle them all distinctly as I have named them to you.

1 Therefore consider whether Christ be thy chiefest excellency; for it is natural to every man to seeke some excellency or other. Indeed beasts, so they may have that which is necessary for the life and service of nature, it is enough for them; and it may be it is enough for all brutish men, whose soules are buried in their bodies that are but sepulchres of men, in whom that spectacle of excellency which is rationally, belonging to a man, is quenched in sensuality. These men, it may be, seeke no excellency at all, but so they may live in pleasures, so they may have that which belongs to their bodies, and to this present life, it is enough for them. But a man who hath any thing of a man in him, as he is a man, considered in these higher parts of his soule his Mind and his Will; he seekes another excellency futable to these parts: hee serves a higher, a more spirituall immateriall substance,

such

such as the soule is; & according as mens mindes are of diuers fashions, so they are in a way of seeking severall excellencies for themselves, yet according to their different ages. Children delight in childish things, and so do men likewise, from whom this childishnesse is worne; yet according to their severall fashion and understanding, so they seeke a severall excellency. Some seek learning, knowledge & excellency in their profession; this is the excellency they would have. Some seeke great places of authority and command, and if they had their wish, that is the excellency they would have. Some seeke the favour of the Prince: Some to have a great estate, that men may say, he is worth so much, he hath such Lordships, such faire houses, and lands belonging to him; if he had the excellency he desires, these hee would have. Every man in his owne kinde, according as mens understandings are stronger or weaker: according to their different education, as it hath been more noble & ingenious, according to the severall cōpanies they keep, where they find such and such things magnified, according to the severall ages they live in: (As we say something is in request in one age, in one company, something in another) I say according to these severall occasions, so every man seekes a severall excellency to himselfe. Now consider what excellency thy heart desires, above all things else, whether it be Iesus Christ to be in him; to excell in grace; to have a new draught of Gods image in thy soule; or whether

some such thing as I have named: Consider what is the proper vertue thou wouldest have thy soule to excell in, for there are severall vertues; every thing hath some vertue or other which is proper to it; as the vertue of a knife is to cut well; the vertue of a horse to goe well; the vertue of a souldier to fight well; and the vertue of a Christian to be a holy man; to bee holy, gracious, and unblameable in his conversation. Now what is the proper excellency thy heart aims at? what is that thou esteemest thy vertue, that if thou wert put to thy choice that thou mightest have a wish granted thee, thou wouldest most desire? Whether wouldest thou desire this; to excell in grace and holinesse, to have thy sinfull lusts mortified; to have thy heart put into a holy frame of grace? or whether, (if thou wouldest deale impartially with thy selfe) is it not some other excellency that thy heart runnes upon? that thy thoughts and affections are most set upon? Consider when thou lookest upon others, what seemes most gracious in thy sight, by what thou doest most value the excellency of another man; for it is likely thou so esteemest thy selfe also: Consider therefore I say what thou measurest thy selfe and others by: A man that is in Christ, sets so much by himselfe, and by every man as he is in Gods Booke: as you see, men are rated, and their wealth esteemed according as they are in the Kings bookes. See what thy heart saith to this, whether thou settest so much by thy selfe and

and by every man else, as he is in Gods favour, as he hath the eminency of grace and holiness above others; or whether it bee something else by which thou ratest thy selfe and others: Consider what is that outward badge, that liverie, that cognizance thou desirest to weare, which thou wouldest boast of among men: you shall see it in *Paul*; (saith he) When I come amongst you, I doe *not regard the excellency of naturall wisdom*; I care not to come with that; The time was when I prized it, as you prize it now; but now (saith hee) it is another excellencie which I seeke, which I desire to weare, (as it were:) when I come amongst you, to preach the Gospell, (saith he) I care for nothing else, I care not to bee thought to know any else, than *Christ crucified*: Consider with thy selfe now what thou wouldest have most eminent in thee, in the eyes and eares of men, that which thou wouldest weare in the view of all the world; whether it be the livery of Christ, to professe the feare of God, to excell in grace and holiness, though the world disgrace, despise & hate thee for it: Is this that thy heart desires? If so, its a signe thou seekest Christ for thy excellencie. Consider likewise what it is, that thou esteamest thy chiefe wisdom; for it is the disposition of men before they be in Christ, before they have experience of the waies of God, before they be regenerate, when they looke upon those waies in others, they reckon them folly, *they are foolishnesse to every naturall man*: but when

1 Cor. 2.1.2.

Deut. 4. 6.

when they are once in Christ, then they are wisdom unto them, that is, they reckon him the wisest man that excels most in these foolish courses, as before they deemed them. It is the Lords expression, *Deut. 4. 6. This shall be your wisdom before all people, to keepe my Lawes and Commandements.* Consider now what is that thou reckonest thy chiefest wisdom, before all people; whether that which before thou thinkedst folly and weaknesse, and hadst a disposition in thy heart to contemne and scorne? whether now settest thou it at a higher price, and dost in truth thinke it thy wisdom, and art willing that all the world should know that thou thinkest so? By this you shall finde whether you make Christ your excellency by considering whether your hearts go this way or no, to seeke a vertue in the excellencies of Iesus Christ, and so shew them forth to others; by examining whether this beethy chiefest wish, that thou mayest bee a Christian; that thou mayest be found in Christ; that thou mayest be able to say as *Paul* said, *I reckon all other things as drosse, as base and vile things; onely to bee found in Christ, to be cloathed in his righteousness, to excell in the grace of his Spirit; this onely I prize as most excellent, and most worthy: And this is the first.*

Phil. 3. 7. 8.

Matth. 13. 44.

2 Secondly, consider what is thy chiefest treasure, for you see, *Hee that had gotten the field, hee gave all that hee had for it, and went away rejoycing, for hee reckoned it his greatest treasure,*

sure, and worth all the rest. It is certaine, whosoever hath taken Christ, doth so esteeme of him, he reckons him to be his chiefe treasure.

You will say, How shall I know it ?

Why, consider what men do with their treasure, for it is certaine (as I said before, of excellencie, so) every man hath some treasure or other ; The poorest man that is, hath a treasure, some thing that hee esteemes of, which hee makes account of. I aske not what thou art possesst of, but what thou most esteemest ? for treasures are as they are most esteemed of. As wee say of jewels, the worth of them is according to mens fancies, according as they are esteemed, so it is with every mans treasure ; One makes this thing his treasure, another that. Now (I say) consider what thou makest thy treasure, and you shall know what your treasure is, by these markes :

1 A man layes up his treasure in the safest place. Then if Christ be thy treasure, thou wilt lay him up in the innermost parts of thy heart, he shall not dwell in thy tongue, he shall be laid up in the closet of thy heart ; he shall not dwell in thy outward man, in thy understanding only, but hee shall be laid up in thy inward part, (that is) he shall be pitched upon the very bottom of thy heart, and there he shall rest, there thou wilt entertaine him.

2 Againe, what a mans treasure is, that hee keepes with the greatest care, with the greatest warinesse and solicitude. So wilt thou the Lord Iesus,

Object.

Answer.

Iesus, when once thou layst him in thy heart; thou wilt not be carefull for any thing, so much as to keepe him safe; that is, to keepe the assurance of his favour safe, to keepe him neere thee, and thy selfe neere unto him: thy minde will be more carefull of this, more than of all things else: Thou wilt then take heed of all things that may cause a distance betweene thee and him; thou wilt then take heed of whatsoever may lose him, of whatsoever may make a separation betweene the Lord and thee; thou wilt be more carefull for this, than any man is to keepe his health, or to keepe whatsoever it is that he makes his treasure.

3 Againe, whatsoever is thy treasure, that thou wilt most esteeme, thou wilt set it at the highest rate above all things else. Before a man is in Christ there are many other things, which in truth, (howsoever hee pretend something else) hee prizeth at a higher rate than Christ; worldly vanities before he is in Christ, seeme great things in him; but when he is in him once, he looks upon them with another eye. My beloved, you know there was a time when God looked upon the creatures, and they were exceeding good, even all that are in the world; those things that men magnifie so much, I say, there was a time when they were exceeding good: but sinne hath blowed upon them, it hath blasted the beauty and vigour of them, so that now when the Lord looks upon them, this is the sentence that is pronounced of them, you know, in

Gen. I. 31.

Eccles.

Eccles. 1. 14. They are all vanity and vexation of spirit.
 Consider if thou bee able to looke on all these things (even the best things the world hath) as things being but meere vanitie; things wherein the Lord sowed not mens happinesse, and therefore thou canst not think to reap it there. If you mark but the expresseion the Wiseman useth in *1 Eccles.* saith he; *All things under the Sunne are but vanity*: now there is a reason contained in these words why they are but vanity; for waters you know, they ascend not higher than the fountaine, and they carry not any thing higher than their owne ascent; so all the creatures that bee in the world, they *be but under the Sunne*, therefore they cannot ascend to that happinesse which is above the Sun, nor carry you to that condition which is above, for happinesse is above the Sunne, laid up in heaven. Therefore saith he, all things under the Sunne, if they bee considered to make a man happy, they are but vanity: Now consider whether thy judgement be so of them or no, whether it bee conformable to the holy Ghost, whether thou hast this conceit of all other things, but the quite contrary conceit of Iesus Christ; whether thou canst think of him, as of one that is most excellent, & thy chiefeft treasure, as one that is farre beyond all these, as one upon whom thy heart is pitched, as one in whom thy happinesse is contained.

4 Again, a mans treasure is that which hee will bee at any cost to get, hee will be at any paines to attaine it. It is that on which his heart

Match. 6. 21.

is bestowed, and affections are occupied about. Is it so with thee when thou comest to Christ Iesus? art thou willing to bee at more cost and paines to get him, than any thing besides? Is thy heart and affections more bestowed upon him? *For where a mans treasure is, there his heart is.* I do not aske whether thou bestowest more time upon the matters of grace, than the duties of thy calling; but, whether thou doest them with more intention, whether thou bestowest thy time and paines upon them, as upon that which thou reckonest thy treasure, farre exceeding all other?

5 Fifthly, consider whether thou art willing to part with any thing rather than with Christ Iesus: For whatsoever is a mans treasure, you know a man wil part with any thing rather than it. Is it so with thee? hadst thou rather part with any thing than with Christ? than to part with a good conscience; with the graces of the Spirit, or with any thing that tends to holinesse to build thee up further to the worke of Gods grace? I say, consider whether thy heart bee willing to part with any thing rather than with Christ; for thou shalt finde this, that Sathan and the world will cheapen Christ, and when they come to bidding, they will bid well. Consider whether thy heart can give a peremptory answer to the world, and say thus; I will not sell Christ, I will not sell a good conscience for any thing; yea when Sathan and the world bid highest, and tell thee as he did Christ, *that bee will*

will give thee all the riches, and all the glory in the world, if thou wilt part with Christ: Consider whether thy heart be ready to deny what soever he offers to thee, (as he will be sure to offer that which will bee most suitable to thy disposition) whether thy heart hath taken this resolution to it selfe; Christ is my chiefest treasure, I will part with all therefore, I will part with liberty, with life, with goods, with credit, with pleasures with profits, with whatsoever is neare and deare unto me, rather than I will part with the Lord Iesus. If this be thy hearts resolution and minde, then Christ is thy chiefe treasure; that is the second thing.

Matth. 4. 8. 9.

3 Thirdly, consider what is thy chiefe joy and delight, what is thy life, (I put them together, for that which is a mans chiefe joy indeed, is his life.) For we know life is nothing else but that joy which the heart hath, wherby it is nourished and fed as it were; for life is not to have body and soule joyned together, to be a living man, in that sense we usually take life; for if that were life, then those in hell should not bee said to dye the death; for you know in hell there is a conjunction of soule and body, and yet men are not said to live there; for it is death which is the punishment of sinne: and indeed you shall finde that there is something a mans heart cleaves unto, wherein he rejoyceth, which is the same with his life. Therefore looke as the Soule enlivens the body, so the conjunction of the present things which hee reckons his joy, that is,
his

Cant. 5. 6.

his life, enliven his soul, he cannot live without them. Now if Christ be thy chiefe joy, thou wilt finde this, that thou canst not live without him, as men are wont to say of their delights; Such a man cannot live without such a thing; so it is true of every man that hath taken Christ, he is not able to live without him. This life is no life, and therefore if there be but a separation betweene thee and Christ, if a mans conscience be as it were blouded for a time, hee findes no rest, he doth as the Spouse in the *Canticles*, *She seekes from one place to another, and gives her selfe no rest, till she finde him;* and why? because it was *he whom her soule loved.* So you shall finde, Beloved, whatsoever it is that your soules love, whatsoever you make your chiefe joy, you will take no rest, but as farre as you love and enjoy it. Therefore for the finding of this, whether Christ be thy life and thy chiefe joy, consider what it is that thy thoughts feed upon; every wicked man, every man that is out of Christ, there is something that his thoughts feed upon, some things there are, in contemplation of which the soule solaceth it selfe; some pleasures that are past, present, or to come; the very thinking of these are the greatest joy of his heart, he rowles them under his tongue; even as a servant that hath got some daintie bit out of his Masters presence, and eates it in a corner; so the soule of a man hath out of Christ some secer, some stolen, some unlawfull delights, that it feeds upon, and delights in. Consider therefore
well

well with thy selfe, what breakfast thy morning thoughts have (that I may so say) what breakfast they have every morning, what is that *Pabulum*; that food of thy soule, wherewith thy thoughts and affections are nourished and refreshed from day to day; whether it bee some carnal pleasure, some reflecting on thy state, upon thy wealth, upon thy friends, or whether it be on Christ. See (as *David* exercised it) whether bee they *thy songs in the night time*? All carnall men have something past whereby they comfort themselves, something present whereby they cheere up their hearts, something to come, something in hope. So every man that is in Christ, he hath the comforts of the Spirit, the meditation of the privileges that he hath in Christ, the hope of Gods favour; These are his appointed food, these are the things that his soule feedes on in secret; yea the very workes that he doth, that seemes to be the hardest part of a Christians life; the very workes that hee doth in serving the Lord from day to day, even that is his meat and his drinke: that is, it is as sweet and acceptable to his soule, as meat and drinke is to the hunger and thirst of his body. Now consider with thy selfe, whether it be so with thee, whether that which is thy continuall feast, without which thou canst not live, be Christ; or the assurance thou hast, that hee is thine, and thou art his; whether it be the privileges thou hast in him; and the things that belong to the kingdome of God; See whether

Psal. 42. 8.

these be thy life, the things without which thou couldst not live ; or whether it bee something else, some stollen delights, some unlawfull pleasures, something else that thy soule and affections are set upon. This is the next thing by which thou mayst trie thy selfe whether thou belong to Christ or no, to consider whether he be thy chiefe joy, whether thy soule bee most filled and satisfied with him. And this is the third thing.

4 The fourth is, to know whether he be thy chiefe *Refuge* ; If thou bee one that hath tooke him and received him, I say, he is thy chiefe refuge. For every man hath some refuge, some castle or other to which his soule retires in all difficult and doubtfull cases, by reason of that indigencie, that insufficiencie to which the nature of man is subject. There is something that hee must have to leane unto (marke it) for mankind is like the generation which the Wise man speakes of: You know it is said of the Conneyes, *They are a generation not strong* : and what then ? and *therefore they have their burrowes to hide themselves in*. I say, such is the generation of mankind, hee is a weake creature, a generation not strong, therefore there is something that he must leane to, something out of himselfe, some sufficiencie besides himselfe, some strong hold, some refuge every man hath ; I say every man hath some refuge or other, whither he thinkes his soule may goe, and where he may have succour in cases dangerous, and in troubles.

Prov. 30. 26.

bles. Now consider what is thy refuge, whether thy heart runnes in all such cases, to what wing, to what strong hold: In dangerous cases, you see every creature hath some refuge or other. The Child runnes to his Mother. The Chickens runne to the Henne. The Foxe to his earth. The Connies to to their burrowes: So every Creature to their severall corners and receptacles proper to them. I say so it is with every man, so hath every one of you to whom I speake, there is somewhat that is a secret refuge to which your hearts flie. Now consider whether that be Christ or somewhat else. A covetous man (or rather a man of this world) he hath wealth for his strong hold, in which his heart comforts it selfe; well, saith he, what change of time so ever come, yet I have an estate to hold me up; and when he is ill spoken of abroad, yet hee applaudes himselfe with what hee hath at home; The Courtiers, they have the Princes favour, that is their refuge, wherein they comfort themselves; Those that are given to company, they have good fellows, such as they, that are their companions, and so long as they speak well of them, they care not who speake ill of them; Some have a refuge of this kind, some of another, every man hath his refuge. If you will looke into the Scriptures, you shall see *Dauids* refuge in any distresse, upon any occasion; At *Ziglag* hee comforteth himselfe in the Lord, his heart did fly to him as the chickens fly to the henne, there hee comforted himselfe, there he shrow-

1 Sam. 30. 6.

Gen. 32. 11.

Isaiah. 7. 2.

ded himselfe, there he encouraged himselfe in the Lord. When hee fled from his son *Absholon*; was not the Lord his refuge? Yet (saith he) *he is my buckler and my strong hold*, *Psalm 3.* which was made upon that occasion. What was *Iacob*'s refuge when he fled from his brother *Esaue*? Did not hee goe to the Lord, and seeke to him by Prayer? *Lord thou hast said thou wilt doe mee good*, now I flie unto thee, I beseech thee performe thy promise, thou art my refuge. Consider others now, what was their refuge? *Indas* when he had betrayed his Master Christ, and his conscience was upon him for it, hee goes to the High Priests, and brings the silver to them, why, saith he, you set me aworke, you are the authors of it, and I hope to find some comfort from you; you see he found little comfort in his mind, yet that was his refuge. The Kings of *Israel* and *Iudah*, when they were distressed, they fled to *Egypt* and to *Asshur*, to this or that helpe, which (the Lord said) were broken reeds to them, but yet that was their refuge. This is the maner of every man being out of Christ, of every unregenerate man, that is in his naturall estate, some refuge he hath; friends, or wealth, or credit, or the favour of the Prince, something or other it is: and if he be destitute and have no refuge (as sometimes it so falls out) then his heart is shaken as the leaves of the forrest, Their hearts were shaken even for feare of the king of *Aram*, as the leaves are shaken in the forrest: and why? Because they knew not how to defend themselves, they had no

no refuge to fly to. So you see it was with *Belfazars* heart, so *Achitophel*, and so *Saul*, when hee sees that hee must die the next day, and that there was no refuge for him; then I say their hearts sanke and dyed within them. And now consider how it is with thee, what is the refuge to which thy heart flieth, and which thy heart makes most account of (for every man thinks with himselfe, change of time may come, and what shall bee my comfort, what shall bee my strong hold at that time?) Dost thou flie to Iesus Christ? is he thy succour when thy heart is dejected at any time, and saints within thee? from which fountaine dost thou fetch thy comfort? Dost thou flie to Christ, to comfort thy selfe in him, when thou art in a doubtfull case, that concernes thee as much as thy life? whether dost thou goe for counsell and direction? is it to Christ, to beseech him to guide thee, to direct thee, when thou art pressed hard? whether doth thy heart goe for succour and for help to keep thy selfe safe? Is it to Christ, or to somewhat else? My beloved, I assure you this, that a carnall man that is not in Christ, in these times of distresse knowes not whither to goe; he dares not goe to Christ, for he feares that it shall bee asked him, upon what acquaintance? for hee hath beene a stranger to the Lord, he was never acquainted with him; but a carnall man that is out of Christ, he goes to his muses, he goes to his farmes, he goes to his bushes, as the hunted hare was wont to doe, to goe to the places that

hee used when she lived quiet, thither she flies when she knowes not how to escape; so in that fashion it is with men, looke what things they wont, to which their hearts had recourse in time of prosperity; and what their haunts have been, to those bushes they flie: but alas! they are but bushes, such as will not defend them. But now the Christian on the other side, the muse, the farme as it were (it is but to expresse it to you) that his soule is acquainted with, the strong hold that hee was wont to flie unto, upon every severall evill, upon every ordinary doubt, upon every dejection, discouragement, and fainting of heart, he was wont to flie to Christ, and there hee was wont to finde comfort, and thither hee goes in time of greatest difficulty in the day of death, and there he findes comfort. Consider if hee be thy chiefe refuge, for if thy heart hath taken him as hee is thy chiefe excellencie, thy chiefe joy, thy chiefe treasure, so he will be thy chiefest refuge, yet when all things else are taken away, yet that cover remaines safe: Suppose thou be in prison, suppose thy credite bee taken away (I meane) thy worldly credit (for the other credit cannot be taken away from any man that hath Christ:) suppose thy life bee taken away, suppose thou be stript of all that thou hast, yet thou hast Christ for thy chiefe refuge, and thou thinkest so, and thy heart is satisfied with it. As *Paul* saith, when he was a prisoner, when hee was naked, when hee was destitute, when he was stript of all, yet (saith he) *I know whom*

1 Tim. 2. 12.

whom I have trusted; As if hee should say, yet I have him safe, yet my cover is over my head, yet I am safe in my castle, I have chosen him, I have him in death, yea then Christ he is advantage, he is a cover, a castle, and a refuge.

Last of all, consider whom thou settest up for thy chiefeest *Commander*, who it is to whom thou givest the chiefe command in thine heart.

You will say, how shall I know that? Why (my beloved) he whom a man feareth most, and loveth most, that is he whose friendship above all others hee would least lose, and whose dislike and separation he doth most feare, certainly he will be most obedient to him, hee will be most observant of him. Art thou so to Christ? take all things in the world, if thou set up him, as him whom thou most fearest and lovest, thou wilt most obey him. So againe, he whom thou thinkest can doe thee the greatest good, and the greatest hurt, him thou wilt most obey; if thou thinkest in good earnest that Christ is able to doe it, certainly then thou wilt most obey him.

As for example, if thou looke to any man in the world, a man that is out of Christ, hee thinkes that the favour or the wealth of the King can doe him more good and more hurt, than the favour, or the losse of the favour of Christ; he thinkes that wealth, or credit, or something else (many things there are that hee thinkes) can doe him more good and more hurt; therefore hee more respects their command than the command of Christ: but a man that sets up

Quest.

Ans.

Hest. 9. 2.

Dan. 3. 16.
17. 18.

him for his chiefe *Commander*, hee regards nothing else when it comes to crosse it, when it comes to thwart any command of Christ, because hee saith thus to himselfe in his heart in secret: It is the Lord that can doe the greatest good, and the greatest hurt, therefore I care for no more. So *Naboth* hee cared not for *Abahs* wrath. So *Mordecai* cared not for *Hamans* displeasure. So did the Apostles, they cared not for the High Priests, nor what they could doe, *Acts* 4. So did the three Children (as you call them) *they cared not for the fiery furnace of Nebuchadnezzar*, nor for all that he was able to doe; and why? because they thought that Christ, that God was able to doe them more hurt, and more good. Now take any *Commander* in the world, when you regard not the punishment, nor the reward that hee is able to inflict or to give you, his authority is gone: Now when you set up Christ, and thinke so of Christ, you are ready to obey him, and obey him rather than any other. Therefore consider with thy selfe this, and consider seriously; aske thy heart the question, what is that thou settest up to be thy chiefe *Commander*? For there are three great *Commanders* in the world, that divide all mankind betweene them almost; And that is Wealth, and Estate; worldly Credit and Honour, to live in esteeme; Pleasures, and Delight. Now thinke with thy selfe, when any of these three great *Commanders* come with any command, contrary to that which Christ commands, think with

with thy ſelfe what thou wilt doe in ſuch a caſe, what waſt thou wont to doe, looke to paſt experience; looke backe to thy former wayes, ſee what thou waſt wont to doe; thinke with thy ſelfe, when ſuch a command comes, what thy heart reaſons upon; if concupiſcence, if a ſtrong luſt, if a ſtrong impetuous deſire come, and bid thee to doe ſomething which is contrary to that which Chriſt would have thee to do, what art thou ready to doe in ſuch a caſe? If thy profit, the maintenance of thy eſtate, thy liberty, thy wealth, thy convenience in this world come and command thee to doe one thing, and thy conſcience (which is Chriſts vicegerent) come in his ſtead, and command thee another thing, what art thou ready to doe in that caſe? So when thy credit, thy honour, and reputation, thy vaine glory ſhall come and bid thee doe one thing, and Chriſt ſhall bid thee doe another, what is thy reſolution, what art thou wont to doe? By this thou ſhalt know whether thou ſetteſt up Chriſt, as the chiefe *Commander* in thy heart or no, whether thou givest him thy chiefe throne, whether thou exalteſt him for God in thy heart; you know when you exalt him for God, every thing then yeelds, if in truth hee be ſet up for God in thy heart: therefore conſider what it is that thy heart ſets higheſt, whether thou exalteſt him moſt, whether (when any of theſe threatening, crying commands come) thou canſt give them an abſolute deniall, and ſay with thy ſelfe, I will not obey you; and
if

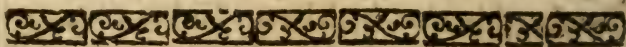
if they threaten imprisonment, or disgrace, and losse of life, and if I doe not obey such a lust, I shall be wrung and pincht for it, I shall lose such delights; well, I am resolved to beare all this. On the other side, when they shall come with faire profers, you shall have this honour, and this advancement, and this convenience: If thy heart can say now, I will have none of you, for I see it is a command contrary to his that is above, whom I have set up for my chiefe *Commander*; whom I resolve to obey, whom I take to be greater than all the friendship in the world, than all the profits, pleasures, and credits in the world; I say, thus examine thy selfe what thy heart is toward Christ, what it is to his command, and (let me touch that by the way) thou must also shew thy obedience to Christ in thy obedience to others. My beloved, there are indifferent things, that are in themselves not of moment one way or other, whether we doe them or not doe them; and though the omission of them in themselves be nothing yet when it shall bee of contempt, and neglect of those that are set in superiour place over you, in such a case you ought not to doe it: this is a rule, and a true rule in divinity, that indifferent things may be omitted, except in two cases, in case of scandall, and in case of neglect, and contempt of authority: therefore when there is neglect, when men shew contempt, for that cause it is to be done, though for the other it is not to be done. This I touch but by the way,
that

that you may consider it in your particular occasions.

Now my beloved, you see these five things, by which you may know if you have tooke Christ, or no: yee know when a man comes to examine himself whether he be a fit man, a man that hath any right to come to the Lords table, hee must consider whether hee bee in Christ, otherwise hee hath nothing to doe either with this priviledge, or with any other. Now to bee in Christ, there must (as I said) goe a double act, there must be one on thy owne side, there must bee one act on thy part to take him, and there must bee an act on his part, there goes out a strength and a vertue from him, by which hee takes thee and comprehends thee. The time is past, and I cannot proceed further; onely remember this that hath beene said to you, and examine your selves by it, whether you bee in the truth, whether you make Christ your chiefe *Excellencie*, your chiefe *Treasure*, your chiefe *Ioy*, your chiefe *Refuge*, your chiefe *Commander*; if thou finde that thou hast done this, if thou find thy heart wrought to such an act as this, to take Christ in such a manner, then thou hast Christ, thou art in him, then thou hast right in him, and maist come with comfort: but if thou have it not, then I must charge every one of you in the name of Christ Iesus (in whose authority we come) that you meddle not with such holy mysteries. My Beloved, you know what I have often told you, there is a necessity layd on men

to

to come to the Sacrament; you know hee that neglected the *Passover* was to be cut off from the people. It was a very great sinne; so it is to omit the Sacrament: you have diverse Sacraments every Terme, and if your businesse hinder you from one, you may come to another; yea there is a necessity lyes upon you to come, but yet we must give you a double charge, one that you omit it not, and another that you come not hither unlesse you be in Christ; What hast thou to doe that art a profane person, thou hast nothing to doe with Christ, thou that art yet a stranger to him, that thou shouldest thrust into the Lords Table? thou oughtst not to doe it, if thou dost, *thou eatest and drinkest thine owne damnation*, in stead of thy salvation.



The Second Sermon.

Use.

AND so now wee come to the Use, and that is, that there is an Act of Christ to make an union betwixt us, that we may be his, and he ours: there is an Act of his, that is, there is a certaine power or vertue comes from him, even as there doth from the Load-stone to the Iron, that drawes thee to him; there goes out a vertue and power from him, as to the woman that touched the hemme of his garment, that
healed

healed her bloody issue ; such a power goes out from Christ to every man, that is in him. And as you must examine it by your owne act, so in the second place you are to examine it by this ; consider whether there hath gone out any such power from Christ to take and comprehend thee : For you must know this, that when once we are in Christ, then there goes forth an effectuall almighty power from him, which doth not make a little light alteration on the superficies of the heart, but it alters the very frame of it, it turnes the very rudder of the heart, so that a mans course is to a quite contrary point of the compasse ; it is such an alteration as doth breed in us, not some good conception onely of purposes & desires which many have, which when they come to the birth, there is no strength to bring them forth : but hee gives to us a power and strength to performe them : That is, hee doth not put upon us a washy colour of profession, but hee dyeth us in graine with grace and holinesse. And therefore consider whether thou hast found any experience of such a power going out from Christ to thy heart ; This my beloved, differs from common graces, from the common forme of godlinesse, which is in the world, as much as the life differs from the picture, or the substance from the shadow, as a through-performance differs from a profer, or an offer : or as that which hath sinewes and vigour differs from that which is weake and powerlesse. Therefore this power of Christ
which

which he puts forth and diffuseth into the heart of every man that is in him, is called the *Kingdome*. And the *Kingdome of Christ is not in word, but in power*: that is, when once he rules but as a king, hee exerciseth a Kingdome there, and hee saith not onely to us, I will have such a thing done; they are not weake and powerlesse commands that hee gives to the heart of a man that hee dwells in; but saith he, *The Kingdome of God is not in word, but in power*; that is, there goes an efficacie with those commands, there goes a great strength with them, that brings every thought, and every rebellious affection into subjection to it; and therefore consider I say, if thou wouldst have these vertues, whether thou bee in Christ, whether any such power hath gone out from Christ to thy heart.

1 Cor. 4 20.

Quest.

But you will say, what is this power and vertue, and in what manner is it infused into the heart of man, for this seemes to bee a narration of a thing as farre off?

Ans.

My beloved, we will explaine it as well as we can to you, even as you see an Artificer working with his instrument, there goes a certaine vertue out from that art which is in his minde, and guides the instrument to make this or that, the which without it could not be done, when hee makes any artificiall thing, as a knife or a sword; or when the Potter fashions the Pot, his hand is set on worke, and there is a certaine invisible passage, a certaine secreet influence of the art that goes along with his hand, that brings forth such

an artificiall thing; or even as you see the members move; a man moving his arme, or his hand, or any part of his body, there goes a certaine vertue from his will, a certaine secret power, efficacie, and command that stirres them this way or that way; the thing we see not, yet we see it in the effect, or as you see it in the creature, you see the creatures that God hath made, they have all the severall instincts, by which they are instigated to doe this or that, you see the birds are instigated to make their nests in such a fashion, at such a season, so every creature according to his severall kinde. There goes out from God, who is the authour of nature to these workes of nature, a certaine vertue that puts them on, and instigates them to this or that: and as you see an arrow that is shot by the Archer, there goes a vertue together with it, that directs it just to such a marke, so farre, and no further. So after this manner there comes a power from Christ to his members; as soone as a man is in him, there comes such a secret divine unexpressable efficacie that workes upon the heart of him in whom he dwells. And therefore the conjunction betweene him and us, is compared to that which is betweene the soule and the body, that acts and stirres us to and fro, according to its will and pleasure; such an efficacie shalt thou finde, if thou belong unto him, and therefore consider if there bee such a thing in thee or no.

But you will say, to what purpose is this efficacie,

cacie, and what doth it in my heart when it comes there?

Ans.

Why I will tell thee what it doth; it is expressed in plaine termes 2 Corinth. 5. 17. *Who so ever is in Christ is made a new creature*; That is the worke it effects; it is such a power and efficacie as makes thee a new creature; that is, it breakes in peeces the old building, it quite takes away the first print; As when a man comes to make a new stampe, the first must bee removed. So that this efficacie that goes out from Christ, it hath a double vertue in thy soule, to weare out the old stampe; to breed a death of the old nature, of the old man, to ruine and break downe the old building, and to set up a new one; and therefore consider with thy selfe, whether thou finde such a vertue as hath put thy heart into such a new frame as hath molded it altogether, and hath put it into another fashion than it was, consider whether all in thee be new.

Quest.

Ans.

2 Cor. 5. 17.

You will say, this is strang, must all be new?

My beloved, you know the words they are cleare; *Old things are passed away, all things are become new.* (In the same place which I quoted before) that as the command was in the offering of the Passeover, not a jot of old leaven, but we must part with it; Now this is the nature of leaven, it is alwayes purging out, and it will be purging out while we are here, only the efficacy and strength thereof remaines not. Then thinke with thy selfe, is all new in me? looke what naturall disposition I have had: looke what natu-

tall

rall lusts and desires I have had, see what acts I was wont to doe, what old haunts and customes I have had, look what old company I kept, what old courses I tooke, what my traſſ hath beene, is all this altered, and every thing become new? (for saith hee, it must *bee a new creature*, a new nature :) That is, it is not enough for a man to have a new course for a fit, to have new purposes and a new change that comes like flashes, I say, that is not enough; you may have many new things in you that may be in old hearts, *like peecees of new cloth in old garments*, that will doe thee no good at all; the Lord regards not that: *like new wine in old vessels*, so it is where there are some new things that are good things in themselves; in a carnall and old heart they are not fit for the heart, and therefore they never stay long there: So saith the text, *Put a new peece into an old garment, and it makes the rent greater.*

Therefore all must be new; I say there must be a new nature, that these new things may bee there, even as the severall creatures are in their severall elements, as the elements are in their own place, as the plants are in their proper soile as the branches are upon their owne root. For then they flourish, then they hold out, then they continue; Therefore see whether this vigour, this efficacie, this vertue hath gone out from Christ into thy heart, whether it hath not only renewed al in thee, but also hath given thee a new nature; That is, whether it hath wrought such a change in thee, that all the wayes of god-

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lineſſe

1 Cor. 5. 17.

Matth. 9. 19.
17.

lineſſe and new obediencie, become in a meaſure naturall to thee, ſo that thou canſt doe them cheerefully, even as wee heare, and ſee, and doe naturall actions, and that thou doſt them without wearineſſe: for you know, things that are naturall wee are not weary of them; And ſo thou wilt doe them conſtantly, for what is naturall ſtays and abides by us, that it out-growes and outwearies what ever is in us beſide; Now hath there a vertue gone out from Chriſt that hath wrought all this in you, that hath made all new, hath not onely done ſo, but hath made it naturall to thee? But you will ſay, muſt it needs bee ſo, cannot Chriſt take and comprehend mee, but there muſt bee this wonderfull change wrought, who can be ſaved then? I have then but little hope, when I am upon my death-bed, and then ſhall looke upon my old nature, and finde no ſuch worke as this wrought upon me. Beloved, I beſeech you conſider this, that there is a neceſſity of it: It is ſo, and it muſt be ſo, and except you have it, you cannot be ſaved; you ſee the words in the Scripture are moſt cleare, *Whoſoever is in Chriſt is a new creature*: Doe but conſider whether it be ſo or no; there muſt bee *a new heaven and a new earth*? You ſee that was the great promiſe that was to bee fulfilled in our times of the *Gospell*. Is there not a new *Prieſthood*; is there not a new *covenant*, and hath not the Lord ſaid, there muſt be *a new heaven and a new earth*? That is, new graces from heaven, and a new company of men wrought on,

Queſt.

Anſw.

2 Cor. 5.

2 Pet. 3. 13.

on, and changed by those graces? Shall those that are borne of old *Adam*, receive a power from him, to make them like to him, to carry his image, to bee corrupt, carnall, and sinfull as he is: and doe you not thinke that the New *Adam*, the Second *Adam*, shall have as much efficacie in him to make those new creatures that are in him, that come to him? Certainly there is as much power, life, and vigour in the new *Adam* to change every man that is in him, that comes to him, to make them new creatures, as in the old *Adam*, to make them like to him: Besides, hath not Christ said plainly, I came not into the world to save soules onely, that is not my businesse alone (though that was a great part of the businesse and errand for which hee came into the world:) but (saith he) *I came to purifie a people to my selfe, zealous of good workes*: the 2. *Tit.* Now if that were the end of Christs comming, dost thou thinke that hee will lose his end? Wherefore it is impossible that any man should bee saved, or have part in Christ, that hee should bee in Christ, or Christ in him, except his heart bee purifyed so, as to bee zealous of good workes. If Christ dwell in thy heart, thou mayest easily know it; for dost thou thinke that Christ will dwell in a foule and uncleane place? hath hee not *pure eyes*? And therefore it is certaine wheresoever he dwells, that place must bee *a fit Temple for him to dwell in*; Wherefore of necessity hee must cleanse thy heart, hee must fashion it, and keepe it

Tit. 2. 14.

Hab. 1. 14.

pure, cleane, and sweet, so as it may bee a fit Temple for him and his Spirit to dwell and delight in. Besides, doth hee not looke to his glory in all those that belong to him? he hath many eyes to looke upon them as it were, there are many *Spectators men and Angels*, to see what they are, and how they behave themselves: If hee should have a company of men to belong unto him that are carnall, perverse, and worldly minded, that have crooked wayes like other men, would this bee for his honour? would it not bee said, Like men, like Master? would it not reflect upon him? Certainly it would; and therefore the Lord so orders it, that those whom hee hath redeemed, *shall bee holy in manner of conversation*: Saith he, you *must bee as I am*, else it will bee for my dishonour, *As I am holy, so every one of you must bee holy in all manner of conversation*. Therefore let no man deceive himselfe, to thinke hee can goe away, and yet bee in Christ, and bee saved through Christ, and the mercies of God in Christ, when there goes out no such vertue and power from Christ to change him, to worke on him, to alter him, to make him another creature. And therefore I beseech you in the examining of this, (for it is a matter of great moment) to consider with your selves, if this be wrought in you or no; whether you finde any experiment and effect of this mighty power, efficacie, and vertue; and let me bring you a little to particulars. Hath there gone out a vertue from him to inable

ble thee to beleve? There is a faith required in the *Deity*, there is a faith required in the *Promises* of God, and there is a faith required in the *Providence* of God, to thinke that every particular thing is ordered by it; There is also a faith in all the *threatnings* of God: Now for the manner of propounding, when the Scripture comes to propound any thing, it propounds it thus, and no more; as you see in *Moses*, he writes nothing but *In the beginning God made heaven and earth, &c.* And so the Apostles write, Such a thing was done, *Iesus Christ was borne of the Virgine Marie: Thus and thus hee did.* Now when the naked object is propounded, other writers what they deliver or write is rationall; They use reasons and arguments to convince men of those things which they deliver; but when the Scripture sets downe any propositions of faith, it doth but barely propound them, for there is the Majesty and authority of God in them, to confirme them.

Gen. 1. 11.

Math. 1.
Luk. 1. 2.

But now here you will demand (the proposition being but nakedly layd downe in the Scriptures) what will enable a man to beleve it?

Quest.

I answer, that certainly there is a mighty power that goes out from God and Christ, that enables thee to beleve with efficacie; so that when the object is set before thee, there goes out a power from Christ to worke faith in thy heart, whereby thou truly beleevest it, and so it appears in thy life: Wee thinke wee be-

Ans.

leeve those things, but our lives doe manifest the contrary; namely, That there is a powerfull faith wrought in us; for all the errors of our lives (though wee observe them not) arise from hence, that these Principles are not thoroughly beleaved; if they were, it could not be that there should be such inconsequences in the lives of men. Therefore consider if this faith bee wrought in thee, whether such a power hath gone out, to worke such a faith that hath changed thy whole course, as it will doe, if it bee once wrought in thee, by the power of Christ: So also consider, whether there hath a vertue gone out from him to worke love in thy heart to the Lord; for otherwise it is certaine that there is no man in the world that is able to love God, or to come neere him, for all love riseth from *similitude*, there must bee an agreement and similitude betweene those two that love. Now every man by nature is as contrary to Gods pure nature, as fire is to water, and without an almighty power to change his nature, and to worke a particular affection of love in him, he can never be able to love God: therefore it is the Baptisme of the holy Ghost, which workes this, *He will baptize you with the holy Ghost, and with fire*, that is, with the holy Ghost which is fire; *I will multiply thy sorrowes and conceptions*, That is, the sorrowes of thy conceptions. Now love is as fire in the heart, and one fire must beget another; And therefore you have in the common proverbe, *Love is a thing that cannot bee bought*

Matth: 3. 11.

Gen. 3. 6. 1.

bought with mountaines of Gold and silver; yet if thou be in Christ, there goes out a vertue from him that stamper upon thy heart this holy affection, that breeds in thee this holy fire of love; so that thy heart cleaves to him, thou lovest him with as true, with as genuine, as naturall, and as sensible love as thou lovest any friend, as thou lovest any creature in the world. Consider if this be wrought in thee or no. And so for thy knowledge, there is also a power in it, consider whether any such vertue hath gone out from Christ to make the knowledge which thou hast powerfull.

Quest.
Answ.

You will say, what is that?

That is, to bring on these truths which thy heart assents unto, to bring them with that evidence and fulnesse of demonstration, that thou shalt yeeld unto them, and practise them according to thy knowledge. Beloved, there is much knowledge among us, but who practiseth according to his knowledge? *Wee know God, but wee glorifie him not as God*; and the reason is, because there hath not gone a power with that knowledge to make it lively and effectually, to passe through all the faculties of the soule, and to over-rule them; for if there were such knowledge, it would alwayes draw affection and practise with it. So likewise consider, whether there hath gone a power from him to mortifie thy lusts (*Whosoever is in Christ hath crucified the flesh with the affections and lusts*) not to lay them asleepe onely, but to mortifie and subdue them.

Rom. 1. 21.

Gal. 5. 24.

1 Ioh. 2. 17.

1am. 3. 6.

Luk. 2. 34.

See likewise whether there hath a power gone out from Christ, to helpe thee to overcome the world, *The lusts of thine eye, the lusts of the flesh, and the pride of life*; for whosoever is in Christ, *overcomes the world*, and all that is in the world.

The world hath many things to worke upon us and to resist and oppose us; It hath persecutions, it hath disgraces, it hath slanders and reproches, which it casts upon holy men, and upon the holy wayes of God. And the men that are actors in this, are the devills factours, though they thinke not so, as the Apostle *James* expreseth it; *Their tongues are set on fire of hell*, to devise slanders and false reports, and to fasten them upon holy men, especially upon the Ministers of the Gospell, and so upon the wayes of God; I say they are the devills factours, though they thinke not so, and those that beleeve them are the devills receivers; the one hath the devill in his tongue, the other in his eare. But the Lord hath appointed this. This is one thing whereby the world fights against the wayes of God, to discourage men and to hinder them that they might bee stumbling blockes to them. So it was with Christ; hee *was the falling of many in Israel* by reason of this; so was *Paul*, as a *deceiver, and yet true*, &c. Consider if thou hast this efficacie put into thy heart, that thou art able to overcome this, that thou art able to overcome all the offences, and persecutions, all the slanders and reproaches that are cast upon the wayes of God; and notwithstanding that,

that, to thinke well of them, and to walke in them, & praetise them. Likewise, as it hath these things on the one hand, so it hath pleasures, preferments, glory, riches, credit, and all things of that nature on the other; art thou able to overcome all these? So to shut up this point, and prosecute it no further; thus you shall know whether you be in Christ, for that is the point; *We have assurance in him, that if we aske any thing, we shall be heard;* but first we must be in him; now to know whether wee be in him (as you have heard) there must be an act of ours, and secondly an act of his, which is this power that goes out from him, to change, to take and comprehend us. So much for the first thing.

Now for the second; if a man will apply or take to himselfe the priviledges we have by Christ, as this particular priviledge of being heard in our prayers, of comming to the Sacrament, or any other; know this, that it is not enough to be in Christ onely, but there must be a certaine qualification, a certaine immediate fashioning, and preparation of the heart, or else though thou hast a right to the priviledges, though they belong to thee, yet thou art suspended from the use, benefit, and comfort of them. And this is considered in these Five things. (I will but name them briefly.)

First, when a man comes to receive the Sacrament, it's not enough for him to be in Christ, no nor when he is come to doe some other duties, but moreover there must be this also, those
graces

graces thou hast, this change, this new creature that is wrought in thee, which is but a heap of particular graces, these must be *acted and stirred up* upon such an occasion; It is true, no man ought to come, except hee have the graces of Gods spirit wrought in his hart, that they may ly there in the habits, that they may be in the heart as fire raked in the ashes. But if a man will come to receive the Sacrament, and suffer these habits, these graces he hath to lie still there, he comes not as a worthy receiver; (there are indeed degrees of unworthinesse) he comes not as a worthy receiver except he stirres them up, except they be acted at that very time: as for example; when wee come to receive the Sacrament, wee ought then to have an especiall humiliation and sorrow of our sinnes; we ought then to have an especiall love to Iesus Christ; we ought then to have a speciall rejoycing in him, and in all the priviledges wee have by him; we ought then to have a speciall love to our brethren, the men with whom we converse, and among whom we live: now if a man come and receive, and doe not stirre up and act these graces, hee receives unworthily, and my ground for it, is this; You see in the feast of *Reconciliation*, the tenth day of the seventh moneth, the Lord tells them there, *you shall come, and you shall keepe it, and you shall not doe worke, &c.* But is this enough? no, *He that doth not actually afflict his soule* (saith he) *that day, he shall be cut off from his people,* Lev. 23. 27. That is, though they had an habituall disposition, and their hearts.

Levit. 23. 27.
28. 29. 30.

hearts were prepared to sorrow for their sinnes, and to take them to heart and bewaile them, this is not enough (saith hee) at this time you must afflict your soules, that is, there must be a stirring up of that sorrow. So likewise you find this in the feasts, in more places than one, that when they come to keep the feasts, at that time they shall eat and drink, and refresh themselves, but in any case rejoyce, *Dent. 12.* and *Dent. 16.* I will not stand to repeat the places; That is, it is not enough for you to have thankfull hearts, to have hearts prepared for these things in the habit, but you must then rejoyce, for it is the season of it (for every thing is good in its season) and the Lord requires it at such a time: therefore thinke with thy selfe, whensoever thou comest to receive the Sacrament, this is the time that the graces I have, the habituall graces, must be new pointed as it were, they must bee new whetted, new scowred, that they may be bright and shining upon such an occasion, when the Lord calls for it, you must then quicken and stirre them up, that they may bee all acted in your hearts.

Ecclef. 3. 11.

And this is one thing, that it is not enough for a man to be in Christ, to take the priviledges that belong to him; but there is a certaine qualification required, that must bee done at that time when the Covenant is renewed; And this is one, to have the graces thus acted.

Secondly, there must be a new *Reconciliation*, For the Saints, those that are within the covenant,

2 Sam. 12. 13.

nant, those that are regenerate men, (you must marke it well, for it is a point of much use (when they commit sinnes against God, the guilt of their sinnes is retained: though they are within the Covenant, and are not cut off from Christ, but are in him, yet (I say) when they have sinned, the guilt of that sinne continues, and is continued till they be reconciled and renewed by faith and repentance; as you see it was with *David*: *Nathan* would not have said when hee came to him, *Thy sinnes are forgiven thee*, if there had not beene a new thing, if there had not beene a thing done at that time; and therefore it intimates so much, that before his sin was not forgiven; that is, the Lord was angry with him. You must know therefore this, that when a regenerate man sinnes, there is onely a particular guilt; the universall guilt of sinne returnes not (for that would cut him quite off, that would put him absolutely into the state of damnation) but it is a particular guilt for every particular sinne; that is, even as a father is pleased well with his sonne, and knowes him to be his sonne, he is affected to him as to his sonne, yet hee hath done such a particular action that hath offended him, and for that particular offence hee withdrawes himselfe from him, hee carries not himselfe to him as he was wont to doe, being offended with him for such a fault; now till the sonne hath reconciled and humbled himselfe for that particular action, though the father hath an hundred gifts to bestow on him, yet hee shall have none

none of them, till he hath reconciled himselfe ; So thinke with thy selfe (if any sinne lie in the way when thou comdest to partake of this priviledge to receive the Sacrament, or when thou comdest to call on God for any particular mercie, or to have any request granted ; thinke then with thy selfe, such a sinne I committed, I must humble my selfe for it, I must labour to make reconciliation, labour to have this taken away, that my Father may bee reconciled to mee ; then come and take the priviledge, for now it belongs unto me ; therefore there is a necessity of renewing our repentance and reconciliation most exactly, and to take a very particular examination of our wayes when wee come to receive the Sacrament, or when wee draw neere to God upon such speciall occasions, lest our Father (though he be a Father to us) have some particular quarrell against us ; for even he whom we call Father, *1 Peter, 1. 17. judgeth every man* (even his owne sonnes) *without respect of persons*, that is, he did not beare any ill in them : thus you see did he with *Moyse*, with *David*, and others, and the like he doth with all the Saints. This is the second qualification that is required before you can have any part in any of the priviledges, before you can attaine unto this assurance, to aske and have ; therefore it is not without use, and that not in the Sacrament onely, but also in that which we have to deliver.

Thirdly, suppose there be no particular sin, suppose the grace you have be acted, when you
come

come to receive the Sacrament, yet there is a third thing required, a third qualification that must be found in the heart of him that will be a worthy receiver, and that is, to observe well *what distance is growne* betweene the Lord and him ever since the time that he hath in a more particular manner beene reconciled to him. This is another thing than what we named before, to consider what rust hath growne upon his soule, what soile his heart hath contracted, by conversing in the world, and by medling with worldly and earthly things; for the soule gathers soile with medling with them, even as the hands doe; now thou must thinke with thy self when thou comest to the Lord and drawest neere to him in this, or any other duty, thou must recover that distance againe, and bring thy heart neerer to the Lord, thou must draw neerer to him, thou must get thy heart to a more close, a more neere, and inward conjunction with him, thou must labour to have that hardnesse that thou hast contracted (as it will be in a little continuance of time) thou must labour I say to have that tooke away and removed, to have thy heart softned, to have the rust rubbed off; thou must labour to have all these things done. For thou must know this, that though there be not a particular sinne committed, yet as we see the outward man is subject to a wasting, though there be no wounds, though there bee no sickness, though a man be in perfect health, and all is well with him, and he observe all the rules of diet,

diet, yet (I say) you see the outward man is subject to wasting, to fainting, to weaknesse, and decay; and therefore there must be a renewing of dyet, and of strength, or else it cannot bee able to hold out: So it is with the inward man, though there bee no particular sinne, though a man did keepe some good course in the wayes of godlinesse, without running out eminently or evidently, yet he is subject to a secret decay, so that sometimes he must have some speciall meat, some speciall feast, which the Lord hath appointed for that purpose (for he doth nothing in vaine :) And if this Sacrament could be spared, that a man might keepe the strength of the inward man without it, the Lord would not have put you to this trouble, but he seeth it necessary and therefore he hath appointed it to be received, and that often, that you might feed upon the body and blood of Christ, that you might eate his flesh, and drinke his blood, and gather new strength from it; that when there is a decay of grace in your hearts, you may goe to this Fountaine, and fill the Cisternes againe to recover strength. For when a man comes to the Sacrament as hee ought, hee gathers a new strength, as a man doth from a feast; his heart is cheered up as it is with Flagon of wine, he is refreshed, his hunger and thirst is satisfied; that is, The desires of his soule that long after Christ, after righteousness, and assurance, are quickened and refreshed, And this is the third thing.

Fourthly,

Fourthly, besides all this, First, the stirring up of the graces, and the acting of the habits; Secondly, making thy peace and reconciliation with God, and removing of any particular offence that is betwixt God and thee; Thirdly, this scouring of the rust, this remooving the distance between God and thee, the softning of that hardnesse which thy heart hath contracted, this recovering the strength that thou hast wasted; There is besides all these a fourth thing required, which is, that there be an *Intention*, a *particular increase of thy will*, in taking Christ, of thy desire to Christ, and of every grace that knits thee and Christ together; For there are certaine cementing graces, certain glewing graces, that joyne Christ and thy soule together, as *Faith* and *Love*; these are the two maine graces, there are a great traine of graces that follow them, but these are the chiefe, and these I say must bee intended, for what is the end of the Sacrament? Is it not to knit the knot stronger betweene Christ and us, to make the union more full and perfect? is it not to increase our willingnesse to take and receive Christ? for you know all the acts of the soule may be intended. Put the case there be a resolved act in the heart and soule of any man, whereby hee saith thus with himselfe; I am resolved to take Christ, and to serve and love him for the time of my life, yet this resolution of his, though it bee perfect and sincere, may receive intention; when a man is willing to doe any thing truely, there may be degrees

degrees added to that will ; when there is light in a room (when thou bringest in more candles) that light may be increased: so it may in this, so may your faith and love ; (by faith I meane nothing but the resolution of the heart to take Christ; I meane not the beleiving part, but the taking part, the act of the will taking Christ, or receiving him, which is nothing else but the choice of the will that resolves to take him.) I doe but touch this by the way, because it is a point I have handled already at large; the thing I layme at is this ; I say the glewing graces are these two, Faith and Love, whereby you thus take Christ for your Lord and Saviour ; Faith is like the part of the compasse that goeth about and doth the worke ; and love is that cementing grace whereby wee are more knit unto the Lord ; they have both their office and their place ; You know love is an uniting affection, therefore this is the definition of it, *It is a desire of union with that it loves*. Now when thou comest to receive the Sacrament, or to pray, or put up any speciall request, when thou comest to have to doe with God, to make use of any priviledge thou hast in Christ, thy chiefe businesse is to intend this faith and love at such a time to draw thee nearer, to make the union perfect.

You will say, how is this increased and how is it intended ?

I answer ; Two wayes in the Sacrament, one way is the very repetition, the very renewing

Quest.

Quest.

the covenant, the very doing it over againe, the resolution of taking him, (for there is a mutuall covenant, you know, betweene Christ and us) it is confirmed to us in the Sacrament, hee confirms his, and we confirme ours, as the friendship betweene *Jonathan* and *David* was increased by the renewing of the covenant, or else why was it repeated? The very repetition of the act intends the habit, the habit is increased by the repetition of the act, though it were no more; so the renewing of the covenant exerciseth thy faith, it sets aworke thy faith and thy love, when thou comdest to receive the Sacrament, the very intention is increased: but this is not all. There is another thing in the Sacrament that much increaseth it, and this is a thing I would have you chiefly to take notice of; that is the very Sacrament it selfe, the elements of bread and wine delivered to thee, with the very words of the Minister, *Take and eate, this is my body that was broken for thee; Take and drinke, this is my blood that was shed, &c.* For when these words are spoken to us, if we did consider well of them, and thinke thus with our selves, These words that the Lord himselve hath appointed the Minister to speake (for therein is the force of them, that they are of the Lords owne institution) therefore the strength of every Sacrament lies in the institution; that is a rule in Divinity: the Papists themselves, who have added five other Sacraments, cannot deny, but that every Sacrament must have an immediate institution

stitution from Christ himselfe, even from his owne mouth, or else there is no strength in it: so that even as it is with all things that are symbols of other things, (as take marks in fields that stand for the division of severall mens rights: take counters that stand for thousands and hundreds; the very essence of these things stands in the institution of them;) So in the Sacrament except these words were from the Lords owne mouth that delivered it, this very delivering of the bread and wine, being a signe to you of the forgiveness of your sinnes, except the Lord had thus instituted it, there had beene no force in it. I say, consider, they are words that the Minister speakes, not in an ordinary course, but he is appointed by the Lord himselfe to speake them; and now when these words make a new impression upon thy heart, it addes an intention to thy faith and love. For example, (to make it a little more cleare to you, that you may understand it distinctly.) The Lord hath said this, he will forgive the sinnes of all those that come unto him, he will forgive them that forsake their sinnes, and take Christ Iesus, and love and feare him for the time to come. The Lord might have suffered it to goe thus in generall, that hee hath delivered it unto you, and no more; But he thought good to goe further, and say thus to mankinde: It is true, I have said it, but I will not content my selfe with that, but will adde certaine seales and symbolles, certaine externall signes, that thou shalt see and

Gen. 31. 48.

Gen. 9. 13.

14. 15.

Gen. 9. 14. 15.

looke on; and I say to thee, this covenant have I made with thee, and when thou seest the bread and wine delivered by the Minister, know this, that the thing that thou seest is a witnesse betweene thee and me: That as it was said by *Laban* and *Jacob* when they made a covenant, *This stone bee witnesse betweene us*: And God said to *Noah*, *When I looke upon the Raine-bow, it shall bee a signe that I will destroy the earth no more after this manner*; when the Lord hath said it, and hath appointed this outward symboll that thine eies looke upon, I remember the covenant and this as a signe betweene us, this shall binde me to it and him likewise. Now when this is done anew, (it may bee every month) this is a wondrous great mercy, this is a mervellous great helpe (if it bee rightly understood) to strengthen our faith. Doth it not helpe us, when we see the Raine-bow which the Lord hath appointed to put him in minde of his covenant? *I will remember my covenant, when I looke on the Bow in the Cloud, it shall confirme me and I will not breake my covenant to destroy the world with a flood*; So this administration of the Sacrament, when the Lord lookes upon it, hee cannot but remember his promise and his covenant, of pardoning our sinnes; And when thou lookest on it, thou art assured of it, for hee hath said it; it shall bee a signe and a witnesse between us; Now I say that new impression that these words (thus contrived and understood, and delivered by the Minister) make upon the heart, intends our faith

and

and love; as indeed it is a great matter to have it spoken to us by a Minister of the Gospell, sent from Christ, from his owne mouth, *Take and eat, this is my body that is broken for you; and this is my blood that was shed for you and for many, for the remission of sinnes.* This is the fourth qualification that is required, that our faith and love be intended, and our union increased; that the will, resolution, and purpose of taking Christ for our Lord, receive more degrees; that so we may be more fast and firmly united and knit to him; which I say is done partly by the repetition on both sides (for the very repetition doth it;) and partly by a new impression, that these words (*take, eat, &c.*) make on the soule. Now I adde the last thing which is required, (stil remember the maine thing we are upon, that it is not enough for thee to be in Christ, but if thou wilt bee a worthy receiver, thou must have these foure qualifications in thee, that I have named already, Thou must reconcile thy selfe anew, thou must rub off the rust from thy soule which it hath gathered; thou must recover the distance that is growne betweene God and thee; Thou must adde an intending and an increase; Thou must adde more degrees to thy faith and love, and after all these.)

Fiftly and lastly, this is also required (which is much for our benefit and comfort) namely, to put up thy request, when thou comest neare to the Lord in the Sacrament: Now thou must not only do this, but thou must also make some

I COR. II. 24.
25.

5

use of the covenant, which the Lord hath made with thee for his part, so that thou mayst thinke this with thy selfe; when I come to receive the Sacrament, I have but two works to doe, one is to recovenant with the Lord, and to renew my repentance, and to set all eaven; and the other is to remember the Lords covenant.

You will say, what is the Covenant?

It is a covenant that consists of these three things or points; *Justification, I will forgive thy sins; Sanctification, I will make you new hearts and new spirits;* and the third, *All things are ours;* that is, I have made you heires of the world, heires of all things, you have all the promises belonging to you that belong to this life, and that which is to come; this is the covenant which the Lord hath made. Now thou art bound when thou comest to receive the Sacrament, not only to remember this covenant, *Doe this* (saith he) *in remembrance of me;* and not barely of me, and of my being crucified for thee, & of all the love that I have shewed unto thee, but also in remembrance of the covenant, and of those gracious promises, which are the particulars of which that Covenant is the summe: and therefore, thus a man is to doe. What? hath the Lord vouchsafed me this favour, that I may come to his Table, I may come and renew the nuptials and my covenant with him? Surely, then I will looke about and consider what I want, what request I shall put up unto him; for there is nothing that is wanting, but it is within this Covenant;

Ier. 31. 34.

Ezech. 36. 26.

1 Cor. 3. 1.

nant; and thou art to put up thy request in a speciall manner, whatsoever it be, be it concerning things belonging to thy soule, to have a strong lust mortified, to have thy hard heart softened, to have some sin that lies upon thy conscience forgiven, and to have that forgiveness assured to thee: be it any thing that concernes thy particular estate, if it be to be delivered from a potent enemy, or whatsoever it be, put up thy request, & that largely, open thy mouth wide, that is, make thy request full, feare it not. Put the case (again) it be somewhat that doth not concerne thee, but that it concerneth the Church abroad, or the Church at home, it is a case that much concernes any of these in the Church, put it up to him, and put it up with confidence. For this is a marriage day (as it were) it is the time when he reacheth out his scepter (as you know the things I allude to) and thou mayest come to his presence. You know, when *Hester* was admitted to the presence of the King, then said he, What request hast thou? when thou art admitted to the familiarity and presence of the Lord, he looks for it, he asks what request you have to put up to him? and the promises are large enough, *I will give it, whatsoever it bee, if you aske according to my will:* and therefore doe in this case as *Moses* used to doe: you shall find when *Moses* drew neare unto the Lord, when he was admitted into his presence, and saw him face to face (for that was the great priviledge *Moses* had) when there was any

After 5.3.

Exod. 33. 13.

Rom. 8. 32.

2. King. 4. 34.

speciall apparition of the Lord to him, *Moses* makes this argument : (saith he) It is a great mercy that thou wouldest shew me this, that such a poore man as I am, should have this priviledge, and give me leave to make use of it : *Lord, if I have found favour in thy sight, that is, sincer thou hast vouchsafed me such a favour in thy sight, do thus and thus for me : you see he made this request for the whole Church of God, and saved them, or else they had been destroyed. If thou hast not any particular argument in this case, say, If I have found favour in thy sight, do this : so I say, when thou hast this promise confirmed, that Christ hath given himselfe to thee, and the symbol of that promise is the bread and wine which he hath given to thee, put up thy request: O Lord, if thou hast vouchsafed to give me Christ, wilt thou not with him give me all things else? Lord, if I have found favour in thy sight, to doe so great a thing for me, deny me not this particular request. Thus we ought to doe, especially when we come to things that are beyond nature : when we come, let us consider with our selves, Indeed I have a naturall disposition that carries me strongly to evill, I shall never be able to overcome it, there are such duties to doe, I shall never be able to performe them : In such a case thou must doe it the more earnestly, thou must sigh and groane to the Lord. *Elisab* when he comes to doe a thing so much above the course of nature, as to raise a dead childe to life, hee sighed unto the Lord,*

Lord, that is, he prayed earnestly. *Elijah*, when he would have Raine, he cryed, he tooke much paines, he prayed. So must thou do in this case: and know this for thy comfort, that though thou thinke thou shalt never be able to do these things, to overcome such lusts, such hereditary diseases, yet the Lord is able to helpe thee: though these are past naturall helpe, yet they are not past the helpe of grace; though the spirit in us lust after envie: yet as the Apostle *Iames* saith, *The Scriptures offer more grace*, that is, the Scriptures offer grace and ability to doe more than nature can doe: nature cannot heale a spirit that lusteth after envie, or any other thing; a spirit that lusts after credit, after money, after the sinne of uncleannesse, or whatsoever is presented: now the Scriptures offer that grace, that will overcome any of these sinnes, be they never so strong, or so old; Christ healed hereditary diseases, he healed those that were borne lame and blinde: so though thou be borne with such lusts, Christ is able to heale thee; you see a Prophet could heale *Naaman* of his leprosie, when there was no other that could doe it; so saith Christ, *Come unto me all ye, and I will heale you*. So that you see we must put up our requests to GOD.

Iam. 5. 15.

Iam. 4. 6.

Marth. 12. 28.

The



The Third Sermon.

VVE have already made some entrance upon the words: I told you what the Apostles scope is in them, which is, to make knowne to all Christians to whom he wrote, another great priviledge, besides that which he named before, that is, *That he that hath the Sonne, hath life*; this (saith he) is another priviledge, *that whatsoever you aske, you shall have*; onely remember that you have *this assurance in him*, that is, in Christ Iesus; That point (what it is to bee in him, that it may be the ground of all the benefits and priviledges we enjoy) wee handled the last day. Now we come to the priviledge it selfe, *If we aske any thing according to his will, hee heareth us*. The words are so plaine, I shall not need to spend any time in opening of them, but deliver you the point that lyes so evidently before us: which is this, [*That all the prayers of the Saints made upon earth, are assuredly heard in heaven*] whatsoever we aske, (saith he) according to his will he heareth us, onely the conditions must be observed. When you heare such a generall as this, it must be limited, there are certaine bounds set to it, which we will name unto

Doct.

to you: which are these foure conditions. First, all the prayers that are made upon earth shall be heard in heaven, if they be the prayers of a righteous man, and are faithfull and fervent. The person must be righteous, that must first be remembred: because, although the prayer be never so good, yet except the person be accepted from whom it comes, the Lord regards it not: you know in the old Law, the *blood of Swine* was reckoned an *abominable Sacrifice*, yet if you take the blood of sheepe, and compare them together, you shall finde no difference; It may be the Swines blood is the better: then whats the reason the Swines blood is not accepted? even because of the subject of it, it was the blood of Swine, and therefore you see it was put downe, that it was an *abominable Sacrifice*. So it is with prayer; Take the prayer of a Saint, and the prayer of a wicked man; it may be, if you look upon the petition, or whatsoever is in the prayer it selfe, you shall finde sometime the prayers of a godly man more cold, and lesse fervent: the petitions are not so well framed as the wicked mans: yet because this comes from such a person, the Lord regards it not; you know the condition is mentioned *Iames 5. The prayer of the righteous man availeth much, if it be fervent.* Now as this is required in the person, so there is somewhat required in the prayer also, that is, that it bee fervent and faithfull; that it be fervent, you have it in the same place, *The prayer of a righteous man availeth much*

I Cond.

Esay 66.3.

Iam. 1. 5. 6.

Psal. 66. 18.

Iohn 9. 31.

2 Cond.

Luke 9. 54. 55.

Math. 20. 21.
22.

much, if it be fervent; that is, it must be a prayer made from the sense of the misery that is in us, and from the mercy of God, when a man takes a thing to heart, that he prayes for, and comes with confidence to be heard, for that makes him fervent. This the Lord will have, & also he will have it faithfull: *James 1.* when the Apostle exhorts them to prayer, *if any man want wisdom* (saith he) *let him ask it of God*: but then make, he carefully puts in this condition, see that *he pray in faith*, that is, beleeve that it shall be done unto him: now this faith includes repentance, for no man can beleeve that he shall be heard, except he make his hart perfect with God: If he allow any sin in himself, he cannot beleeve upon any good ground: therefore when I say it must be faithful, that also is included, we must *regard now wickednes in our hearts*, for in such a case, *the Lord heares not, he heares not sinners*. So that this you must remember, First, the person must be righteous, and the prayer must be fervent and faithfull.

Secondly, the other Condition you shall heare in the Text, it must be *according to his will*; you must not thinke, whatsoever you aske, if you aske it loosely at Gods hands, that it shall presently bee granted you: No (saith hee) it must be according to his will, if you *aske fire from heaven*, that is not according to his will, and therefore you see they that aske it were denied it, with this reason, *you know not what you aske*. Likewise, *to sit at his right hand, and at his left in heaven*, which was another request of his disciples,

ples, he puts them by this : *You understand not what you aske of the Father*, and therefore it must bee according to his will. And that is the second.

Thirdly, we must aske it in time, *in due season* : so the promise is due, *Knocke and it shall be opened to you* ; but you know the *foolish Virgins* knockt, but it was not opened to them ; what was the reason of it ? because they askt when the time was past ; for there is a certaine *acceptable time when the Lord will be found* : and when that opportunitie is past, hee is found no more. It is true that this life is the time of grace, but God in his secret counsell hath appointed a certaine time to every man, which is the *acceptable time, the day of grace* ; therefore hee saith unto them, *This day if you will heare* : this day if you will come and seeke unto me, if you will pray unto mee, I will heare you : when tis past, the Lord suffers not the doores to stand open alwayes, his eares are not alwayes open : therefore that condition must be carefully remembred, you must aske in time : It is a condition that should be carefully thought on by us. For, for the most part we flie to prayer, as *Ioab did to the Altar*, he went not to it for devotion (for then he would have done it before) but when *hee was in distresse*, when he was in extremitie, then he fled to it, and therefore you know what successe he had by it, it saved not his life. So we goe not to prayer for devotion, that is, out of God to doe him that service ; but (for the most part)

we

3. Cond.

2 Cor. 6. 3.

we doe it out of selfe love, when we are in extremity or distresse, wee passe the acceptable time he requires, and we go to him in a time of our owne: For there is Gods time, and there is our owne time; Gods time is to come to him when we may doe him service in our youth, in our strength, in the flower of our graces: Our time is to goe to him when we need him: Will not a friend say (when we never come to him, but when we have extreme need of him) why doe you come now? you were not wont to visit me before; this is not out of love to me: Even the very same answer the Lord giveth; *Goe to your Idols (saith he) those that you served in the time of peace, and see if they can helpe you.*

Indg. 10. 14.

4 Cand.

Esay 23. 16.

The fourth and last condition is, That wee referre the *time*, the *manner*, the *measure* of *granting our petitions to the Lord*. That is, we must not thinke to bee our owne carvers, to thinke if it be not granted in such a manner, such a measure, or such a time, presently the Lord hath rejected our petitions; no, *he that beleeves makes no haste*: That is, he waits upon God, hee stayes himselfe upon God, he is content to have it in that time, in that manner and measure, as best pleaseth the Lord: For the truth is, wee know not our selves what is meet for us, we are unto the Lord just as the Patient is to the Physitian. The Patient is importunate with him, for such things to refresh and ease him; but the physitian knowes what best belongs to him, and when to give him such things, in what manner, and in what

what measure : So the Lord knowes best what to doe : Many times hee doth the same things that we desire, though he doe it not in the same manner: even as the physitian, he quenchem often the thirst with Berberies, or with such kind of conserves; what though it be not with drink, is it not all one for the thirst bee quenched? Is it not all one whether a man bee hindered from striking me, or if I have a helmet to defend the blow; sometimes the Lord keepe not off the enemy; but then he gives us a helmet to keepe off those blowes, to beare those injuries and evils that are done to us: he is a wise physitian, he knowes what manner, what measure, and what time is best, therefore that must be referred to him: now these conditions being observed, you must know that this great priviledge belongs to every Christian, That whatsoever prayers he makes on earth, hee is sure to bee heard in heaven; it is a wondrous priviledge, that which we have all cause to stand amazed at, that the Lord should so farre regard the sonnes of men, to grant them such a Charter as this; no more but aske and have, and whatsoever you pray for, it shall be done to you. But a man is ready to say secretly in his heart, when he hears it, This is too good to be true, That whatsoever I aske, I shall have. My beloved, I confesse, it is a hard thing to beleve it as we ought to doe: and therefore before we come to apply this, we will spend a little time in endeavouring to convince you of the truth of it, that you may not doubt

doubt of it, that what prayers you make to the Lord, he is ready to heare them.

1

First, consider that whatsoever prayer you make, he takes notice of it, he observes every petition, there is not one petition that you make to him at any time, but he lookes upon it, hee sees what the prayer is. And this thing although you thinke it common, (and who is there that know not this? yet (my beloved) to beleeve this, to thinke that God is present where I make my prayer to him, to thinke he stands and heares it, even as I speake to a man that stands and heares me, and understands what I say to him; This is a great helpe to us. That this is true, see in Eph. 4. 6. *He is in all, and through all, and over all.* That is, the Lord is in every man, he passeth through every thing, *his eyes runne t^rough the earth*, and he is over all, looking what *secrets are in mans heart*, what *thoughts, yea before hee thinkes them he knowes them*, because hee seeth them in their causes: He that is in a man, that lookes in all the secret corners of the heart, he must needs see what thoughts he hath, what petitions hee putteth up secretly, even then when his mouth speaks not. And lest that should not be enough, saith he, *He is over all*; you know one that stands on high, and lookes over all that is below, he easily can see whatsoever is done; So the Lord, he is in all, he is through all, he is over all. But this is enough for that; onely I would have you remember, that he takes notice of all, hee knowes thy prayers.

2 Chron. 16. 9.

Psal. 44. 31.

Psal. 139. 23.

But

But you will say, I doubt not of that, I make no question but he heares me, and understands me well enough : but how shall I know that he is willing to grant the thing I pray for?

Question.

You shall see these two Reasons in the 7. of *Mat.* where our Saviour urgeth this very point, that wee have now in hand, from the 7. verse downward ; *Aske (saith he) and you shall have; seeke, and you shall finde; knocke, and it shall be opened unto you;* here is the promise. For (he backs it with these two reasons) *every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened unto him:* As if he should say, ye have this reason for it, why you should beleve it, that it is no more but aske and have; for (saith he) all that ever asked have obtained; all that ever have sought, have found; all that ever have knocked, it hath beene opened unto them. That is, looke through the whole booke of God, and see what prayers ever have beene made to him, and you shall finde, that there is not a prayer mentioned in all the Scriptures, but it hath beene heard. Now when wee have such a cloud of witnesses, it is a strong reason, when it is said to us that there were never any prayed but were heard.

Ans.

Why, you will say, there were many prayed that were not heard : did not *David* pray for his childe, and was not heard ? Did not *Paul* pray to be delivered from such a temptation, and was not heard ?

Quest.

My beloved, it is true, they were not heard

Ans.

for the particular, but yet I dare be bold to say, that *David* was heard at that time, though (I say) not in the particular; for though his childe was taken away, yet you may see the Lord gave him a Childe of the same woman, with much more advantage; he gave him a childe that was legitimate, which this was not: he gave him a childe that exceeded for wisdom; *Salomon* was the child that he had: So that the Lord did hear him, and gave him this answer, as if he had said to him, *David*, I have heard thee, I know that thou art exceeding importunate, thou shalt not have this, but thou shalt have another child which shall be better. And so he saith unto *Paul*, 2 *Cor.* 12. Christ reveals this unto him; *Paul*, saith he, though I grant thee not this particular request, in the manner that thou wouldst have me, (*To take away the pricke of the flesh which thou art troubled with*) thou shalt be a greater gainer by it, thou hadst better have it than want it; when *Paul* understood that it was a medicine, and not a poison as he tooke it to be, hee was content and resolved in it; and a man resolveth not except he be a gainer. He saw that *Gods power was manifest in his weaknesse*, and hee saw himselfe humbled by it; and when he saw that God gained glory and himselfe humiliation by it, he was content to be denied in it; So I say, whosoever asketh findeth, you shall never finde any example but that whosoever sought to the Lord as he ought, he was certainly heard, or else he had somewhat that was better granted to him instead

instead of it. And this is the first reason that is used here. The second reason is this; *What man among you, if his Sonne aske bread, will give him a stone; or if hee aske a fish, will give him a serpent? if you then that are evill, know how to give good things to your children, how much more shall your heavenly Father give good things to them which aske him?* (saith he) you be not able to perswade your selves of this truth, because you know not the Father, for hee dwells in light inaccessible, you are not acquainted with him, saith our Saviour: I will helpe you out with an argument that you better understand; even upon earth (saith he) take but a father here, a father that is ill (but the Lord is full of goodnesse; fathers have but a drop, but a sparke of mercy in them, whereas the Lord is full of mercy, as the Lord is full of light, hee is the God of all comfort;) Yet (saith he) this father (when his sonne comes to aske him bread) hee is ready to give it him, he is full of compassion and tendernesse toward him; doe you not thinke that our heavenly Father is as true a father as hee, that he loves you as well as hee whose compassion and pitie is much greater? doe you not thinke he is ready to heare his Children when they call upon him? O this is a strong and unanswerable reason, and this you see is backed in *Iohn 16. 27.* you see there the love of the Father how it is expressed to us; *I say not unto you that I will aske the Father,* (saith he) *the Father himselfe loves you:* Marke, as if hee should have

Matth. 7. 9, 10
11.

said, let this bee one ground to you to thinke your petitions shall bee granted, and that they are not onely granted for my sake, for (saith he) the Father himselfe loveth you, and hath a great affection to you, that is in naturall parents, there is a naturall affection to their Children: So if I were not immediately to present your petitions (though that be not excluded) yet (saith he) the Father hath such an affection to you, that hee cannot choose but heare you; *I say not (saith he) that I will aske the Father, for the Father himselfe loves you.* So that this is the second reason which this promise is there backed with, the love of the Father, That hee cannot finde in his heart to deny us, even for that affection that he beareth to us. We wil adde a third Reason that we meet with here in the same Chapter, *Iohn 16. 23. In that day you shall aske in my name: verily, verily, I say unto you, he shall aske the Father in my name, and he will give it you:* It is brought in upon this occasion, when our Saviour Christ wasto goe from his Disciples; they were ready to complaine, as wee see in the verses before, they were ready to say with themselves, Alas, what shall we doe when our Master shall be tooke from our head? Our Saviour answers them, You shall doe well enough, doubt you not, for though I be not with you, yet (saith he) goe to the Father in my name, and whatsoever you ask of him, you shall have it: So that he answers that objection, when a man is ready to say,

It is true, I know that a father is exceeding loving to his Children: But it may bee, my carriage hath not beene such, I am full of infirmities, I have much in me that may turne the love and affection of my Father from me.

Question.

Put the case you have, yet Christ addes this for your comfort; If (saith hee) the Father will not doe it for your sake, yet doubt not, if you aske in my name hee will doe it; doe wee not see it usuall among men, that one that is a meere stranger to another, if hee get a letter from a friend, he thinkes to prevaile; and hee doth so, because though it bee not done for his sake (it may be hee is a stranger, one that deserved nothing at his hands) yet such a friend may deserve much: And when we goe to God in the name of Christ, this answers all the objections whatsoever you can say against your selves, it is all satisfied in this; I goe in his name, I am sure he hath supply, I am sure he is no stranger, I know hee hath deserved it, &c. Last of all, as he loves us, and because wee aske in the name of Christ, is willing to heare us, wee will adde this, that hee is ready to heare us for his owne sake, *Hee is a God hearing prayer*, saith the Psalmist, *that all flesh might come to him*, even for this cause he heares, that men may bee encouraged to come and seeke to him; for if the Lord should not heare, then no flesh would come unto him; that is, men would have no encouragement, no helpe, therefore he saith, *hee is a God hearing prayer*, doubt yee not, hee will doe it

Answer.

Psalm 65.2.

psalm 50. 15.

Exod. 32. 12.

Vj: 1.

for this purpose, that hee might have men to worship him, that men might come and seeke unto him. Besides that, hee will bee glorified, *Thou shalt call upon mee in the day of trouble, I will heare thee, and thou shalt glorifie mee*; now the Lord is desirous of glory; it was the end for which he made the world. But in not hearing our prayer, hee loseth this glory; by hearing our requests, the more wee are heard, the more glory and praise wee render unto him. Like wise hee doth it for the Spectators sake; *Moses often presenteth that reason, Lord do it, What will the Heathen say? and lest thy name be polluted among them, they will say thou hast brought out a people and wast not able to deliver them.* So David often, there are many instances in that; I say, for the lookers on sake he is ready to do it. All this is enough to perswade our hearts that he is ready to heare us, that when prayers are made to him on earth (so the conditions be observed) they are surely heard in heaven.

Now to apply this; First, if the Lord bee so ready to heare, then this should teach us to bee more fervent in this duty of prayer, than commonly we are; for to what end are such promises as this, but to incourage us to doe our duties? when wee heare that prayer is of so much efficacie, that it prevailes with the Lord for any thing, shall we suffer it to lie by (as it were) and not make use of it? If a drug, or a precious balme were commended to us, and it were told us, that if wee made use of it, it would heale any wound

wound, it would heale any sicknesse, and this and this vertue it hath: Will a wise man suffer it to lie by him, will he not use it, and see what vertue it hath? And when it is said unto us that prayer is thus prevalent with the Lord, that it is thus potent, that it is thus able to prevaile with him for any thing, shall wee not make use of it when wee are in any distresse, when wee need any thing, when we have any disease either of soule or body to heale? Let us flie to this refuge that himselfe hath appointed. If a King of the earth should say to a man, I will be ready to doe thee a good turne, make use of me when thou hast occasion; hee would be ready enough to do it. Now when the Lord of heaven saith, aske what you will at my hands, and I will doe it; shall wee not seeke to him, and make use of such a promise as this? Beloved, we are too backward in this; we should be more abundant in this duty than we are, we should make more account of it. For whatsoever the case bee, if you doe but seeke to the Lord, if thou dost but set downe thy resolution with thy selfe; Well I see it is a thing (if I looke upon the creature and the meanes) I have little hope of, but the Lord is able to doe it; and therefore I will goe to him, I will weary him, and I will not give him over, I will not give him nor my selfe any rest till I have obtained it: I say it is impossible thou shouldest faile in such a case, only remember to bee importunate, for an importunate suter hee cannot deny. You know the *Parable*

Luk. 18. 2, 3, 4.
Luk. 11. 7.

of the unjust Iudge. You know also the Parable of the man that is in bed with his children, when the widow was importunat, when she knockt and would give him no rest, hee gives her redresse; the other riseth and giveth his friend *as many loves as he will*, saith the Text; yea, *though shee were not his friend*; (for this is the meaning of it:) If, saith he, the Lord had not much love to you, if hee had not such an affection, if you did not come to him in the name of Christ whom he loves, in whom hee is ready to grant whatsoever you aske, if hee were not a friend to you; yet for your very importunity, hee is ready to doe it. As the unjust Iudge (for that is the scope of the Parable) hee had no minde to grant the widowes request, hee had no Iustice in him to move him, hee had no mercie nor compassion, yet for very importunity hee granted it. Remember and observe the condition, for this is commonly a fault among us; when wee goe to prayer, wee thinke that the very putting up of the prayer will doe it. No, there is more required than so. As it is the error of the Countrey people, when they heare say that such an herbe is good for such a disease, they are ready to thinke that (howsoever it be tooke or applyed) it will heale the disease; No, it must be applyed in such a manner, it must be used in such a fashion. So it is with prayer, you must not onely doe the duty (and therefore when wee exhort you to it, not onely to call upon God, for men are apt enough to doe that, especially

cially in the time of distresse) but with these conditions I have named. You know *Gebazi*, when hee had got the staffe of *Elisha*, hee went to the child, but it was not the staffe that cou'd raise the child from death to life, there was something more required. So in prayer, it is not meere prayer that will doe it, there is something else, there must be other conditions that must bee observed. For wee are wont to doe with it as those Conjurers were wont to doe with the name of Iesus; they thought if they used the name of Iesus, it was enough: but ye know what answer the Spirit gives them, *Iesus wee know, and Paul wee know, but who are wee?* So I say, we are wont to doe in this case, we thinke it is enough to make our request, and that is all. No there is somewhat more required, you must make your request in such a manner as yee ought. Then I adde this further, that when thou makest them in such a manner, yet thou must not thinke to bee heard for thy prayers sake; that is another thing wee are apt to faile in. When wee have made fervent prayers, and have bin importunate with the Lord, we think now surely wee shall not faile. No, you must know this, the promise is not made to the prayer, but to the person praying. You shall not finde throughout the whole scripture, that any promise is made thus, because we pray fervently wee shall be heard; but it is made to the person praying, the prayer is but the instrument, but the meanes by which the blessing is convey-

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2 King. 4. 29.
31.

Ast. 19. 15.

Rom. 8. 26, 27.

ed to us is a meanes without which the Lord will not doe it, for the promise is made to the party. A cold prayer (so there be no neglect in it, so a man seeke the Lord, and pray as well as hee can) it will prevaile sometimes as well as a fervent prayer; Who indites the petition, who makes the prayer fervent? Surely not thy selfe, but the *Holy Ghost*, *hee makes request in us*, sometimes hee makes thee more fervent, he enlargeth the heart more: sometimes againe the heart is more straitned in the performance of this duty: but both may come from the same Spirit. Not but that wee have cause of much comfort, when wee are able to pray fervently, for this is a ground of our comfort, that when wee pray fervently it is an argument that the Holy Ghost dwells in our hearts, and that our prayers are dictated by him; it is an argument that our prayers come from an holy fire within. And therefore fervent prayer may give us hope of being heard, but yet it is not meereley the prayer; but because it is an evidence that it comes from a right principle, that it comes from the regenerate part, and is made by the assistance of the Holy Ghost it is not the fervencie that prevailes. And therefore when you heare this, that the Lord is ready to heare, I say make that use of it, be fervent in this duty, remember the conditions; and yet withall know that you are not heard for the very prayers sake, but for Iesus Christ his sake. Hee makes every praier acceptable, he mingles them with his sweet odours.

And

And if you object, O but I am a man full of infirmities. *Obiect. 9.*

You know how it is answered in the fifth of *James*, (saith he) *Eliab* when hee was heard, hee was a man, and a man subject to passions, and to the like passions that wee are: As if he should say, doe not thinke that *Elias* was therefore heard, because hee was an extraordinary *Prophet*, for it was because the Lord hath made a promise to him, and hee comes and urges that promise to the Lord, and therefore the Lord heard him. So (saith he) should every one of you, if you have the promises, you may goe and urge it, as well as *Eliab* did; though you be subject to many infirmities, *Eliab* was even so. You know there are infirmities and passions expressed in the Scriptures that he was subject to. And this is the first use wee are to make of it, to be frequent and fervent in this duty, since wee have such a promise. *Answe. Iain. 5. 17.*

Secondly, if wee have such a promise, then wee should learne hence (when we have put up our prayers at any time) to make more account of them than wee doe: for the truth is, that we pray for the most part for fashion sake, many a man saith thus with himselfe: I will seeke the Lord, if it doe me no good, it will doe no hurt; but if wee made that account of our prayers as we should, we would performe this duty in another manner; but wee doe not make that account of them as wee ought. Wee thinke not with our selves that the prayers that wee make are

are surely heard; there bee many evidences of it; what is the reason that when wee seeke the Lord, we doe it so remissely that we have scarce leisure to make an end of our prayers: we are so ready to hasten and goe about other businesse, wee are ready to turne every stone, to use all meanes to seek the creatures with all diligence: but who prayes to the Lord as hee ought, to worke his heart to such a fervent performance of that duty as hee should? men have scarcely leisure, for it is usuall with them when they have businesse to doe, and enterprises to bring to passe, they are exceeding diligent to use all meanes, and yet are remisse in the chiefe: what is the reason else that wee see the doores of Princes and great men so full of suiters, though there be porters set on purpose to drive them away; but the gates of heaven are so empty? It is indeed because wee doe not beleewe our prayers are heard, wee doe but make our prayers for fashion. What is the reason likewise that we use prayer in the time of distresse (if it will bee an effectuall meanes to helpe us, when all other meanes faile) why use wee it not before? But that is an argument that wee trust not to it, seeing we use it onely in the time of extremity: for if it bee not effectuall, why doe we use it then? If it be effectuall, why doe not wee use it till that accident? Therefore this use wee must further make, when we heare that the Lord heares our prayers, to make more account of them than wee doe, to thinke that our prayers

prayers when they are put up to the Lord shall be heard. Say thus with thy selfe, Well, now I have prayed, and I expect that the thing should be granted that I have prayed for, when I seeke to the Lord. It is true, I deny not but we must use the meanes too, we must lay the hands up- on the plough, and yet pray ; both ought to bee done ; as sometimes we use two friends, but we trust one ; we use two Physicians, but wee put confidence in one of them : In like manner we must both pray and use the meanes, but so as we put our chiefe trust in prayer, it is not meanes that will doe it. But the truth is, wee doe the quite contrary : It may be, we pray and use the meanes, but we trust the meanes, and not the prayer : that is a common and a great fault a- mong us, it is a piece of Atheisme, for men to thinke the Lord regards their prayers, no more than he regards the bleating of sheepe, or the lowing of oxen, to thinke hee heeds them not. And it is a great part of faith to thinke that the Lord harkens to them and regards them, as cer- tainly he doth.

But you will say, I have prayed, and am not heard, and have sought to the Lord, and have found no answer.

Well, it may be thou hast not for the present, but hast thou stayed the Lords leasure ? (for that is to be considered in this case) sometimes the Lord comes quickly, he gives a quick answer to our requests : sometimes he stayes longer : But this is our comfort, that when the returne is longer,

Object.

Answer.

longer, the gaine is the greater : as wee see in trades, some trades have their returne very quicke, it may be the tradesmens money is returned every weeke, but then their gaine is so much the lighter ; but when their returne is flower, as is your great merchants, when it staies three or foure yeares, wee see the ships come home laden, bringing so much the more: So (for the most part) when our prayers doe stay long, they returne with the greater blessings, they returne loaden with rich commodities. Let this be an encouragement to us, Though I stay, the Lord will grant it; and think not with thy selfe, I made such a prayer long agoe, I found no fruit of it ; for be sure, the Lord remembreth thy prayer, though thou hast forgotten it, the prayers that thou madest a good many yeares agoe, may doe thee good many yeares hence. May not a man pray to have his childe sanctified, to have him brought to better order ? It may bee he lives many yeares, and sees no such thing, yet in the end the prayer may be effectuell: So likewise it may be in many cases, you see there are many examples for it: *Abraham* prayed, he stayed long ; but you see it was a great blessing that he had, when he prayed for a sonne, you know what a sonne he was, he was a sonne of the promise, in whom all the nations of the earth were blessed. So *David*, when the Lord promised him a kingdome, he stayed long for it : Many such examples there are. Therefore comfort thy selfe with this, though I stay long, this is my hope,

hope, this is my encouragement that sustaines me, If I seeke the Lord, and wait upon him, he will come with a great blessing, the gaine shall be heavier and greater, though the returne bee not so quicke and sudden.

Last of all, when you heare such a promise as this, That whatsoever you aske you shall bee heard in it; you shall hence learne to spend some time in the meditation of this great privilege that the Saints have, and none but they; This I propound to every mans consideration; that those that are not Christians, that is, those that are not regenerate, may know what they lose by it; and those that are, may understand the happines of their condition, that they may learn to magnifie it, and to blesse themselves in that condition, that they have such a great privilege as this: it is no more but aske and have, therefore that which in the third place I exhort you to, is this, namely to spend time in the meditation of it, to consider what a great advantage it is; *David* cannot satisfie himselfe enough in it: in 18. and 116. *Psalmes*, *Lord I love thee dearly*: he cannot praise enough, and why? *I sought to thee in distresse, and thou heardest me; I called upon thee, and thou inclinedst thine eare to my prayer.* I say, consider this mercy as you ought to doe, it is part of the thanks we owe to the Lord for so an exceeding privilege, That whatsoever our case bee, it is no more but put up our requests, and wee shall bee heard. When there was a speech among some holy men, (as you know that

Vse. 3.

that man that was named in the story,) what was the best trade, he answered, Beggery; it is the hardest, and it is the richest trade. Now he understands it not of common beggery, (for this is the poorest and easiest trade, that condition he puts in) but (saith he) I understand it of a prayer to God, that kinde of beggery I meane; which as it is the hardest, nothing more hard than to pray to God as we ought, so withall there is this comfort in it, it is the richest trade of all others; there is no way to enrich our selves so much, with all the promises that belong either to this life, or to that which is to come: Even as you see among men, a Courtier, a Favorite in the Court, gets more by one suit, (it may be) than a Tradesman, or Merchant, or husbandman gets with twenty years labour, though he takes much pains; for one request may bring more profit, may make a Courtier richer than so many yeares labour and paines: So in like case, a faithfull prayer put up to God, may more prevaile with him, wee may obtaine more at his hands by it, than by many years labour, or using many meanes; and therefore it is a rich trade, and great priviledge, a priviledge that we cannot thinke enough of, that we cannot esteeme enough. You have heard of a Nobleman in this Kingdome, that had a Ring given him by the Queene, with this promise, that if he sent that ring to her at any time when hee was in distress, she would remember him and deliver him: this was a great priviledge from a Prince, and yet
you

you see what that was subject unto; he might bee in such a distresse, when neither King nor Queene could be able to helpe him, or though they were able (as shee was in that case) yet it might bee sent, and not delivered: Now then consider what the Lord doth to us. Hee hath given us this priviledge, he hath given us prayer, as it were this Ring, hee hath given us that to use, and tells us whatsoever our case is, whatsoever wee are, whatsoever wee stand in need of, whatsoever distresse we are in, doe but send this up to me (saith hee) doe but deliver that message up to me of prayer, and I will bee sure to relieve you. Now certainly what case soever wee are in, when wee send up this, it is sure to bee conveyed wheresoever wee are: Again, whatsoever our case is, we send it to one that is able to help us, which a Prince many times is not able to doe. This benefit wee have by prayer, that whatsoever wee aske at the Lords hands, wee shall have it. Now consider this great advantage which you have; It is expressed 4 *Phil.* in these words, *Be in nothing carefull* (saith the Apostle.) And that you may see wee have ground for this generality, *In nothing be carefull, but in all things make your requests knowne unto God.* That is, whatsoever your case bee, I make no exception at all, but whatsoever you stand in need of, whether it concernes your soules or your bodies, your name or your estate, yet be in nothing carefull. This is a great matter. There is none amongst you that heares me

Y

now,

now, but sometime or other hee is carefull of something or other, for which he is solicitous: Now when a man heares such a voice from heaven, that the Lord himselte saith to us, Bee carefull for nothing, doe no more but make your request knowne, it is well enough, I will surely heare in heaven, and grant it; It is a great comfort. Beloved, comfort your selves with these words, and thinke this with your selves, that this is that Charter and great Grant that the Lord hath given you, and to none but you, that what prayers you make to him he heareth you.

Quest.

But it will bee objected, why is this said so generally? That wee must in nothing be carefull, but in all things make our request known? For then if a man were but a poore man, it is but going to the Lord, and asking riches, and hee shall have them; If a man were sicke of an incurable disease, it were no more but going to the Lord, and hee should bee sure to bee recovered; If a man hath an enterprize to bring to passe, it is no more but goe to him, and it shall be done: what is the reason then that godly and holy men have not these things granted to them?

Ans.

To this I answer, You must understand it with this condition, even as it is with a Father (I will prove it to you by that,) suppose hee should say to his sonne, I will deny thee nothing, whatsoever I have, I will deny thee nothing but thou shalt have part in it; Though
hee

he say no more, yet we understand it with these conditions.

First, that if his Childe shall aske him for that which is not good for him, or if the Child should refuse to have that done, or pray his Father and say, I beseech you doe it not, when the Father knowes it is good; here the Father is not bound he thinkes; as for example, if a Father sees his Childe needes Physicke, it may be, the childe finds it bitter, and therefore is exceeding loth to take it, it makes him sicke, and irkesome unto him, so that hee earnestly desires his father that hee may bee excused, that hee might bee freed from it; In this case, the Father will not heare him, for hee knowes the Childe is mistaken. On the other side, if the Childe aske something that is very hurt full, if he aske for wine in a feaver, the Father denies it him; No, (saith hee) you are mistaken, I know your desire is that you might have health and recover, and this I know will hurt you, though you know it not; This the Father understands, and therefore hee puts in that condition. So when the Lord saith, *In nothing bee carefull, but in all things make your requests knowne*: If you mistake the matter at any time, and your prayer shall not bee the dictate of the Spirit (so that yee alwayes make request according to his will) but the dictate of your owne hearts, and shall bee the expression of your naturall Spirit, and not the Lords Spirit: In this case there is no promise of being heard, and yet

the Lord makes his Word good, Be in nothing carefull, but in all things make your requests knowne.

Secondly, a Father when hee saith to his Childe, I will deny you nothing, but you shall have part in all that I have, yet the Child may carry himselfe so, that the Father upon such an occasion may deny him, and bee ready to say unto him, Well, if you had followed your booke, if you had not runne into such disorders, if you had not beene negligent to doe what I gave you in charge, I would have done it: in this case the Father with-holds the blessing that hee will bestow upon his Childe; not because hee is unwilling to bestow it, but because hee would thus nurture his Child, hee useth it as a meanes to bring him to order; So the Lord saith to *Moyser*, That because hee had spoken unadvisedly, because hee had not honoured him before the people, at those waters, *the waters of strife*, therefore the Lord tells him by the Prophet, *hee should not goe into the goodland*; And so hee tells *David*, that because hee had sinned against him, hee would not give him *the life of the Childe*: So the Lord saith to us sometimes, I will not grant you this request; for though I bee willing to grant it, yet this is one part of the discipline and nurture that I use to my Children, That such a particular request I will deny you for such an offence, as *Worshipping of Idols, &c.* Beloved, this is not a generall denyall, and this is not for our disadvantage,

Numb. 20. 20.
Psal. 106. 32,
33.

2 Sam. 12. 14.

but it is a helpe to us; it makes us better, that sometimes wee should bee denied, knowing hereby that it is denyed tous for our sin, that wee may learne to come to the Lord, and renew our repentance, and to take that away, that wee may come to prevaile in our prayers with him.

Thirdly, when a Father is willing to grant it, yet hee will say to his childe, though I be willing to doe what you aske at my hands, yet I will not have you aske it rudely, I will have you aske it in a good manner, and a good fashion. (For when wee come to call upon God, and come in an unreverent manner, in such a case the Lord heares not.) Or againe, he will say to his Child, I am ready to heare you, but you must not aske in a negligent manner, as if you cared not whether you had it or no: So the Lord saith to us; I will have you to pray fervently, you shall aske it, as that which you prize. Againe hee will say to his Childe, I am willing to bestow this upon you, but I doe not give you this money to spend it amisse, to play it away, to spend it in trifles, in geugawes, that will doe you no good: So saith the Lord, I am willing to give you riches, *but not to bestow upon your lusts*. Thus speakes the Father to his Child, when hee comes to aske, hee tells him hee must come in such a manner as becomes a Childe, hee must speake to him as to a Father, hee must speake with confidence to receive it: So also the Lord tells us, *Wee must come in faith,*

Iam. 4. 5.

Iam. 1. 6.

so that (in a word) this is to bee remembred,
 That though the Lord promise that hee will
 give whatsoever wee aske, and bids us, In no-
 thing bee carefull, but make our requests
 knowne; yet notwithstanding this, hee would
 have us to understand that our requests bee
 made in such a manner as they ought to be.
 Last of all, it may bee the Father is willing to
 doe it; but hee makes a little pause, hee will
 not give it presently, and suddenly to his
 Child, though hee purpose to bestow it upon
 him, that hee may come by it with difficulty;
 So the Lord useth to with-hold his blessings
 many times, that his Child might bee exerci-
 sed in prayer, and seeke him the more, and
 likewise that hee might come the hardlier by
 the blessing; that so hee might learne to prize
 it more, or else hee will bee ready to doe as
 young heires: As it is with some when they
 never know the getting of it, they spend it ea-
 sily; but he that hath knowne what it is, takes
 more care to his estate, hee lookes more dili-
 gently to it: So it would bee with us in any
 blessing, if wee had it with such facility as wee
 would, wee would not make much account of
 it; But when it comes with some hardnesse,
 with some difficulty, it teacheth us to set a
 higher price on it, and so it makes us more
 thankfull, it teacheth us to give more praise
 and glory to the Lord. There are many that
 have had a sicknesse long, and have obtained
 health with much prayer; and much conten-
 tion,

tion, and therefore they learne to prize it more than another that obtained it easily. And thus it is in every like case. So when you heare this great priviledge, that it is no more, but, *Aske and have* : and, *bee in nothing carefull, but in every thing make your requests knowne* : yet (I say) these conditions must needs be inserted, these are such as be included. But these considered, remember this priviledge, rejoyce in it, let the Lord have the praise of it, that *whatsoever wee aske according to his will, hee heareth us.*

FINIS.

The first of these is the fact that the
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A Summe of the chiefeſt points contained in the Remedy againſt Covetouſneſſe.

Covetouſneſſe is defined, and plainly ſhewed what
it is. pag. 1 & 28

Idolatry conſiſteth in three things. I

Covetouſneſſe, in what ſenſe it is called idolatry. 2

To ſeek help and comfort from riches or any creature,
and not from God alone, is vaine and ſinfull. ibid.

Covetouſneſſe which is idolatry, is to bee mortified.

2 & 43

The uncertainty of riches. 3.4

Three reaſons why riches and outward things are vaine,
and therefore it is ſinfull to ſeek comfort from
them. 5.6.7

1. In regard of Gods all-ſufficiencie. 5

2. In reſpect of the emptineſſe of the creature. 6

3. Becauſe wee attribute that to the creature, which
only belongs to God the Creator. 7

Men ſpend ſo much time in ſeeking after riches, and
triſles, that they have no time to ſerve God. 8

The rich man may not glory in his riches and wealth. 9

God can give us comfort without riches. ibid.

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*The creature onely, without the love and favour of the
Creator, is but as the huske without the graine, or
the shell without the kernell.* 10

*All our sinnes proceed from over-valuing of the crea-
ture.* ibid.

*Happinesse is not to bee sought in riches and worldly
things, for foure reasons :*

1. *We lose our labour.* 11

2. *Seeke it the wrong way.* 12

3. *Make a wrong choice.* 13

4. *Such happinesse is mutable, and uncertaine.* ibid.

*Happinesse sought and placed in God (with whom is
no change) must needs be perpetuall.* 14

*Whatsoever men can leave their children, without
Gods blessing, is nothing worth.* 15

*Blessings considered without thankfull reference to
God, they cease to be blessings.* 16

How they may be received as blessings. 16. 17

*Those that have but a small cottage, are many times
more happy than many rich men.* 18

*We must judge of outward things not by sense and fee-
ling, but by faith and rectified reason.* 19

Foure helpes for our judgement in outward things. 19. 20

The creature cannot yeeld us comfort without God. 21

How farre we may joy in the creature. 21. 22

*Riches come not alwayes by labour, nor comfort by
riches.* 22

*Though all causes concurre and meet together, yet
(without God) the effect followes not.* 23

*Reasons why without God the effect followes not the
causes.* 23. 24

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Future spiritual & eternall things are not uncertain.

24.25

Every one is guilty of this sinne of covetousnesse, more or lesse.

25.26

To love or joy in riches, is adulterous love and joy.

26

Foure signes to know whether our love to the creature be right or no.

26.27

1. *If our love to the creature cause us not to withdraw our hearts from God.*

26

2. *If we leave the creature when it comes in competition with God.*

27

3. *If we trust not in the creature more than in God.*

ibid.

4. *If the losse of the creature doe not grieve us more than the losse of God.*

ibid.

Our affection or desire of riches is inordinate in foure respects.

29

1. *When we seek them by measure more than we should.*

29.30

2. *When we seeke them by meanes that we should not.*

ibid.

3. *When we seeke them for wrong ends.*

ibid.

4. *When we seeke them in a wrong manner.*

ibid.

*If we be soundly humbled, wee confesse our selves, not onely unworthy the least of Gods mercies, but wor-
thie of his greatest judgements.*

ibid.

Riches and wealth may not be sought for by unlawfull meanes.

30.31

*Our end and scope in seeking to get riches, must bee,
not to serve our selves, or our owne lusts, but to glo-
rifie God withall.*

31

Seeking for riches in a wrong manner, is inordinate

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3. If we thinke our selves ihe better for them.	ib.
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FINIS.

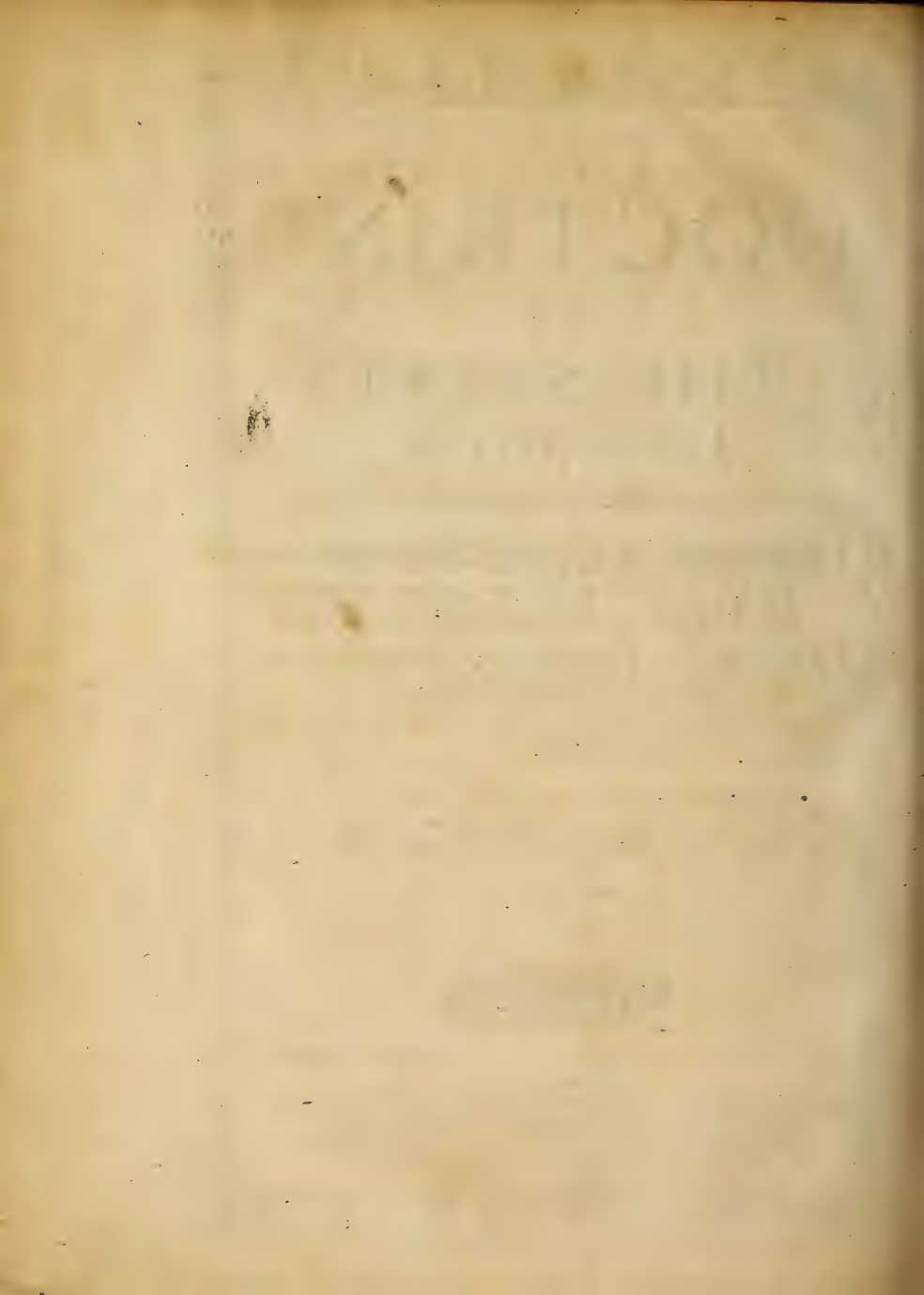
THE
DOCTRINE
OF
THE SAINTS
INFIRMITIES.

Delivered in severall Sermons by
JOHN PRESTON
Doctor in Divinity, Maister of
Emanuel Colledge in CAM-
BRIDGE.

And late Preacher of Lincolnes
Inne, &c.




Imprinted at *London* by *I. Okes*, for *H. Taunton*,
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Church-yard in Fleet-street. 1638.





To the Learned and Religious Gentleman Henry
Lawrence Esquire.

orthy Sir, although your owne native worth might iustly draw from us a greater testimony of observance, then the putting of this Little Treatise into your hand: yet have we beene rather heereunto induced, by the consideration of such adornments of Wisdome, Learning and Piety in you, as had expresse Relation to the Author, and may seeme to be the fruits and issues of his Labours in your younger yeares. It is true indeed, that the goodnesse of the Soile adds much unto the greatnesse of the Crop: but it is as true, that the industry and wisdome of the Husband-man addes also much unto the goodnesse of the Soile: yet neither of these without a gracious influence from Heaven bring forth a harvest.

It hath pleased God, there should be extant divers Monuments whereby the Authors eminent abilities do yet survive in the hearts and esteeme of men: yet none expresse him more unto the life, then the piety and vertue of those that grew up un-


The Epistle Dedicatory.

der him, 1. Thess. 3. 8. Helives if they stand fast in the Lord. Among whom, as you had a greater intimacy of all the nearest, not of a Pupill, but of a Bosom-friend, and continuall Companion, and therein a longer time: so have you answered it, as then in love and Respect unto him, so since in a proportionable and happy improovement of what you did Receive.

And therefore, as we conceived, it would be a derogation injurious to your candid and ingenious disposition, to thinke you unwilling to be put in mind of him, by whose Religious care you were so often put in mind of God, and of your selfe: So also an unworthy and ungratfull dis-respect, to have omitted the inscription of your nama: especially by us, who long have beene
and are

Your loving and obliged friends.

Thomas Goodwin,
Thomas Ball.



SERMONS

By

JOHN PRESTON Doctor
of Divinity.

2. Chron. 30. 18, 19, 20.

18. *For a Multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulon, had not cleansed themselves; yet did they eate the Passeover otherwise than it was written, but Hezekiah prayed for them saying, the good Lord pardon every one.*

19. *That prepareth his heart to seeke God: The Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary.*

20. *And the Lord harkned to Hezekiah, and healed the people.*



Pon the occasion of these words was the illegality of some resorters to the Passeover at this Time, for this solemne Duty having beene long neglected, by occasion of the negligence of former

B Governors:

Governors : *Hezekiah* sends his messengers not onely into *Juda*, but also into *Israel*, to assemble them, if it were possible, unto this great *Solemnity*, which was effected with various successe, for in some places they were entertain'd with scoffes; in others, with great readinesse to submit themselves unto this Sacred ordinance; but the warning being short, & journey long, there were many wanted legall cleansing; *Hezekiah* seeing the promptnes of the people, & that in the substance of the Duty they had not failed, puts up this Prayer to almighty God, in their behalfe.

In which Prayer we have these three things to be considered, and understood.

1. The substance of it, which was, that God would pardon, or be mercifull.
2. The Persons for whom he made it, and they are described two waies.
 1. From the preparation of their soules and inward man, they prepared their whole hearts.
 2. From the imperfections of their outward and legall preparations, they were not cleansed according to the purification of the Sanctuary.
3. The successe and issue that it had, which was the healing of the people, that is, God blessed that ordinance of his for the removal of that outward guilt, contracted by those ceremoniall neglects, or otherwise, & for the strengthening of their soules in grace and holinesse, and for the curing of their outward estate, which lay open at this time to many pressures and calamities on every side. The points of Doctrine might be many that would hence

hence arise, but we doe purpose onely to handle two.

1. That in all the parts of publicke worship and performances, the Lord especially requires and expects the heart be right; he would have nothing wanting, but of all the rest he would not have the heart imperfect, or defective, the good Lord (saies this good King) be mercifull to every one that prepareth his whole heart to seeke the Lord God of his fathers, though he be not cleansed, that is, though he be in other things imperfect and defective: So *Solomon*, this good Kings predecessor, *Prov. 4. 33. Keep thy heart with all diligence*, thy foot is not to be neglected, *Eccl. 5. 1.* but to be kept, but not with so much care and circumspection as the heart, that part must not be wating, what ever other parts were; and therefore if any were in this defective, *Hezekiah* praies not for them.

Doct. 1.

1. Because the heart is that which Cod himselfe doth most delight in, no duty can be well performed were God himselfe doth not vouchsafe his presence and assistance. *Heb. 13. 15. By him therefore let us offer the Sacrifice of praise to God continually*, that is, by his assistance and gracious presence, but where there is not a heart to receive and entertain God in, he never wil, nor doth afford his presence. *Esa. 66. 1, 2, Heaven is my throne, and the earth my foot-stoole, &c.* But to this man will I look, even to him that is poore, and of a contrite heart, according to that of the *Psa. 51. 17. The Sacrifices of God are a broken spirit: a broken and contrite heart, &c.*

Reas. 1.

Though to the eye of men it may seeme a

despicable and meane abode, for such a glorious and excellent Majesty, yet sure it is not so by him accounted: when a great man is to be received into our houses, we are carefull that there bee no breaches in them; but when the great and glorious God is to be received into our hearts, he will not stumble at the wounds and breaches.

Reason 2.

The heart is that onely part, whereby God estimates, and makes a judgement of the whole, hee takes measure of a man by his heart, if that bee sound and upright, he never curiously examines other parts; we commonly are taken with the face and countenance, because we are not able to looke deeper, but God regards not that, as being able to descend into the secret closet of the heart.

1. Sam. 16: 6, 7. And he looked on *Eliab*, and said, *Surely the Lords annointed is before him.* But the Lord said unto *Samuel*, *Looke not on his countenance, nor on the height of of his stature, because I have refused him; for the Lord seeth not as a man seeth; For man looketh on the outward appearance; but the Lord seeth the heart:* And accordingly yee have the doome of almost all the Kings of *Indah*, according to the goodnesse or badnesse of their hearts *2. Chron. 25. 2.* *He did that which was right in the sight of God, but not with a perfect heart:* And the like is also testified of many other of them.

Reason 3.

3. The heart is the hardest preece to manage and manure, and therefore he that keepes that well in tune, is not likely to be wanting in the other: if in a Violl, I finde the trebble string in tune; I make no question of the base that goes not out so easily:

Symon

Symon Magus had composed the other parts, *Acts* 8. 13. *He did beleeve, and was baptized* : but this string was out of tune, the Apostle finds this jarring. *ver. 21. Thou hast neither part nor lot in this busines, for thy heart is not right in the sight of God,* in his owne sight no question but hee thought it so, but it was not so in Gods sight : And indeed the heart is so deceitfull, that it will deceive the very owner and possessor of it : like to your Juglers, that will do a thing before your face, and yet you shall not see them doe it, *2. King. Why weepeth my Lord?* (saith *Hazael*) *Why* (saies the Prophet) *for the great evil that I know thou wilt doe unto the Children of Israel, their strong holds thou wilt set on fire, &c.* And *Hazael* said, *Is thy servant a dogge, that he should doe this great things?* There were characters of cruelty engraven on his heart, which himselfe had never read, or beene acquainted yet withall, *Who knoweth* (saith the Apostle) *1. Cor. 2. 11. the things of a man, but the spirit of man that is within him?* One would thinke a man should read his owne hand, yet some doe write so bad, that they cannot reade it when they have done; and so did *Hazael*, he had hatcht such cursed thoughts within him, that he could not see to the utmost *terminus* and end of them; if a man hath a spot upon his face, he is warned of it by every body else, because its knowne he cannot see it ; but he may have a thousand spots upon his heart, and neither he, nor no man in the world beside be able to discover it: he therefore that hath well prepared this part, will hardly be defective in the rest.

Reas. 4.

4. The heart is the spring and first wheele of all that curious Clock-worke of the soule ; so that if that be but ordered and kept aright, it will direct and order all the rest, & this is the reason that the Holy Ghost is pleased for to give, *Prov. 4. 23. Out of it are the issues of life* : If a man had a Well or Fountaine in his garden ; out of which came all the liquors which he used, he had need to be very diligent to keep that clean ; if that were poisoned, it would be hard for him selfe long to escape. Now the heart is such a Fountaine, *Rom. 10. 10. With the heart man beleeueth to righteousnesse, And from within, even out of the heart proceede euill thoughts, &c. Mar. 7. 21.* the Gentiles were accounted common and prophane before Christs time, but after their hearts were purified, even Peter him selfe, the Apostle of the Circumcision, durst venture on them, *Acts 15. 9. For God put no difference betweene them and the Iewes, after that by faith he had purified their hearts* : give me neuer so bad a man, make but his heart right, and I dare venture to close with him ; if yee take out the Serpents sting, he may be played with, or otherwise imployed, without either danger, or other inconvenience.

Use.

Let us every one be hence encouraged to examine well, and looke unto our hearts ; for if they be any way disordered and out of tune, our actions and performances will not be relished. Remember what the Apostle saith, *Heb. 3. 12. Take heede brethren lest there bee in any of you an euill heart of unbeliefe, to depart from the living God ; an* unbele-

unbeleeving and evill heart will evermore be drawing back from God, will not come at him by its good wil, *Mat. 15. 8, 9. They honor me with their lips, but their hearts are removed far from me.* And what then became of all their worship? why surely it came to nothing, *In vaine they worship me:* A heartlesse worship is a worship that God regards not; but if the heart be framed and prepared as it should be, God looks not at the many imperfections that may be found in circumstantiall matters.

But it will be here demanded, how one may know when his heart is truly qualified and fitted for a duty. *Quest.*

When he is perswaded of a speciall, and peculiar eye of God upon him in the duty, that God in a speciall manner doth behold him, & observe him how he doth it; he must beleve that God is at his Elbow, *Heb. 11. 6.* He that commeth to God, must beleve that *God* is, that is, must have his heart delivered from that blindnesse, wherein by nature all mens hearts remaine. What was the reason that the Gentiles, even in their solemne worship of their gods, where so abhominable oftentimes? because their hearts were darke and blind in spirituall and celestiall matters, *Rom. 1. 21, 22, 23. 7 their foolish hearts were darkned, and then they changed the truth of God into a lye, and worshipped the Creature in stead of the Creator, &c.* But when the heart is seriously convinced that God is present, records and registers all our deportments whatsoever: it makes us circumspect and carefull, even those that are otherwise regardlesse of their duties; yet

yet when their masters eye is upon them will consider what they doe:and therefore the Apostle requires of Christian servants more. *Eph. 6.6.* Because the Heathen would doe thus much, the very Asse, when she saw the Angel in the passage, behaves her selfe accordingly, *Numb. 22. 23.* If a man would therefore know, whether his heart be fitted and prepared for any duty, let him seriously examine, whether he is thus perswaded of the speciall eye of God upon him in it.

2. The heart is then prepared for a duty and service unto God, when it is sequestred and taken off from other things: when the drosse and staine of natural selfe-love, and earthly mindednesse is gotten out: as we see, men bring not filthy vessels unwashed, and uncleansed to their Masters table. Yee may see, perhaps, an impure and filthy vessell in the Kitchin, but upon the table it is not tolerable: These men that came to the Pascheover, although not washed according to the purification of the Sanctuary; yet were, no question purged inwardly: they had, no doubt, a substantiall, though not a Ceremoniall cleansing, according to that of the Apostle, *2 Tim. 2. 21.* *If a man doe therefore purge himselfe from these, he shall be a vessell unto honour, sanctified, and meet for the Masters use, and prepared unto every good worke.*

There's none of us would have our meat come up upon a dirty Dish, and much lesse God. When *David* asked for some holy Shew-bread from the Priests, he tels them withall, that the vessels of the yong men that were to carry it, were holy, *1 Sam.*

21.5. So must our hearts be, when we adventure to draw neare to God : And though we cannot here attaine a perfect purity, but that corruption will still be mingled with our best performances, yet that must be removed and laid aside, that kept us backe from turning to the Lord : the rubbish of necessity must be removed, that stops the building from going on, *1 Pet. 1. 22. 23.* Seeing yee have purified your soules to the obedience of the truth, unto unfeigned love of the brethren, &c. Being borne againe, &c. That is, seeing that originall impurity, that blocked up the soule from turning unto God is done away, the heapes of Mucke and rubbish, that stood where now the building is erected; for that's done alwaies at the first conversion of the soule to God, and never fully doth returne.

3. When it is softned, and fitted to receive impressions: when the Centurion by much dejection and prostration of his soule to God in secret, had his heart so mollified, that any thing would make a Character or Print: He tells *Peter*, He was ready to heare whatsoever God should be pleased to speake, *Acts 10. 33.* It's not enough that the metall be refined and purged from the drosse, that before did cleave unto it: unlesse it likewise be so softned, as that it will accommodate it selfe unto the mold, or stamp it shall be cast into: and therefore it is powred into that while it is soft and liquid. So the Apostle *Rom. 6. 17.* argues, they now were truely freed from the dominion and power of their former unregenerate estate, because their

Hearts did yeeld unto the stamp that was imprinted on them, *Εἰς οὗ παραδεδιήτε τὸν σιδερέϊον*. As the mettall then is judged to be sufficiently continued in the Furnace, when it willingly receives the forme and figure of that which it is cast and powdered into. Thus *Paul* was melted by the Sunne of Righteousnesse, that shone into his soule when he was going upon other errands, *Acts* 9.6. And he trembling, and astonished, saying, Lord what wilt thou have me for to doe? as if he should have said, This fire of thy love hath now so thawed and melted my obdurate and kicking soule, that it is prepared for any mould, to receive what print soever thou shalt be pleased to stamp upon it: put me into whatsoever shape thou wilt, I am now ready for any mould; to bee a Preacher, that have beene a persecutor; to suffer my selfe, that have beene the cause of so much suffering to others formerly; and therefore no marvaile, if the Lord professeth he would looke to such alone, *Isaiah* 66.2. because onely such are fitted to be wrought upon; whereas unbroken and unmollified spirits submit to nothing, but the Word is as water spilt upon the Rocke, that makes no manner of impression.

4. The heart is then prepared for a duty, when it makes the duty but a bridge to lead him unto God, when it rests not in the deed, but passeth by it, and through it to God: Ye have many very frequent in the outward acts of duty, will heare, and pray, and fast, and preach perhaps, yet raise their soules no higher than the outward act alone.

Hof. 7. 14. And they have not cryed unto me with their hearts, when they howled upon their beds: Therefore not with their hearts, because not unto me, or at least, with their hearts well qualified, and fitted for that holy duty: There were some (it may be) among these people that came unto the Passeeover to please the King, because the King was pleased to have it so, and so they should, but if they rested there, and went no further, their service would not be accepted, neither were they included in *Hezekiah's* Prayer; for hee onely prayes for them that sought the Lord God of their Fathers; not that sought the face of the Ruler, or the favour of this godly King, or any other bie and carnall end. So *Esa. 55. 6.* Seeke the Lord while he may be found. The duty is ordained to draw and allure the soule to God, no more but an opportunity that God and men may trade, and have commerce with one another: As *Solomon* did therefore build the glorious Temple to the Lord, that he might dwell with men: *2. Chron. 7. 12.* But now if any rested in that Temple, and went no higher, he had no interest in any promise that was made unto it; for the condition of the promise was, that they should seek his face. *ver. 14.* *If my people, which are called by my name, shall humble themselves, and pray, and seeke my face, and turne from their wicked way: Then will I heare from heaven, and will forgive their sinne, and will heale their Land: If they shall humble themselves, and pray, and seeke my face,* but if they praied never so much, and in their prayers had only respect and

aimed unto themselves, he would not heare them : It is a strange expression of the Prophet *Amos* 5. 25. 26. Have yee offered unto me sacrifice, and offerings in the wilderness, by the space of forty yeares O yee house of *Israel*? Why what did they with the Tabernacle, and all their furniture? but accommodate their publicke service in the wilderness; no, saies God, You did it to your selves; your ends and aimes were carnall, sensuall, and earthly in it, and you had no profit by it, as neither have many now a daies; for want of disposing and preparing of their hearts for God aright. And so we have done with the first poynt observed from the Text.

We are now to come unto the latter part, and reason of this holy mans request, which was their not being cleansed according to the purification of the Sanctuary, which was a legall barre and let to stop them from the Pascheover, how upright and sincere soever they were : Wherefore he labours by earnest prayer to remove this barre and great impediment, and the Lord expresseth here his willingness to be intreated; for the Lord heard his prayer, and healed the people, whence this will follow.

Dott. 2.

Where there is uprightnes & sincerity of heart, Infirmities do not exclude from mercy, this is apparant in the Text, for he praies for mercy, and hath it granted, although they were not qualified as God required, and may be further proved.

Reason 1.

From the wisdom of God, who knowes what we can doe, and will expect no more; as a wise

wise parent will not looke so much from a weake child, as from a strong; nor from a sicke servant, as from a healthfull; it is his wisdom to consider what we are; and accordingly to deale with us; and therefore we may be sure that he will not cast us off for our infirmities; but as a Father beares with his sonne that feares him; though hee spies many faults in him: Like as a father pitttieth his children, so the *Lord* pitttieth them that feare him. For he knoweth our frame, he remembreth that we are but dust. *Psal.* 103. 13, 14. So the Lord hath compassion on them that feare him. Why? because he knowes whereof we are made, he remembreth that we are but dust. So we see, that when the *Israelites* had so provoked God, that he could scarce hold his hand off them; yet he staid his hand, even then when he was ready to strike. And many times, saith the Text, *Psal.* 78. 38, 39. But he being full of compassion, forgave their iniquities, and destroyed them not: yea, many a time turned he his anger away, and did not stir up his wrath; For hee remembred that they were but flesh, and that they were even a wind that passeth away, and commeth not againe. He called back his anger because he remembred that they were but flesh. And herein God shewes his wisdom, and we ours: A wise man lookes for no more of his servant than he is able to doe: but on the contrary, a foolish man expects as much from a weaker, as from a stronger, and falls presently upon him if he does not as much: So we our selves shew our wisdom in other things; as for example.

If there were a little Gold and much drosse mingled together; A wise man will not for the drosse sake cast away the gold, but purifie and trye it: So if we have corne, although there be some cockle in it, yet a wise husband-man will not reject it, but winnow it, and purge it.

So God being a wise God, doth not cast us off presently for our infirmities, if there be any truth and sincerity in us: And as God is wise, so compassionate, and beares with our infirmities.

The Task-masters wanted compassion, and therefore expected more from the *Israelites* than they were able to doe: So whilst we were under the Law, there was a burthen laid upon us, which neither we nor our Fathers could beare; but now if we be once under grace, the Lord doth not lay such loads upon us: But if there be truth in the heart, he accepts of our endeavours, although accompanied with many weaknesses.

Reason 2.

A second reason is taken from the covenant, for so long as a man is in the covenant, his infirmities cannot cut him off from Gods mercy. Now it is certaine, we may have many infirmities, and the covenant remaine unbroken: for every sinne doth not breake the covenant, but those that untye the marriage knot: As in marriage every offence doth not disannull the marriage, but onely the breach of thy marriage vow: to wit, Adultery: So onely here those sinnes that breake the covenant, which untie the marriage knot, (as it were) and that is,

I

First, when we take any new Master, and this

we

we do when we let any sinne reigne in our hearts; if we set up any sin that commands and rules us; then the covenant is broken, for thou hast chosen a new Master.

Secondly, if we take another husband; and this we doe, when we make a league with sinne; if we bee in league with any thing in the World, that doth draw our hearts from God, doth break our covenant in choosing another Husband. But other failings doe not breake the covenant, and whiles it remaines in force, we have interest in Gods mercies, for he cannot forget his covenant; which if he should, yet Christ is the Mediator, and would put him in minde of it.

2

A third reason is drawn from the common condition of all the Saints: Take all the Saints that ever lived, and every one of them have had infirmities. Now if God should be too extreame to marke our iniquities, (*Psalm. 130. 3, 4.*) who should stand? If God should cast off all that have infirmities, then none should be saved, and then wherefore hath Christ dyed? But saith the Psalmist: Mercy is with thee, therefore thou art to be feared: That is, if God were so severe a Master, that he would endure no failing, then he should have no servants: But it is his mercy that makes him to be feared. And thus we see, that infirmities do not cut us off from Gods mercy, if we be sound at the heart; but withall we must remember these two Cautions.

Reason 3.

First, though infirmities doe not utterly exclude us from the mercies of God, yet they may bring upon

Caution 1.

upon

upon us many and sore afflictions, and hinder us of many blessings: and here we must remember these distinctions.

1

First, there is a voluntary infirmity, which proceeds from our owne wills; and by how much the more will is an infirmity, by so much the more God is provoked to anger, and to punish and afflict us.

But there is another infirmity which ariseth from some impediment which a man would faine remove, but he cannot. As for example: A man would faine remember all he heareth, but he cannot, because his memory is fraile; and he cannot helpe it; he would convert many to God, but he cannot, because he hath weake parts. He would faine have such a lust removed, but God doth not please to set his Spirit at liberty, though he doe his uttermost endeavour, for that must still be remembered; for if a man sayes he would pray fervently morning and evening, and yet sits still, and doth not set upon the duty and strive to doe it; this is the act of the sluggard: So also in other things.

2

Secondly, there is an infirmity that ariseth from want of growth, for there are some Babes in Christ, some buddes that are but tender, even as a tree hath some buds and sprouts as well as branches: and these suck sap from the tree, as well as the branches. Now God beares much with those that are such, and will not presently punish them for their failings; he will not in this case quench the smoaking Flaxe, nor breake the bruised

bruised Reed : he will not put new wine into old vessels : hee knowes there is much of the old man still in them, and therefore will not enioyne them to such great duties as they are not able to performe ; he will not put too much on them at the first : hee commands us not to reject or despise those that are weak, *Rom. 14. 13.* *Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way.* And sure then himselfe will practise that rule that he prescribes to us.

But now there are other infirmities that arise from sickness, in those that have beene strong, and through some distempers are become sick, and are fallen from their first love, as in the 2 of the *Rev.* 2. 4, 5. Nevertheless I have somewhat against thee, because thou hast left thy first love : remember therefore from whence thou art fallen, and repent, and doe thy first works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent ; Or that arise from some desertion, themselves being then causes of it, by reason of presumption, as in *Peter* and *Hezekiah* : Now in this case God doth not beare with a man, but will come against him quickly, and will not stay long, unlesse they repent, and doe their first works.

We must remember, that to some, God hath appointed a lesser stature in grace, and to others greater : there are Christians of all sizes, as it were. Now those that are of the least size, they are the weakest, and these are generally weake, that

is, they are weake in their understandings, weake in affections, weake in all ; and with these God beares much: as we may see in the Church of *Thyatira*, *Rev. 2. 24, 25*. But unto you I say, and unto all the rest of *Thyatira*, as many as have not this Doctrine, and which have not known the depths of Sathan, as they speake : I will put upon you none other burthen ; but that which you have already, hold fast till I come. There were some that were expert, and others that were weaker : Now for those, saith God, that have not this learning, neither have known the deepnesse of Satan, I doe not require so much of you, but onely that you hold fast that which yee have.

4

Fourthly ; but now there is another infirmity, which doth not runne in generall over the whole man, but is some particular infirmity, which is in a man that is strong, and hath attained a greater measure of grace : As a body may be strong, and have some particular weaknesse ; and a wall may be strong, yet have some weake parts: so a Christian may have strong lusts : some particular infirmities ; as indulgencies to his Children, or pride, or any other, so then this rule is true, That strong infirmities bring strong afflictions : as wee see it did in *Ely*, for his indulgency, and so in *David*, he had strong & long afflictions, for his strong lusts.

5

Fifthly, we are to remember, that there is an infirmity in a man that he is sensible of, and strives against it with all his might, and yet cannot get victory over it : God may suffer a man to labour and tugge, and yet profit nothing by his paines, but

but gives him grace which is sufficient for him ; he gives his pardoning grace, though not his prevailing grace. 2. *Cor.* 12. 9. In this case God will beare much, though he cannot get the victory, yet he may get pardon.

Sixthly, but there is another infirmity that befalls us in peace and prosperity, that we are not sensible of, but are as it were in a sleepe, and forget our selves, and so let some infirmity steale upon us : and in this case, though it will not quite cut us off from Gods mercy, yet it will bring some great affliction upon us, whereby God doth waken us, and bring us unto our selves againe : So he dealt with *Hezekiah* ; no sooner was hee settled in peace and prosperity, but presently hee forgets himselfe, suffers pride to steale upon him, for which we know how the Lord awaked him. So *David*, *Psal.* 30. when he was in prosperity, thought he should never be removed ; but then God hides his face, and makes him looke about him ; therefore we must remember this caution :

That though infirmities do not cut us off from Gods mercies ; yet if voluntary infirmities in which our wil hath a hand, if such as are not from weaknesse, and want of growth, but from sicknes, if they bee some particular weaknesse in a strong *Christian*, if they steale upon us by our owne sloth, and wee are not aware, nor sensible of them ; then they will bring upon us some great crosse and affliction, and hinder us of some great blessings.

The second Caution is, that yee take heed that

Caution 2.

ye do not mistake those infirmities that proceed from the regenerate part; for those sins that proceed from the unregenerate: for these latter are rebellions, not infirmities, they are wickednesses, not weaknesses; and therefore we must beware, that we do not mistake the one for the other.

To this purpose, it will be needfull to know what an infirmity is, and this we may doe by the contrary, if we consider what strength is.

Now for this we must know, that there is a two-fold strength.

First, a naturall strength.

Secondly, a supernaturall.

I First, a naturall strength is that, by which wee performe the worke of nature; this in it selfe is neither pleasing, nor displeasing to God, but as a Cypher, when it stands by it selfe is nothing, but a figure being set before it, it increaseth the sum: so this natural strength neither pleaseth God, nor displeaseth, but as it is in a regenerate man, or unregenerate man, so it helps or hurts.

2 Secondly, there is a supernaturall strength, by which we are enabled to doe more than nature could helpe us to, and this is either for evill, or good things. First, there is a supernatural strength that tends to evill, when as to the naturall, Sathan addes a supernaturall, to enable men to evill: such a strength have they who dyed for *Turcisme*, and the like; who kill Kings, &c. see how the Apostle sets out this, *2. Thes 2. 9, 10.*

Such a strength have they that write, and dispute against the truth, they have the strength of
mad,

mad men, which wee say, are three men strong: So likewise there is a supernaturall weaknes, when to naturall imbecility there is a superadded weaknesse: in the 8 of *Luk. 12*, there we see that the first ground forgot the Word: why? through weaknes onely? No; but Sathan he helps on, He comes, & takes away the Word, &c. And so we read of a more than naturall unaptnesse to receive the Gospel, *2. Cor. 4. 34. The devel puts to his hand; hee blinds their eyes, that the light of the Gospel should not shine to them*: He helps forward the naturall weaknesse.

Secondly, there is a supernaturall strength to do good, as Christ bad his Disciples to stay at *Ierusalem*, till they were endued with strength from above. *Luk. 24. 49.* because they were to enter upon a great worke, above naturall strength; to wit, to preach the Gospel, therefore they had need have strength above nature, because they were to preach the Gospel. This supernaturall strength we may know by this; it will enable us to doe more than nature can, it over-flies the reach of nature, or mortality, or common grace: nature can doe as much as lyes in her power, or as is her worke: but there are some things which nature, though never so well refined; can never reach unto. As Iron can doe as much as in Iron, if it bee made bright, and fit for those severall uses it serves unto: But if you would have this Iron to turne to the North, it cannot doe it, till it be touched with the Load-stone, & hath a higher quality added to it. So take the purest water, and it can doe

what is in the power of water ; it can moysten, coole, descend, or the like : but if you would have water to heat, to ascend, it must be by a supernaturall power, and by a super-added vertue. And so take nature, and let it be refined with more vertues, and common graces, and it can doe as much as is in nature. But if you would have it love God, or some such higher worke, it cannot doe it ; the water riseth no higher than the spring from whence it came : So naturall men can ascend no higher than nature ; and therefore for workes of a higher reach, there must be strength from above to performe them.

Quest.

But what are those things which nature cannot superficially enable a man to doe ?

Ans^w.

Take the best of the heathen, or the best natural man, and meere nature cannot enable him to doe these things following.

1

First, it cannot bring him to this, to prefer God before himselfe upon this perswasion, that his well-being doth depend more on God, than on himselfe.

2

Secondly, it cannot enable a man to see sinne, as the greatest evill in the world, and so to hate it, and to looke upon Christ, as the greatest good in the world, and so to embrace him.

3

Thirdly, nature cannot make a man resolute, not to part with Christ upon any tearmes, but willing rather to beare the greatest persecutions on the one side, and to refuse the greatest offers on the other side, than to part with his Christ.

4

Fourthly, nature cannot make a man love God,
for

for this is a distinguishing property of a godly man, and so are all the other affections, now a naturall man cannot hate sinne, cannot grieve for wickednesse, as abomination to God: Take this for a rule, that howsoever naturall men may know much, and doe much, yet they have no spirituall affection; they have no spirituall love, hatred, griefe, or joy.

A fifth thing which nature cannot doe, and which this supernaturall strength doth, is this, it overcomes and subdues the lustings of our owne spirits, and that not by restraint, but putting in it a contrary lusting; the spirit lusts against the flesh; this supernaturall strength of the spirit, it hems us about, it comprehends and keepes us: *Act. 20. 22.* Behold I goe bound in the Spirit (saith *St. Paul*) to *Ierusalem*: When a mans owne spirit would fall loose, this supernaturall strength staies and strengthens it; when God leaves any of the Saints to nakednesse and emptinesse of his owne spirit, he becomes as another man: as it was said of *Sampson*, they become weake as water; as we see in *Elias*, *David*, and *Peter*. But when this supernatural strength is within us, it sits at the stern and guides us, and carries us through all. Now then if thou findest that thou hast any strength in thee more than natural, though it be but a little, all thy infirmities shall not exclude thee from the mercies of God in Christ.

Is it so? be not then discouraged for any of thy infirmities, but come boldly to the throne of grace: it is a great fault in Christians, if because
of

5

Use.

Job. 27. 56.

of such, or such an infirmity they bee kept from the throne of grace, or weaken their assurance: It was the commendation of *Job*, who (notwithstanding all his infirmities) would not let go his rightcousnesse.

Looke upon *Asa*, his infirmities were many, as to imprison the Prophet; to trust to the Phylitian more than God, &c. Yet because there was an uprightness of heart, see what testimony the Lord gives him in the 2 *Chron.* 14. 2. The like in *Iehoshaphat*. So *David* had many foule infirmities, yet because sound at the heart, God calls him, A man after his owne heart. So *Saraah* (notwithstanding her infirmities) is commended as a patterne to wives. 1. *Pet.* 3. 6. *Rahab*, her infirmities are passed over, and she commended for her good workes. *James* 2. *Heb.* 11. And therefore (notwithstanding our infirmities) let us trust perfectly in the grace of Jesus Christ, and if we see they doe abound, let us lay the more on Christ, as needing his helpe the more.

Use 2.

The second use is from the first Caution: seeing infirmities though they doe not cut us off from Gods mercy, yet they may bring upon us many troubles; therefore let us take heede of them; it is not a small matter to bee subject to infirmities: so it was but an infirmity in *Rebeckah* and *Iacob*, to compasse the blessing by indirect meanes.

But consider what it cost him, a great deale of grieve and paine: And see how deare *Davids* infirmities did cost him: So *Moses*, when he distrusted God, God would not suffer him to goe into the

the Land of *Canaan* these were all great afflictions, which their infirmities brought upon them, though they did not cast them out of Gods favour; therefore if we would avoyd such troubles, let us beware of living under infirmities.

The third use is from the second Caution, that we doe not mistake rebellion and wickednes, for infirmities and weaknesse. Now seeing wee may easily be deceived, let us try and examine our selves narrowly; for it is the use of men to shroud themselves under infirmities; they say, their meaning is good, &c. but its their infirmity. And on the other side, many are upright in heart, and because they have infirmities, they thinke they have no grace; and therfore we had need to judge both with righteous judgement. Use 3.

Now to helpe you in your tryall, consider first what an infirmity is: Secondly the signes of it.

First, an infirmity is such a weaknesse, as when the heart is upright, yet by reason of some impediment, it cannot doe that good it would, and doth the evill it would not. So that there must be first uprightness of heart, else it is not an infirmity, but iniquity; the heart must be perfect with God in all things, there must bee a purpose to please God in all.

Secondly, the reason that it cannot doe so, is from some impediment that hinders: and this ariseth from the rebellion of his flesh, which leads him captive, makes him omit the good that hee would doe, and doe the evill he would not. 2

But now secondly to come to the notes and

characters : for a carnall man and a godly man, both be guilty of one and the same infirmities, as to have their hearts wandring in prayer, in reading, and to idlenes in their calling, &c. Yet these may be wickednesse in the one, but weaknesse in the other; and therefore to know this, consider these signes.

Signe.

First, if it be an infirmity it continues not, but assaults thee by fits, and starts, & so away; and afterwards thou wilt returne to thy former course: as a stone that is throwne up, it flies as long as the force of the hand that threw it remains; but after it takes its owne course againe: but if it continue upon thee, it is signe that it is naturall to thee: As a stone, it rests upon the earth, because it is the naturall place of it: my meaning is not, but that an infirmity may assault a man all his life, for so some may, as we shall shew afterwards: But I say, it comes by fits, and so is gone. This we see in *David*, in *Peter*, and the rest of the Saints, that their infirmities continued not so, but that afterwards they returned to their course againe.

2

Secondly, when a man amends not upon admonition, it is a signe it is not an infirmity; if a man intends to goe to such a place, and one should meete him, and tell him, this is not the way, and direct him in the right way, hee would thanke him, and returne into the right way, because that is the way he intended to goe. So if your faces be set towards Jerusalem, and one should tel you, here you went out of the way, yee would be glad of it, and returne.

So

So it was with *David*, when hee would have slaine *Nabal* in a passion, and *Abigail* met him, and stayed him: oh how thankfull he was to God, and her! it was a signe it was but an infirmity: and so in the case of *Uriah*, when *Nathan* told him, hee was in the wrong: *Prov.* 25. 12. He that reproveth the wise and obedient, it is as a golden eare-ring, or as an ornament of gold, saith *Solomon*; that is, he whose heart is upright, whose intent is to grow rich in grace, accounts of those that reprove him, as of golden ornaments: But if a man after admonition and reprove will take his owne course, it is a signe of his wickednesse, and not infirmity.

Againe, thirdly a sinne of infirmity is alwaies with griefe and sorrow of heart for that weakness: now what is griefe, but the endeavour and strife of the will; when a man cannot attaine to that he would, or would shun something he cannot avoyd, then he is grieved and payned: As it is in the body, all the griefe there, is when a part or member cannot performe its office or function: So in the soule, when it would faine doe such a thing, when the desire of the minde is set on such, or such an object, and it cannot attaine it, then followes griefe: so here, when the heart is drawn up to please God in all things, and something comes in the way that it cannot, and therefore it is grieved; and therefore in the 2 *Cor.* 10. 11. the Apostle makes this sorrow a ground of their uprightness, and it is certaine, where this griefe is not mingled, it is no infirmity.

4

Every sinne of Infirmity, produceth a hearty complaint, and an earnest desire, and a serious endeavour to have it cured; for every Infirmity in a body that is quickned, that hath some life in it, & so is sensible of it: As in a disease that a man is sensible of, he tels his friends, or any other that hee is in company with, of it, to see if they can help him; if they cannot, he complains to the Physitian, and goes to him to have it cured: so in an Infirmity or sicknesse of the soule; an upright heart complayns to his Christian friends, I have such an Infirmity, what shal I do to cure it? if they cannot help him, he runs to him that hath the balme of *Gilead*, to Jesus Christ to have it cured, *2. Cor. 12. 8, 9.* This was so in *St. Paul*, hee prayed three times that it might be removed; he doth not onely complaine, as in the 7. of the *Rom. 24.* and desire that it may be healed, as in the forenamed place; where he praies against it, but to this he ads a serious endeavour, *1 Cor. 26. 27.* he beates downe his body, &c. that is, he used all good meanes for the overcoming of this infirmity: and where this complaint, desire, and endeavour is wanting, it is a signe it is not a mans Infirmity, but Iniquity.

5. *Signe.*

Fifthly, if thy sin be a sin of Infirmity, thou shalt find in thy selfe a continuall reluctancy, and strife against it: for as there is in thee a body of sinne; so also a body of grace, which being contrary to the other, will not suffer thee to be at quiet; the spirit will be against the flesh, as well as the flesh against the spirit: and the flesh will not suffer thee to doe a good duty without resisting, and interrupting

rupting thee; so neither will the spirit suffer thee to sin without striving against, and opposing it.

But if thou canst sit downe, and let it rest without striving against it, it is no infirmity, but rebellion; therefore try thy selfe by these signes.

But others, besides true Christians, are able to doe this; for take an unregenerate man, and hee will make the same plea for himselfe, that it is but an infirmity: indeede hee is overtaken sometimes, but it continues not; and when hee is admonished or reprov'd, hee findes his heart yeelde to it, and hee grieves and is sorry for it, hee complaines of it, and seekes to helpe it, and strives against it; and therefore these are not sure signes to distinguish him from another.

Objection 1.

I answer, that there is something in an unregenerate man which is much like, and comes very neare to that in the regenerate man, he may doe much by that light he hath, but yet there is a broad difference between them: for the regenerate man hath another object about which hee is conversant, he hath a new light put into his heart, he is renewed in the spirit of his mind, and hee hath the Law written in his heart. *2. Cor. 3. 3. Heb. 8. 10.* That is, all the spirituall duties that are written in the Law: and he hath something in his heart that answers to what is in the Law, as Tally answers to Tally; or as that fashion in the lead, to that in the mold; or as in a seale character answers to character, impression to impression; so that which is in the seale, the same is in the waxe:

Ans.

So whatſoever is in the Law of righteouſneſſe, if you could ſee that which is written in the heart by Jeſus Chriſt, you ſhould ſee character for character, print for print; and ſo, that if there were not a written Law, he would be a Law unto himſelfe to obey God, performe duties according to the Law written in his heart: Now when it ſtands thus with a man, and ſomething, ſome impediment comes in the way, that he cannot ſerve God as he would, the law of his members rebelling againſt the Law of his minde, then this troubles and grieves him, this he complains of, and ſtrives againſt, and labours to have it mended.

Difference.

But now a naturall man hath not the Law thus written in his heart, he hath all things revealed to him within his ſphære, to wit, of nature, hee aſcends no higher: and although hee hath good purpoſes and meanings, and grieves and complains, yet all this is for ſins committed againſt common light, againſt naturall conſcience, againſt the ſecond Table. Now this is in a lower ſphære, they are ſorry, but not godly ſorrowfull, the cannot grieve for omiſſion of ſpiritual duties, required in the firſt Table, and ſo wee ſee they are not pitcht on the ſame objects which makes a greater difference. Now for the further and fuller clearing of this poynt, we will answer ſome queſtions or caſes.

Queſt. 1.

First, ſuppoſe I have ſtriven long againſt ſuch a luſt, and done what I can, and yet cannot prevaile againſt it, ſhall I ſay this is an infirmity?

To

To this I answer, first, that we may be, and *Ans^w.* are often deceived in this, when we have striven long against it (yet we grow worse) and that the Infirmity gets ground of us; for an Infirmity may appeare to get strength, when as it loseth it. As when we cleanse a pond, it appears more muddy then it was before, though in truth it loseth mud more and more. Every contrary, the more it is resisted, the more it appears: as fire, the more cold is about it, the hotter it is: so an Infirmity, the more it is resisted with the contrary grace, the more it appears to prevaile, though in truth it loseth ground and strength.

And therefore secondly I give this Rule, that though you have striven, yet you must not leave off, but continue your striving still, and yet be content with Gods hand in suffering such an Infirmity in you: for there is a double contentment: First, that which is opposed to murmuring against Gods hand, and impatency, and so we must be content to suffer an Infirmity on us: we must not repine at Gods proceedings.

Secondly, such a contentment, as is opposed to striving against the Infirmity, and so wee must not bee content to suffer it upon us, but must strive constantly against it: As in a naturall Disease we are to labour to have it cured: but if God will have it lye upon us, we must be content: So heere we should continually strive against our Infirmities; but if God see good to let it rest upon us, we must be content with his hand: For God doth it that wee might have something to humble

ble us, and Humility is the nurse of grace, without which, all grace would wither and decay.

And againe, the power of God rests and dwels in an upright heart, and that must have an empty place; and Humility makes roome for this, when the power of God dwels in us, when it begins to settle in a mans heart: If hee now beginne to grow up in conceite of himselfe, this expells the power of God, and crouds it out: and therefore God would have something to be in us, to keepe us in an humble condition. It is with us as with *Paul*, when he looked on his Infirmitie, at the first he was impatient, would have no deniall at Gods hand, but have it remooved; hee prayed thrice, that is, often, to this purpose. But when he saw it was a medicine, which he thought a poyson, that it served to Humble him, and by that meanes the power of God dwelt in him, then hee was content, and so should we.

3. *Ans.*

Again, thirdly I answer, suppose you do not get victory over your Infirmitie, and you be no better than you were before, nay lose ground of it, yet strive still, for this strife makes you hold head against it, which otherwise you would not do: for if when you strive, you do but keep your ground, or lose somewhat, then what would become of you, if you did not strive at all, should you not goe quite downe the streame, and lose all? yes certainly.

As a man that Rowes agaynst the streame, so long as he Rowes, he does some good, loseth some ground, and getteth some: but if he leaves Rowing,

Rowing, he goes quite downe the stream. And as a man may keepe the field against his enemy, though he doe not conquer him, yea though hee loseth ground ; yet it is one thing to keepe the field, and another thing to be beaten out, and overcome ; now this continuall striving makes a man to keepe the field against his infirmity, and not to be overcome, and therefore its worth the while to continue striving.

Lastly, I say, that though a man is sure of victory, and that his cause is never so good, and that he goes on a good ground, yet God may in his wisdom so dispose of the matter, that hee may lose the victory for a time ; as we see the Israelites in a good cause were foyled twice by the Benjamites ; and so the Disciples of Christ that were sent on his businesse to fish, they fished all night in vaine. And so *Moses*, though he went on Gods errand, yet he prevailed not a good while, but the people were oppressed more than before, *Exod. 5.*

4. *Ans.*

And so *Paul*, though he was called to goe into *Macedonia*, yet see in the story what a many lets he had, yet afterwards he planted a Church there ; so when wee strive against any sinfull lust, our cause is good, and we have a certain promise that we shall overcome, even as certaine a promise as *Ioshuah* had, that he should drive out the *Canaanites*, and overcome them, when the Lord encouraged him, saying, I wil not faile thee, nor forsake thee. So sure a promise have we in the first of *Luk. ver. 74.* Wee shall be delivered from all our enemies,

mies, that so we might serve God in holines : and therefore be not discouraged though thy infirmity hang long long upon thee, but strive against it, in the end thou shalt get the victory.

Quest. 2.

A second question is, whether an infirmity may hang on a man all his life, or no ; for some men may say, I have have had a sinne which haunted me all my life hitherto, and may do till my dying day, for ought as I doe know, and shall I then say this is an infirmity.

Answ.

In this case we must distinguish of infirmities, for infirmities are either occasionall, which are occasioned by some other accident, or habituall, which stay longer by a man, and these are either naturall to us, and so proceed either from our Parents, and so are hereditary to us, even as some diseases are; and so we are subject to the very same infirmities that our parents are: else they are such, as arise from the temper of our owne bodies.

Such as proceed from our naturall complexion, or else such as proceed from custome, which is another nature: now I say, that occasionall infirmities, such as arise from without, and such as come from Sathan, these continue but for a fit, and doe not last all a mans life, God doth usually set Sathan a limited time : He may give him liberty to tempt a man, but he sets him his bounds, thus long he must doe it, and no longer, usually I say, God doth thus ; for he may suffer him to doe it longer, but seldome all a mans life. But now for our naturall hereditary infirmities, these may, and doe oftentimes continue for tearme of life : for they

they have a root in us. Now though you doe lop off the branches, yet the root wil send forth more againe : I do not say, that they so prevaile, as that they reigne in a man ; for grace will continually get ground against it : but it may remain in a man so long as hee lives, and God hath a good end in it; for he would glorifie his Son in us, not onely at our first conversion, but all our life after; hee would make us depend on Christ alwaies, as well for sanctification as for justification : he would make us see what need wee have of a daily Mediator, and therefore leaves daily infirmities in our Nature to exercise us with, and to cause us to looke up to Christ, as the Brazen Serpent was lift up among the Israelites.

Another case may be this, whether a sin against knowledge and with deliberation may be said to be a sin of infirmity, or no?

Quest. 3.

To this I answer, that a sin committed simply with deliberation, cannot be an infirmity: that is, let a man be ever himselfe, without let or impediment, let him be his owne man, let they eye of his understanding be as when the Sun shines, and dispels the mists, so that it may see all before it ; and let his will and affections walke at liberty : and in this case a good man cannot sin deliberately. See the ground of this, *Rom. 7. 17.* If I commit sinne, it is no more I, but sinne that dwelleth in me: That is, when I am my selfe, my owne man, not bound up with any lust, I thus doe not sinne, it is not I: But in this case, which is the usuall, and indeed all the case of Christians, namely, when any

Ans.

passion, or inordinate affection, or strong distemper doth either blinde the eye of reason, or tye up his affection, so that he is not at liberty, then I may commit a sin, having long deliberated on it. There may bee such distemper of affection as may continue long, and though it do not wholly blind Reason, yet it blindes most of it. And this was the case of *David* in numbring the people, hee deliberated on it: *Joab* tels him the truth, and reasoned the case with him, and yet hee did it: and so we know in murdering *Uriah*, it was consulted on, and a deliberate action, but there was much passion mingled with it: *David* was not himselfe, there was some strong affection that did bind and tie up the use of the regenerate part, as in drunkenness, that access binds up for a time the use of reason, so that he could not walke in the liberty of his spirit, and therefore it was his infirmity. We may see, that passion overcame *David* for the time, by his coming out of these sinnes. For when after he came to himselfe, and saw the greatnesse of it, as usually when a sinne is committed, (and not before) then we see the grievousnesse of it; then *David* confessed he he had sinned and done very foolishly.

So a Christian may fall into a course of worldly mindednesse, or the like, and this lust may hang upon a man, and yet be a sinne of infirmity: first, when a man is himselfe, hee sees it, and repents it.

Ansiv. 2.

Secondly, I answer, that in their deliberation, which is mingled with passion; there is a double error

errour ; namely, when a man erres either about the ultimate or last end, or when he erres onely in the meanes. Now a regenerate man hath set up God for his last end, whom he must never forsake, nor part with for all the world, but in some particular thing he may erre: As when he thinks he may doe such a thing, and yet keepe his God still, or else he may get pardon for sinne quickly, or else minceth his sinnes by distinctions, &c. and so may commit a sinne deliberately: For this is a true rule, that any sin is a sinne of infirmity, so long as we doe erre about the last end, though in some particular we are out, concerning the means and way to it.

But now an unregenerate man, he deliberates after this manner, I would have God for my God, I would not bee without God in the world, but there is such a pleasure, such a profit which I must needes have, and rather then he will lose it, he will part with God; thus he makes pleasure his uttermost end. A man loves his life, & loves the use of his members, as of his hand, his arme, or his leg, &c. But he had rather lose his hand, or any of his members than his life. So a wicked man covers his pleasure more than his life, he cannot live if he have it not; and God he esteemes but as one of his members, which he would not willingly want: But a Christian hath God for his chiefe end, and never sins with deliberation, about this end: he will not forget God upon any tearms, but may erre in the way, thinking he may fulfill such a lust, and keepe God too.

Quest. 4.

Another question is, whether a regenerate man may not fall into some presumptuous sins, and so commit a sinne that is not of infirmity.

Answ. 1

For answer to this, we must know, that a presumptuous sinne is of two sorts: First, a sin that is simply presumptuous, when wee know such a thing to be sinfull, and yet presuming on Gods mercy, we will doe it; I say thus a godly man cannot sinne presumptuously.

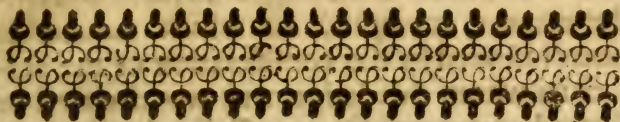
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But there is a sin that is comparatively presumptuous; to wit, in comparison of our other sinnes, which wee commit with more reluctancy, with more tendernesse of conscience: but some others we commit more against knowledge, and are more our selves when we doe them; these are comparatively presumptuous sinnes, and a godly man may sometime commit them: As wee see, it was *Dauids* case in the matter of *Uriah*, when hee plotted his death.

* *

The end of the first S E R M O N.

The



The second Sermon :

BY

JOHN PRESTON Dr.
of Divinity.

Matthew 12. Uers. 18. 19. 20.

18. **B**Ehold my servant whom I have chosen,
my beloved, in whom my soule is well
pleased : I will put my spirit upon him, and
he shall shew judgement to the Gentiles.
19. Hee shall not strive, nor cry, neither shall any
man heare his voyce in the streetes.
20. A bruised Reed shall he not break, and smoa-
king flaxe shall he not quench, till he send forth
iudgement unto Victory.



Have made choyce of these Words
for the Affinity they have with that
Text, whereof wee have so lately
spoken in this place, that out of
this Text wee might prosecute the
poynt already entred upon, by occasion of the
prayer of that good King in the former Text:
for Christ is here brought in shewing judgement

to

to the Gentiles, and doing it in a meek and tender manner, as *vers.* 18. 19. which manner is here illustrated by the consideration of the persons to whom this judgement was declared or shewed, who are here expressed under the similitudes of a bruised Reed, and smoaking flaxe.

A Reed, the weakest plant, that is, not a strong Tree; yet this a broken one, none of the strongest: So Flaxe, that takes the fire a great deale sooner than a Reed will, especially if it be drye, and have hung neere the fire, but most of all, if it be already smoking, the least sparke will do that; yet Christ will not quench that little spark.

Then he shewes the issue of his Teaching, *till he bring forth iudgment into victory*: that is, untill that little sparke have got the mastery, or that he may, &c. and so it is a reason of his tender dealing: because otherwise, if roughly dealt withall, it never would prevaile: as a little coale, if it be hard blowne, is soone extinguished, but if nourished, and gently dealt with, increaseth to a mighty flame: So the least grace, though as weak as a bruised, crushed Reed, or as small as a sparke of fire, that only makes the flax to smok, yet if cherished by Christ, it will increase, and come at last to victory: so that in these Verses yee have foure things.

First, the Office of our Saviour Iesus Christ, which is, to Teach men judgement.

Secondly, the manner how he doth it: namely, with Tenderneffe and Meeknesse.

Thirdly, the persons: namely, such as are very
weake

weake and feeble in grace and holinesse of life.

Fourthly, the issue, namely, that *Hee will bring forth judgement into victory.* For the first and second of these.

The office (I say) of Christ, is to teach men judgement, and this he doth with much tender-
nesse, compassion, and gentlenesse: for the former
part, that Christs office is to shew men judgment.

Doct. 1.

First, to teach men the just and righteous waies
of God; so the word is taken in the old Testa-
ment, to enlighten men to judge of the wayes of
God. There be two ends why Christ came; first, to
justifie, and secondly to sanctifie us, to gives us
forgivenes of sins, 3. *Act*. last. 5. *Act*. 31. therefore
Christ is often compared to a shepheard, in the 10
of *St. Iohn*, (and many other places) that feedes his
flock, and he is also called, *Ioh*. 1. 9. the true light
which lightneth the world, and every man that
commeth into the world: (that is) if Christ had
not come into the world, there would not have
bin one spark of Gods Image left in man, neither
Adam nor his posterity should have knowne any
thing, but a cloud of darknesse should have seized
on mens minds. But now by Christs comming e-
very one, even the wicked have this benefit, that
they have seene common light: Christ lightens e-
very one that commeth into the world, in some
sort teacheth them so much as shall make them
inexcusable.

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It is his office to teach men, and he doth it in
the next place with much gentlenesse and tender-
nesse: that we will easily grant, if wee consider

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who

who it is that teacheth, and who we are that are that are taught, a rude people, so hard to conceive, so ready to forget, therefore we had neede have much gentlenesse. We say when one quickly conceives a thing, and then goes to teach it to another that cannot apprehend it, it will weary him, if he be not very meeke. An angry man when he findes any impediment, hee flyes on the face it presently; and a proud man he will not beare so much, nor waite so long. But now Christ is meek, and thinkes not much to waite from day to day, to drop in here a line, and there a line, here a little, and there a little: he teacheth with much meekenesse; the reason is in the verse before; Christ deales with us according to his nature and disposition. Now as it is said before, he shall not strive nor cry; when the Pharisees would have killed him, rather than he would strive with them, hee departed, yeelding to them, went his waies from them. And againe it is said, neither shall his voyce be heard in the streetes, alluding to an action of his, when he had wrought a great worke, he bad them not utter the matter: hee came not with pompe, and majesty as great men, that cannot come into a place, but the towne must ring of them; he deters no man by his greatnesse, from comming unto him, but was of an humble and meek disposition. And according as his nature was, so he dealt with us, teaching us with much tendernes, and meeknes: then there is no reason, why we should be discouraged for any of our infirmities, for Christ will beare with them. If he
were

were not God, and man; that is, if he were not patient in an infinite manner, hee could not beare with us: but he is infinitely patient, therefore be not discouraged: in *Ezek. 34.16.* hee compares himselfe to a shepheard, and (saith he) I will seeke that which was lost, and bring againe that which was driven away, and will binde up that which was broken, and wil strengthen the weake: where we see there be foure causes of weaknesse.

Causes 4.

First, men are apt to straggle out of the way, through vanity and weaknesse of their owne spirits. Now when a man doth so weaken and lose himselfe through his own folly, then Christ seeks him, and will not suffer him to be utterly lost.

I

David wandred as well as *Saul*, but God sought *David* againe, and would not lose him: therefore we see that *David* delights to use this Metaphor in *Psal. 119.176.*

Againe, a temptation may come on a man which is too strong for him, and drive him out of the way, as sheepe when theeves come, are driven out of the fold, whither else they would not have gone: these Christ promiseth to bring backe againe: as *David* recovered the sheepe out of the paw of the Lion and Beare, so Christ will recover his children that were carried away with such strong temptations.

Againe, suppose there be some wound made in the soule by some actuall sinne, if there bee some breach made into the conscience, Christ promiseth in the next place to make up this breach, that he will binde up that which was broken: a man

may complaine that he is weake, and ready to straggle as before: therefore Christ promiseth to strengthen that which is weake; that is, hee will lead them on to a greater measure of strength daily, whereby they shall be able to get victory over such infirmities: *Esa. 40. 11.* He shall feede his flock like a shepheard, he shall gather the Lambes with his arme, and shall carry them in his bosome, and shall guide them with young: Here we see, that in the fold of Christ there is this difference of sheep.

Some are strong that can goe apace; some are weaker, that cannot keepe pace with the other, and they are compared to the Ewes with young, that can goe but a slow pace: Some are so weake, that they must be carried, else they cannot goe. Now those that are so weake, that they cannot comprehend Christ, he is ready to comprehend them: when men are weake, and have not that use of their faith which others have, to lay hold on Christ; Christ will take hold on them, and carry them in his bosome, and those that are weake, and cannot keepe pace with others, he will guide them, and drive them on, according to their pace, and he will drive on the strong according to their strength; and though he beare with the weake, he expects more from the strong: See how *Iacob* ordered his flocke in that manner that he would not out-drive them: and shall not God doe so also, who hath taught the Husbandman this discretion, *Esa. 28.* use it himselfe? surely he will: in the 1 of *S. Iam. ver. 5.* If any man lack wisdome, let

let him aske it of God, that giveth to all men liberally, and upbraideth none, and it shall be given unto him : That is, you shall finde this difference betweene God and man.

If one be foolish, and goes to man, man is ready to despise him, and laugh at him : but if he aske wisdom at Gods hands, he gives it to him liberally, and twits him not with his folly, upbraides him not with his weaknesse : look how a tender mother deales with her child, the more its weaknesse is, the more tender she is of it; so doth Christ guide us according to our weaknesse, and tender us the more, because we are meeke and humble : and therefore wee have no cause to bee discouraged; for that weaknesse which we finde in our selves. We are indeed exceeding backward to believe this, and therefore see what's added : *Ezek.* 34. 16. He saith he will feed them with judgment: That is, with wisdom and discretion : for he is wise, and knowes how to feede them, according to their weake capacities, and so his Wisdom may bee a ground that hee will tender us.

Again, his power may shew that he wil do this with us, because hee is able to make crooked things straight : If a man meet with a crooked piece of wood, which he would streighten for his use, and cannot, he throwes it away, because he cannot make it straight. Men if they are to deale with a Scholler that is hard to learne, they give him over, because he is incapable; they cannot make him conceive instructions. But Christ is

able to make crooked waies straight, to quicken those that are dul, to put new natures into us; and therefore he will not deale so harshly with us.

Againe, if there be any grace in us, it is his owne worke, and therefore it is for his credit to perfect it. *1 Thes. 5. 24. Phil. 1. 6.* he should not be faithfull else, if he should not doe it; but he will doe it: as a workman loves his owne workes, and will not leave them unperfect, so neither will Christ. Againe, it is his Fathers will, that those who are weake should be cherished, his delight is still in leading them from one degree of strength to another; for his power is more seene in them, and he hath more thanks from them, as hee had from *Mary Magdalen*.

Objection.

But some will say, oh but my heart is so untoward, that I feare I shall never overcome?

Answer.

Consider well that place, the *42. of Esa. 5. 6. vers.* Thus saith the Lord, Hee created the heavens, and stretched them out; he that spread forth the earth, and that which commeth out of it; he that giveth breath to the people upon it, and spirit to them that walke therein: I the Lord have called thee, &c. Consider who it is that created the heavens, the earth, and the buds thereof; that gives breath, &c. is it not God? now then suppose he findeth nothing in the nature of man, but an emptinesse of grace and holinesse, is it not he that made the heavens when there was none before? and then is not he able to create grace in a mans heart?

Againe, looke on the earth in the winter, it is
very

very hard, a man would thinke it should never bring forth flowers, yet in the spring it puts forth many kinde of fruits and flowers: so though thy heart be as hearbes in winter, yet God is able to make grace sprout forth there, as flowers in the spring; besides it is he that giveth breath to the people; that is, if you looke upon all the creatures in the world, yet none was able to put life in them, but God. So though your soules be like unto a clod of earth, hee is able to put life in them, the breath of life, as he did at the first; hee is able to enlighten and enlarge them further, and therefore bee not discouraged for thy weaknesse.

Is it thus? that Christ teacheth in judgement, *Use 1.* and that with much compassion and tenderneesse: then this should encourage men to come unto Christ, to learne of him, to take his yoke on them: this use we finde to be made of this Doctrine in the 11. of St. *Mat.* 28, 29, and 30 Verses, Come unto mee all yee that are weary and heavy laden, and I will ease you: take my yoke on you, and learne of me, and you shall finde rest to your soules: for my yoke is easie, and my burthen is light: that is, let a man looke upon Christ and his wayes, and usually they are discouraged with the strictnesse of Religion, they thinke they shall bee too straight laced, and bound with fetters, that are too straight for them. Now (saith Christ) feare not, for I am meeke and lowly, and such shal you find my dealings to be towards you.

There be two things in the Text to move us to
come

come in to Christ, and to be subject to his yoke.

1

First, the nature of the thing it selfe, it is an easie yoke: Before you come to me, you are like men in prison; but when you come to me, I loosen you, and set you at liberty : before you were as in darknesse, but when you come to me, I enlighten you: before you were as men in sicknesse, but when you come to me, I strengthen and heale you.

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A second thing, is from the person you have to deale with, that is, Christ: Come unto me, for I am exceeding gentle, and meeke, and such shall you finde me: *John Baptist* and *Moses* came roughly, but Christ is come in tendernessee; if you be subject to infirmities, he is ready to passe them by; if you be overcome with them he is ready to recover you : and therefore now come in to Christ; submit your selves to his yoke, to his teaching and discipline, to his rule and government which is so easie. But if you will not, hee will rule you with a rod of Iron, and breake you in pieces like a Potters Vessell ; if you stand out with him, then none is so rough as hee, and therefore observe him.

If a King should say at his Coronation, he would open all the prison doores, would not offenders take that opportunity? or if a Creditor should say to his debtors, come to me at such a time, and I will forgive you and your debts, and give you in your bonds : would the debtor over-slip that time?

So

So let us, when Christ offers himselfe to teach us with such tendernes, go to him, take that time especiall; considering that these are such times as are in Gods owne power; those things that are in our owne power, we may doe what wee will with, and take our owne time: but these times are not in our hands, but in Gods; and therefore take heede of overslipping that time, when Christ carries himselfe as a Nurse unto us: there is a time for every purpose, and that lasts but for a season, *Eccles. 3. 11, 12.* There is a certaine season which God hath appoynted for every purpose, there is a time when the businesse may be well done, and if that be let slippe, it will not succede, but he will be snared in an evill time, because he knoweth not the good time.

Therefore when it is past, his misery is great. So chiefly there is a time of receiving grace, but this time a man knowes not, yet he is undone if he passe it: therefore take heede of overslipping any offer of grace: procrastination in all things is dangerous, but here especially. Now that which deceives us, is the deferring: but we must not deferre one day, and say, then we shall doe it another; no, for then we shall let the time be past: as in a Chariot, the Wheelles runne neare one another, but they never overtake one another. And as in a Clock the Minutes are but little distant one from another, yet none of them are together: So the Divell by his cunning thinkes to make you doe it now, and by and by,

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till he have made you passe your houre: therefore take heede of deferring, and come in, whilst Christ doth expresse himselfe thus unto you in these tearmes, whiles he deales thus tenderly and gently with you. It is a very dangerous thing to lose the opportunity of receiving Christ when he offers himselfe, when he deales gently, which we gather from that place, thus; if there be a time for every purpose, then certainly there is a time for the greatest businesse that a man hath to doe on the earth, that is, to come in to Christ, and receive him; and if the misery of man be great upon him, if he let slip other seasons, much more if he neglect this; but now there is a time for every purpose, as these places testifie. And to instance in some few, *Gebezi* tooke a gift of *Naaman*, *2 King.* 5. saith *Elisha* to him, Is this a time to take gifts? there was a time when thou mightest have done it, at another time, of another person thou mightest, but this was not a time: for *Naaman* was a stranger, and did not know the customes, and *Elisha* would give him his health freely, and therefore it was not the time; and therefore wee see the misery was great, the leprosie clave to him and his posterity, because he knew not the time; so *Saul* because he sacrificed before *Samuel* came, the thing he did was good, but he tooke not the right time, he was too hasty, he knew not his time; and so his misery was great upon him; God took the Kingdome from him, and gave it to his neighbour, *1 Sam.* 13. 13, 14. So *Jacob* when he sought the blessing, he thought he did a good thing,

thing, but he did not stay the time, so the misery was great upon him : see what a long peregrination, what a hard service he did undergoe under his uncle *Laban*, and all because he knew not the right time. So the *Israelites* when they sought a King, if they had staid their due time, God would in his due time have revealed unto them, that *David* should be their King, for he had so appoynted it : and therefore because they missed of the time, their misery was great on them ; so likewise for other purposes, so for this ; there is a time for a man to come in, and take the offer that Christ makes, a time when he is kinde and gentle, and ready to receive us ; if we know not this time, and so over-slip it, our misery will bee great upon us. Now then it is very requisite to know and find out this time ; because if we choose Gods time, God will joyne with us in the worke, and so it will be done with ease, *Eccles.* 3. 9, 10. A time to love, &c. what profit hath he that worketh, in that wherein he laboureth ? I have seene the travell which God hath given to the sonnes of men, to be exercised in it : (that is) men take much travell and paines to bring their purposes and ends to passe ; when they doe not take Gods time, and what profit have they by it ?

Now if you will open when Christ knocks at the doore, harken to the motions of the spirit, and blow them, and nourish them, and it will bee done with much ease ; but if you misse this time, your misery is great ; you may desire, and cry, and pray, and never the better ; *Eccles.* 9. 12. For a

man also knoweth not his time, as the fish is, that is taken in the evill net, and as the birds that are caught in a snare, so are the sonnes of men snared in an evill time, when it fallerh suddenly upon them: There is a double time, as we may gather out of these words; a good and acceptable time, so called, because God is then ready to accept and receive us, if we come in that time; and if we doe not make use and embrace that good and acceptable time, then the evill time shall fall upon us, we shall be caught in an evill net and snare: there may be a good net come on us, as affliction, sicknesse, and the like may come upon us, so as to doe us good, as we catch at some things to preserve them alive for a better condition than they were in: but now if wee overslip the good time, than the evill net shall fall upon us, sicknes, death, and destruction shall come on us suddenly as a snare: that we may see the ground of this, see what Christ saies, *Luk. 19. 42, 43.* If thou had'st knowne, even thou, at least in this thy day, the things which belong to thy peace, but now they are hidden from thine eyes: He speakes it to the *Jewes*, who yet enjoyed the ministry of Christ, and he tels them that the time of their visitation was past.

So that a man may have the liberty to live under the Ministry, long after that God hath rejected him: Christ came then and visited the *Jewes*, and all profited nothing: then they were like the Fig-tree that Christ cursed, after their day was passed: and this day may be long before a mans death, he may

may live long rejected: and therefore let us take heed we doe not stand out our time. In outward things we are wont to anticipate and prevent time: so *Iacob* got the blessing before the time: and the *Israelites* sought for a King before the time: and so men would be hastily rich; and so for pleasures, if we should stay Gods time, to take it after labour, we should doe well, but we prevent our time here; but in spirituall things we are too slow, let slip our time, to come after: But this is dangerous, take heede of it: It's a good note which the Stoicks have; some things are in our owne power, and in them wee may use our owne liberty: but other things are in the power of others, and then we must take the opportunity while it is offered: we must Saile when the Winde blowes. Now of this latter kinde are spirituall things, and therefore we must take the time that's offered: Indeed if the time were in our owne power, or if we knew the time when we might delay. *Act. i. i. i.* It is not for us to know the times which the Father hath kept for his owne power, and no man knoweth what shall be, neither can any tell it him, and therefore take heede of letting slippe the time: Sathan deceives us in this, just as the Lapwing doth, when a man is neare her nest, she flieth a little before a man, and then lighreth, and flyeth a little further, till he hath led us quite out of the way.

So Sathan makes us deferre a little longer, and a little longer, till our time be past; and there-

therefore deferre now no longer, but come in unto Christ whiles he offers himselfe in a loving and tender manner : And so much for the office of Christ, which is to teach, and his manner of teaching, with much meeknesse and gentlenesse.

Now followes the third thing to be considered, and that is the persons that Christ hath to deale with, such as are very meeke, compared here to a bruised Reed, and smoaking Flaxe. A Reed is of it selfe very weake, and shaken with every wind, and not onely so, but broken with the least force. So a Christian may be subject to much unevennesse and inconstancy in his wayes, shaken with every temptation ; but when this shall be a broken reed, this is a further degree of weaknesse : and so for smoaking flaxe, it must be an exceeding little sparke which will not cause flaxe to smoake, and yet with such weake ones hath Christ to deale : He will not breake the bruised Reede, nor quench the smoaking flaxe.

Now from the persons that Christ teacheth, that is, weake ones, observe this poynt :

That there may be exceeding great weaknesse in true Christians ; we see in the Text they are compared to the weakest things, a bruised Reed, and smoaking Flaxe : the first reason of it is this.

Reas. 1.

Because it pleaseth Christ in working grace, to doe it by degrees ; he might have perfected the worke of grace altogether, as he did in the work
of

of Creation in an instant ; but he dealeth with us now according to the course of generation ; as a plant is first sowne, then riseth by degrees : So we in the beginning of grace are exceeding small ; he Heales us as he did the blinde man, not altogether, but by little and by little.

First, we see more darkly and confusedly, and then more clearly ; and he Heales our lameness, not altogether by setting us on our feete at the first, but he gives us strength by degrees: first to go on crouches, as it were, or to creepe, or step forward, and afterwards to goe more strongly ; and hence it is, that there are many weake, because grace is but weakly wrought in them. Now the reason why Christ doth thus lead us on by degrees, is first to humble us, and to let us see that the worke is not of our selves, it is God that workes in us according to his good pleasure, for when we are brought on by degrees thus, it makes it evident unto us, that we receive strength from another. Secondly, He doth it for his owne glory, that we might know the righteousness of Christ : in the 8 of *Deut.* 2. 17. there is set downe these two ends, why the Lord led them through the wilderness, and not the nearest way.

First, Gods end in it was to humble them.

Secondly, to let them know, that he did it for his owne sake : So he doth here to humble them, and for his owne glory ; God doth not perfect grace at the first, but by degrees, and likewise that they may know his power, that it is his strength
in

in which they walke, that if a Christian should be left to himselfe, he would quickly find that it is Christs power that hee must walke in, that must go along with him to guide him, and to deliver him from his enemies.

Use.

Now for the use of this, it may serve to comfort weake Christians: what though thou art not at that growth as other Christians are? yet be of good comfort; a Reed hath life in it, as well as the strongest Oke: what though thou canst not see the flame of an Holy Conversation, but only the fume? yet you may know there is fire: Men that are in the Covenant, are like men that are gone in at a doore, or into a Church, or the like: some are further in than others, but yet all are in: So though the weake be not so forward as another, yet he may be in, though not so farre in: for a bud drawes sap from the roote, as well as the fruite: why so thou maist be a bud, and have grace in some Measure, though not in so great a Measure: yet thou maist be a true Christian, though a weake Christian.

Objection.

But you will say, that it is a hard thing to be perswaded, that God will accept of such a weakling as I am.

Answer.

Therefore consider the nature of Christ, for we are deceived in that, as in other things: in 2. of *Heb. vers, 17, We see that it behoved Christ in all things to be made like unto his brethren, that hee might be a mercifull high Priest, &c.* Christ is our High-priest: now there are three Offices of our High-priest:

First,

First, He was to receive every Sacrifice.

Secondly, to offer Sacrifice daily.

Thirdly, to lay the Wood together, and preserve the fire.

Three offices
of Christ.

Now then it belongs to Christ, to receive every sinner that comes to him, as it did to *Aaron*, to receive the Sacrifice: and if Christ should not do all that belongs to his Office, he should be an unfaithfull High-priest: but hee is called a faithfull High-priest. If then a sinner come to Christ, and faith, Lord I know that God is a consuming fire, and I dare not come to him in my selfe, but in the Merit of that Sacrifice which thou offred'st, Christ cannot reject him: but sayes hee to him, *Come unto me, and I will receive you*: if they doe but come, He cannot but receive them, else hee should be unfaithfull in his Office, and in his promise: but He is faithfull in both, and not only so, but He is a Mercifull High-priest, and so wil pity them that come unto Him, though you have many Infirmities & Imperfection: why, it is Christs Office to renew the Sacrifice daily: He offers up a dailie sacrifice for us, even His owne righteousness: and as He doth this for Iustification, so for Sanctification also. When Sacrifice was layd on the Altar, the Priests could not bring fire from Heaven to consume it: but God sent it, and so shewed that it was accepted: We may lay the Wood together, but cannot bring fire from Heaven: But Christ is a Priest of an Higher Order than was *Aaron*: Hee will kindle this fire of Sanctification, and encrease it, and keepe it still

burning; it's his office so to doe: and therefore doubt not but Christ will receive you.

Objection.

Oh, but this were some comfort, if I had assurance that I had but one sparke of true grace in me: therefore how shall I know that?

Ans.

5. *Signes.*

I answer, there be five signes laid downe in the Text, whereby a man may come to know this.

1

First, in these words, *He will bring forth judgement into victory*: That is the first thing that Christ doth, even to set up a right judgement in thee: When the Apostle praies for the *Philippians*, he praies, That they may abound in knowledge and judgement.

2

Secondly, there is life in a bruised Reed, as in the strongest Oke.

3

Thirdly, there is fire, though never so small, as in the strongest Oke.

4

Fourthly, there is a Combate.

5

Fifthly, there is a victory.

1

Now for the first of these, consider whether Christ hath set up his judgement in thee: when the Apostle praies that the *Philippians* may abound in knowledge, and all judgement: That is, that they may discern of things that differ, and he takes it for granted that it was right, else he would not pray for the encrease of it.

So that when a man can discern of things that differ, when he can put a difference between the waies of God and sin, betweene spirituall priviledges, and outward vanities, betweene truth and

and falshood : Then there is a light come into a Man, and this makes them pure and blamelesse, fills them with the fruits of righteousness : now then if thou hast this in any degree, thou hast the spirit of Christ : as it was in *Christ, Esay 11.2.3. He had the spirit of wisdom and understanding, the spirit of might, the spirit of knowledge, and of the feare of the Lord.* So is it in all his Members, they have the same spirit, and doe not judge according to the sight of the Eye, or the Hearing of the Eare, but judge righteously : for there is a Two-fold judgment : first, when our Eye or Eare judge, and wee judge according to that ; when we send out our spirits, and heare what they report, and this is ready to bring in a false Report, to say that sinne is sweet and pleasant, and it will represent grace as vile, because it judgeth according to outward appearance : and the out-side of Christianity is base, in regard of mis-reports, that are brought up of it : as the ten Messengers brought an evill Report upon the land of *Canaan* ; and in regard of the out-side of it in those that professe it, who are many times poore and contemptible Men, and in regard of the Infirmities and failings of the Saints. Now if a Man judge by the Eye, that sees nothing but the out-side, he will esteeme of Religion as base. But it is otherwise when a Man hath the spirit of judgment, he will looke further into Things, he pries into the inside, and then he wil not judge of the wayes of God, and of sinne, as the World doth : but will see a basenesse in sinne, and an ex-

cellency in religion, because hee is enabled to judge aright.

For Christ, as he makes his princes and Priests, so he makes them Prophets likewise, to judge and discern of things aright, and this he doth by opening the eyes, *Acts* 26. 18. that is, good things in themselves are very excellent, and desirable, but we see them not till our eyes are opened; there is a vaile drawne over our eyes till Christ removes it, and opens them.

Quest.
Ans.

What is that?

Why, Christ he elevates and raiseth up that light which we have unto an higher degree, and that is by putting a new light into their soules, *Iohn* 1. 9. that is, the true light, which lightneth every one that commeth into the world.

Before the Creation was compleat, there was some light; the first day after the Sunne was created, and after the fall he enlightned every one that came into the World; (that is) all men have some light or other by Jesus Christ; before there was no sparke of light in us, but all that wee have is by Christ: that glimmering light which is in Naturall men, is but a sparke of the new Image, which Christ hath put on us: But in this, Christ raiseth up the light higher and higher; and when this new light is put in us: then a mans Eyes are said to be opened, when he can see round about him, and discern that excellency in grace, and that basenesse.

basenesse in sinne which were in them before, but they could not see it, as the Chariots and Horse-men were with *Gehezi*, but his eyes were not opened to see them : And so the Well was nere *Hagar*, but she saw it not till God had opened her eyes, and shewed it unto her.

So death and destruction may be very neere an unregenerate man, and hee not see it, till God opens his Eyes : so also a Christian may have ground of comfort, and hee not know it, till God sheweth it unto him: Now where a mans Eyes are opened, that hee can see thus round about him ; then hath CHRIST set up his Judgement in a man.

But here now all the businesse will be to discern betweene the common judgement of a man, and this right judgement which Christ sets up in him, which difference is seene by these particulars.

First, they differ in the Authors of them : another mans judgement is borne and bred within him ; but this comes from above from God : it is a new judgement, yea, a renewed judgement. *Ephes. 4. 23.* Be yee renewed in your spirits and minds : When thou hast such a judgement of sin and godlinesse, which thou hadst not before ; this is a new judgement.

Secondly, they differ in regard of the Subject : this new light is alwaies in a pure heart ; the other not : so long as the heart is overwhel-

med with Lusts, so long the Eye of the Soule is dim, as in a Mist, that we cannot see before us: but Christ takes away this Mist: *Titus 2. 11. 12. 13. 14. When the grace of God hath appeared, &c.* then we see clearly: Whereas the unregenerate Man never judgeth aright of any Holy way; because his Heart is full of lusts, which are as Mists, that they cannot see.

3

Thirdly, they differ in the Measure. Common light will perswade you of common Truth, or of Truths in generall, that such and such Things are commendable: but if you come to a particular action, and practise That, you must do This, and This, here it fayles him: but this right judgment helps a Man to do particular actions, it enlightens him in every particular, takes away all objections, and guides you in the right way: *2. Tim. 2. 7. Consider what I say, and the Lord give thee understanding in all things:* (That is) I have told Thee these Things in generall, but when you come to particular, the Lord must direct you.

4

Fourthly, They differ in the growth: This right judgment growes more and more, it is as the light that shines clearer and clearer, till it be perfect day. *Esay 42. 3. 4. He shall bring forth judgement unto truth:* when this judgement is put into a Man, every Thing addes something to it: A good Heart makes use of every Thing, but another Man that hath but a common sight, doth not grow, but is apt to be offended: and at length that light that he hath, turns into injudiciousnesse of Mind, you shall find it decrease more and

and more. *2. Tim. 3. 13. Evil men waxe worse and worse*: for that light of theirs is but like a flower, which, when it is at the best, fades and decays: and the reason of it is, because God giveth a Man leave to use that common wisdom that he hath for a time: but when they do not improve that knowledge that they have, then God takes it away from them, and turnes it into foolishnesse, as we may see, *Rom. 1. 25. Because they changed the truth of God into a lye, therefore they were given up to vile affections. 1. Cor. 1. 19. God will destroy the wisdom of the wise, and bring to nought the understanding of the prudent.*

Fifthly, they differ in the effects which they produce; for first, this right judgement brings forth poverty of spirit, when as before a Man thought he had some good things in him, now he sees he is nothing. Saving wisdom makes him see himselfe empty of all that was good, makes him see that before he knew nothing, as he ought to know; but now common judgment breeds pride, it puffes a Man up. *1. Cor. 8. 1. 2.* and makes him preferre himselfe before his brethren.

Secondly, this right judgement, it causeth a Man to know every thing, as they ought to know it, when he knowes a right use of it. As for example, a Man that knowes his ground which he owes, when he knowes what grayne it will best beare, what Tillage and Manure is best for it: Then a man knowes his Toole as hee ought, when he knows how to use it as hee ought.

So a Man that knowes sinne as he ought, when

he

he looks upon it so, as to lose it, and loath it, then knowes he the promises as he ought, when he makes that use of them, as he should make; when as other men mind them no more than their old shooes; and then we know forgiveness of sinnes as we ought, when we thinke it the most precious thing in the world : and so if wee knew earthly vanities as we ought, we should weane our selves from them, yea, from all worldly things: as the lusts of the flesh, and pleasure, the lust of the eye, and riches, honour, and pride of life, or any other excellency in the world, be it what it can be, we will not then endure it.

Now when a mans eyes are opened, and he is savingly enlightned, and knowes these things as he ought, then he lookes on carnall pleasures, and sees they will bring bitterneesse in the end: when he lookes on riches, he sees that to be true which is said of them : Why wilt thou set thy heart upon them, which are as nothing? he sees they are uncertaine, insufficient, and not able to satisfie his soule : And for the pride of life, or any excellency which before he greatly prized, now he accounts it vile and contemptible, this the spirit of right judgement enables a man to doe.

3

Thirdly, the singleness of the eye is another effect of this, it teacheth a man to looke on things with a single eye: *Mat. 6. 22, 23.* There is mention made of a single eye, and of an evill eye : if a man hath a single eye, he will not looke on God and on the world, but on God alone, cleave to him, and

and serve him alone ; the other is called a wicked eye , because there be many lusts on which it lookes. But this right judgement makes us looke on God singly, abstracted from all other things.

A fourth effect which this right judgement pronounceth, is, Conversion of the whole man unto God : If thy eye be single , thy whole body is full of light , (that is) shall be set straight ; and when this is not done, it hinders our conversion unto God , as we may see in the 13. of *Mat.* 15. Verse. Wee cannot loooke on other things, and turne our eyes upon God at the same time.

Fifthly , this right Judgement it sets up, and makes a man willing to be guided by the word of God, by the Ministers, or any servant of God ; a Child may lead him , the weakest Christian may lead him, if they bring spirituall reason, as natural men are led by reason , so these by the Word of God.

Sixtly , it makes a man able to practise that he knowes , whereas another man knowes much, practiseth little; but this judgement brings forth practice, this knowledge will lead us into action; and so much for the first signe whereby we may know whether Christ hath wrought any sparke of grace in us, namely, if he hath set up his judgement in our hearts.

Now for the second, this is such a Judgement as begets life : a Reed hath life as well as an Oke : now if you would know if this life be right , or

no, you shall know it by the heate, there is fire : so if we would know if this bee right, see it by the combate ; if you would know if that bee right, try it by the victory : well then, now we have to speake of the second signe; Consider though you be weake, whether you are not as a bruised Reede, yea, or no, which hath some life, some strength in it. *A bruised Reede will he not breake*, here we will consider three things.

1. First, that there must be some strength and life in the weakeſt.

2. Secondly, this strength is ſubject unto bruifings, *A bruised Reede. &c.*

3. Thirdly, that Chriſt will heale all theſe bruifes; he will not breake the bruised Reede, but wil bring forth judgement into victory.

For the firſt of theſe, there muſt bee a Reede which hath ſome life in it : Now life is ſuch a faculty, whereby creatures moove themſelves in their owne places, ſo ſay the Philoſophers : other things that have not life may moove themſelves when they are out of their owne places : as a ſtone, when it is out of its owne place, mooves downewards ; and fire here below, being out of its place moves upwards ; but nothing can move it ſelfe in its place, but that which hath life in it. To apply this to our purpoſe, whoſoever moves himſelfe in the wayes of God, hath life in him : There bee many things may move us towards God, as good education, a powerfull miniſtry, good company, and the like ; as *Ioaſh* and *Amaziah*

ziah were good, while their good friends lived; but all this doth not argue life in us, because they are but extrinsecall causes; as a hand may make a stone move upwards, the stone hath not life therefore; but when a man is so farre enlightened, so fashioned and formed by Jesus Christ, that he judgeth aright of the waies of God, and being thus formed, he moves himselfe to doe good, then he is said to be alive, when Christ shall set up Judgement in the heart of men, to see the evill of the waies of sin, and the good that is in the waies of God, even then he moves towards those waies naturally and willingly, such a one hath life in him: Let some consider this, that live in the Church under good Tutors or Masters, or Parents, that are carried on in a crowd of good company; they may do much, and yet have no life, because it may proceede from an outward cause; not from an inward perswasion of the Heart, of the goodnesse of the wayes wherein they walke.

There is a two-fold perswasion : one is, that the wayes of God are good ; a bare perswasion onely, and yet this stirres not men up to walke in these wayes ; but it lyes dead in the Heart.

But there is another perswasion which is ingrafted in the Heart, that moves a man to new obedience : 1. *1am. 21. 22.* So we shall finde there a double expression of light : one, which barely shewes men all evill and good : But there is another light with life, *Iob. 8. 12.* *Hee that followeth*

me, shall have the light of life : It is an *Hebraisme*, He shall have the light of life, that is, the lively light: *Eph. 5. 14.* Awake from the dead, and Christ shall give thee light.

1 The first difference betweene them, is, the one reveales the waies of God, but so, that the affections are not moved, the hands are not set on worke.

2 But the other is, when that the waies of God are so revealed, that we see an amability, an excellency in them; and so, that we lift up our hearts unto the waies of the Lord, as before we did unto vanity; (that is) wee desire earnestly to walke in them.

Consider how you lifted up your hearts to riches, pleasures, and other earthly vanities; if now you so lift up your hearts to walke in his wayes, then here is that inward perswasion; that lively light wrought in you; that life whereof we speak: This life is nothing else, but that which the Scripture calleth faith.

Now there is a dead faith spoken of, and how shall we know it to be dead? Thus, when it stirres us not up to good workes: And how shall we know it is living? when it moves us willingly and readily to duties of obedience; Christ dwels in the heart by faith: So saith *St. Paul*, The life I now live, is by faith in the Son of God, *Gal. 2. 20.* (that is) there are two men that looke on Christ; one lookes on him, beleeves all the promises, all threatnings, al his word; opens his heart, and lets Christ come in, and rule, and doe there what he list.

Another

Another saith (if you aske him) that he beleeves all this ; but we shall know it by this , because it doth not make him move forwards to new obedience : now according to our life that is in us, so is our strength ; the lesse life, the lesse strength, *Revelations* 3. 8. The Church of *Philadelphia* is said to have a little strength : now if you would know whether you have true strength or no : you must distinguish betweene life and strength, to wit, the least degree of strength will first enable a man to doe all things in some measure ; though not in that measure you should : it will enable you to love God, to beleieve, to pray, &c. you can doe something of every thing. *Philippians* 4. 13. I can doe all things through Christ that strengthneth mee.

Secondly, though it doe not reach the highest degree, yet aimes at it, and hath a desire to come to it : After hee had said, hee had not yet attained to perfection, but aimed at it, made forward toward it : hee addes, let as many as bee perfect bee thus minded: the least sparke of fire will endeavour to rise above the Aire, as well as the greatest, and where true strength is, it will endeavour to bee stronger.

Thirdly, that is not an empty levelling at it, but it growes up to it ; so doth not other common strength : there is a strength in Iron to resist violent streaks, and in a Rocke to resist the force of the waves, but this is not a vitall strength, so in

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Phil. 3. 14, 15.

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other men there may be strength of Resolution, but it is not a selfe-moving strength, and therefore it continues as it was, and growes not: but in vitall strength, there is a period to which it growes, and never rests til it comes up to it, as we see in plants and other living creatures, and men, they grow up to their full strength: so Christians have their period which they grow up to, and this period is perfect Holinesse, which they cannot attaine too in this life: and therefore they are still growing so long as they live. Now then see if you have such a strength: and if you can finde that you have, then there is life in you: And that is the first that were propounded to shewe, that there must be some life, some strength.

2 The second thing was, that this strength is subject to much bruising: *A bruised Reed will hee not breake*: A weake Christian, though hee have not the strength of a man, yet he hath the strength of a child, though not of a Tree, yet of a Plant: and such strength is subject unto bruising, and the lesse strength, the more subject it is to bruising, as we see in plants. Now bruising is of two sorts, and both arising from sinne.

1 The first arise from sinne, as it is unpardoned: (that is) as you apprehend sinne to be unpardoned, the more ready you are to be bruised.

2 The second sort ariseth from sinne, as it is unmortified; when a Man sees still that sin growes up, which he had thought he had cut downe, hee is ready to be bruised: The former sort is contrary to the grace of Justification, the latter to that
of

of Sanctification: now Christ hath promised to heale these bruises, which is the third thing to be considered: let those therefore that are thus weake, consider this promise here, that Christ will Heale all these bruising, and so all other, the promise for this purpose that He will Heale these bruising, which arise from our doubtings of Justification, *Esay 61.1.2.3.4. ver.* That is the bruising for which Christ came into the World, to preach glad tydings to the weake, and to binde up the broken Hearted, to proclaime liberty to the Captives. Therefore if a poore soule would goe to Christ, and say thus: Lord I am bound with a chaine of my sinnes, and thou camest to set such at liberty: Christ hee would do it; for he was annoynted for that very purpose.

And so for the buisings that arise from sin unmortified, why Christ hath promised not to leave thee to thy selfe, nor forsake thee, but will destroy all the Workes of the Divell in Thee: Therefore goe to Christ, and put Him in minde of this promise, and say, Lord, I am one of them to whom this promise is made: I am as a bruised Reed, and as smoaking Flaxe; and Thou hast promised, not to breake a bruised Reede, nor quench the smoaking Flaxe: put Christ thus in minde of His promise, and Hee will Heare, and Helpe, and Heale thee. But now heere are some cases of conscience to be resolved.

First, some will be ready to say, that they have none of these bruises, that they are not thus weary and heaven laden, because they cannot grieve for

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*Cases of
conscience.
Quest. 1.*

for sinne so much, as for other Things.

Ans.

To which I answere: There may be some violent and suddain griefe, which may exceed griefe for sinne : as *Dauids* griefe for *Absolom*, but here is the difference : The griefe for sinne is constant and perpetuall, but the griefe for some losse or the like, is but for the present. Now a Spring that runnes, and is never dry, yeelds more water than a land flood, which for the present seemes greater, but is soone dried up : So griefe for sinne, is like water that runs from a Spring, which continues : and griefe for other things, is like a land-flood which lasts not long.

Agayne, they differ in regard of the tearmes of this sorrow : when a Man hath lost a friend, hee lookes on it as a totall and irreparable losse, and so grieves the more : and so in like manner, if we should looke on the favour of God, as a thing ir-revoakeably lost, his griefe for this would exceed the other. But because he alwayes conceives some glimpse of Gods favour in the mid'st of this Mourning, therefore this griefe seemes the lesse, though in regard of continuance it be greater.

2. *Case.*

O ! but I have not attained to a just Measure of bruisednesse.

Ans.

If there be such a Measure of bruisednesse in thee as brings thee Home to Christ, thou hast attained a sufficient Measure to bring thee to Heaven. But this distinction must be remembred, that there is a double bringing of a man Home unto Christ.

I

One is, when a man is brought so far towards Christ,

Christ, as to be willing to take the Crowne, and partake of the priviledges onely, but this is not sufficient; but when thy sorrow shall so bring thee Home to Christ, that thou art willing to take Christs yoke on thee, to subject thy selfe to Christ in all things: so much sorrow and bruisednesse as this, is sufficient to bring thee Home.

O, but though I am thus farre bruised, that I am willing to beare Christs yoke, and to do that He shall commaund me, yet I doe not finde that this promise is performed to me: God hides his face from me, and I cannot finde Him whom my soule loves, and that I cannot finde that my sins are pardoned: And so for bruises belonging to Sanctification; I have striven long against such a lust, and cannot see it Mortified any whit.

To this I answer, that Christ in with-holding the comfort: and suffering thee to be more laded, doth ever fulfill this promise here made. *Math. 11.*

28. Come unto me, &c.

But the Objection might be made: Wee have come unto thee, and yet finde no rest: Christ therefore addes, *Take my yoke upon me, and learne of me, &c.* The yoke of Christ is the government of Christ, the taking of this yoke upon us, is the subjecting our selves to this government.

Now the government of Christ consists in two Things.

First, it commaunds us to doe many Things.

Secondly, Hee will have us to suffer many things: and if wee take Christs yoke upon us,

3. Cases.

Ans.

Objection. 1.

2. Things.

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we must doe both. Now a man is willing to doe many things that Christ commands, but stops at some things ; there is some thing, some duty which he will not doe, as prayer, giving of almes, or some other: And so also for suffering, he is willing to endure some thing for Christ, but there is something againe which he cannot endure, reproches, scoffes, and the like. If therefore God hold off comfort for any long season, let a man looke well to his spirit, and see if he bee perfectly willing to take Christ yoke upon him, if hee were, the promise is certaine, and shall be made good, he shall find rest to his soule, and if he doe not, there is some fault in himselfe. In the tenth of *Iudges*, ver. 10. to the end of the Chap. there the people were burthened, and cryed unto the Lord, and yet found no rest: but God deferrers comfort, and tels them, he would deliver them no more ; then the people submitted themselves unto God, saying, *Doe with us what pleaseth thee, and put away their strange gods*, ver. 16. *and served God*. Now when the children of Israel were brought to this, to cast away the relicks of Idolatry, and to serve the Lord perfectly ; then it is said : The Lords Spirit was grieved for the misery of Israel. So if a man would have peace, and have sought it long, and cannot finde it, let him see whether there be not some relicke of corruption which God would have cast out of thy heart : and when it's done, and thou art willing to serve God perfectly, then thou shalt finde rest unto thy soule. And so much for the second signe
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of true grace wrought in a man, to wit, if there be any life and strength in him, though it bee mingled with much weaknesse.

The third we named, that where true grace was, there was heate. *Smoking flaxe will bee not quench* : where there is smoake there is fire, and where fire is, there is heate, be it never so small : and this added to the former of life : Life is nothing else but a sublimary heate, and where there is life, there is heate, all life is joynd with heate : but not on the contrary where there is heate there is life, for cold things may be warmed from without by the Sunne, but where there is heat from an inward principle, there is life. The Spirit is compared to fire and heate : Quench not the Spirit : He shall baptize you with the Holy Ghost and with fire : or which is as fire. Therefore where this spirit is in a man, there the Holy Ghost hath beene. Now this heat is nothing else but a solicitous and earnest desire to please God in all things, to get and increase communion with Christ, and to be built up in grace. I say, it is, first a solicitous and earnest desire, a desire accompanied with carefulnesse how he may doe to please God in all things ; whereas in other men there is a luke-warmnesse, a remisnesse in all things, they care not whether they doe it or no : but this is an earnest carefull desire, and that in the second place to please God : an hypocrite may have strong desires, let him be brought to have an apprehension of Gods wrath, and hell-fire, and hee would have an earnest desire to be delivered from

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1 Cor. 7.17.

it : But all this is not to please God, but himsele, and not God in all this : But our desire must be to please God : *See how the affections were stirred*, and what fruits it wrought, they were moved by motives taken from God, and with desire tending to him, and so must we be.

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Againe, this righteous fire hath in it this property, that it purifieth the Heart from drosse and filth, and it puts it selfe forth in holy actions, makes a man ready to pray, to speake profitably, and the like : as fire makes men active, and fit for action.

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Lastly, it is alway guided by the spirit of judgment, when you mind that most, which the Scripture presseth most : where the Heart is upright a man despiseth none of the waies of God, not the meanest truth, but would know them all : but that which the Scripture most of all urgeth, that hee most earnestly presseth after, and labours to bring his heart unto them ; as the Scripture is most love, and the like, so he taketh most paines with his Heart about this : now therefore try by these properties, whether you have heate in you, or no.

Obiect.

Oh ! but I cannot finde this Heat in me, I cannot finde these holy affections in my heart.

Answ.

I answer, consider if thou findest any affections that are holy in thee, though not many : yea, if thou findest none, consider if thou hast not this smoake : for sometimes a man may finde that fire it selfe, sometimes onely this smoak, what is it ? I answer, when you finde not the affections so moving as you see some others doe, yet you find
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in your selfe a carefullnesse, and watchfullnesse over your wayes, that thou wilt'ſt not run into ſin, though thou canſt not doe what good thou would'ſt : why, here is the ſmoake, and ſome fire, though but ſmall : *David* was not able to doe as he was wont to doe, to pray as he was wont : and therefore he praies God to reſtore him his ſpirit, and the joyes he was wont to have : but yet hee was carefull over his waies afterwards : And if thou find'ſt but this ſmoake, this care over thy waies, this reſolution to commit no knowne ſin, though thou find'ſt not the flame of holy affection, yet be not not diſcouraged, thou haſt that which is of the ſame nature within thee: Smoake is of the ſame nature with flame, for flame is nothing but ſmoake ſet on fire ; and therefore take comfort, and continue conſtant ſtill, till God inflames thee, and that is the third ſigne.

Where there is true grace wrought, there is combate and ſtrife in the working : and afterwards *till hee bring forth judgement into victory.* Before victory there goes a combate : this then is implied, there muſt bee a ſtrife. *The Diſciples ſtrove amongſt themſelves who ſhould be the greateſt in the Kingdome of heaven.* This is a property of all his ſervants: as Chriſts Kingdome is not of this world; ſo are they not apt to contend for any thing in this world. But you may know if you be Chriſts ſervants or no, if you contend for ſpiritual things. *Strive to enter in at the ſtraight gate, for many ſhall ſeek to enter in thereat, but ſhall not be able.* We ſee that there are two diſpoſitions of

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Math. 25.

1 Cor. 9. 24.
25.

men, that some seeke, and are willing to goe to heaven, but take no paines for it, these seek, saith Christ, to enter, but shall not be able to get in: but others strive and contend with all their power; and such must be our strife if we wil get into heaven. The difference betweene the wise Virgins and the foolish lay in this, that the wise were more diligent than the other. Formall professors may contend, but it is but for a fit, they are soone weary of this contention, they leave off rowing, and suffer the boate to goe downe the streame: but we must strive until we get the victory, and run with *St. Paul* untill we get the prize. And what made him to do so? why he considered two things, first, he look't on the Crowne, an incorruptible Crowne. Secondly, he was loath to run in vaine, and lose all his labour: so the reason why we doe not contend, is because we doe not consider these two things, namely, the Prize and Crowne of reward, and that else we shall but lose our labour; and therefore we must strive: If wee be remisse, it is an argument that we have a name to live, but are dead.

And therefore consider it, there must be a strife and a combate: and there will be that, by reason of that originall corruption that is in us: We have continuall work with our own Hearts; the flesh is ready to have the first hand in every businessse, if we doe not resist it: we shall exceedingly goe downe the wind, if we doe not strive, and that hard: For when there is an infused habit as grace is, and a corrupt nature contrary to it, na-

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ture is ready to take part with it, which was bred and borne with it. *When I would doe good, euill is still present with me:* there is something lay at the fountaine head, as it were, and stopt him, when he would doe any good. It is our case also in well-doing we see how backward we are to begin, and when we have begun, how ready we are to leave off. But if it bee a businesse that concernes our selves, wee are ready to doe, yea, to over-doe it: How ready we are to idle words, how backward we are to profitable conference; how ready to spend on our lusts, how backward to true liberality: and so I might instance in diuers others. And therefore seeing we have this flesh about us, we had need to strive; it is that which a Christian should make account of, to doe that which hee hath not a minde to doe, and not to doe that which he hath a minde to doe, and so still to doe the contrary, and strive against the lusts of the flesh, and so to restraints his nature from what he would doe.

Rom. 7. 21.

But how should we doe to contend thus?

To give you some directions, *Fight the good fight of Faith:* The acting of our faith, and setting it on worke when any thing comes to hinder us, will helpe us to overcome in this combate. Let a man beleeeve the promises and threatnings of God, and he shall be able to resist the flesh: but let faith be asleepe, and it will quickly prevaile against us: *Take the shield of Faith:* Now, what a shield is for the defence of the body, that faith is for the defence of his soule. When any tempta-

1. Objection.

Ans. 1.

1 Tim. 6. 12.

Ephes. 6. 16.

tions

tions are suggested unto us, faith is it that repels them : never is a man overcome but through defect of faith, or when the habit lyes hid asleepe in us. *Heb. 11.* When they set their Faith on worke, what marvellous things did they? what made *Ieroboam* so weake? but onely want of faith : What was it that overcame *Eve*? but onely that she did not beleieve stedfastly the Word of God. On the contrary, what was it strengthened *Daniel*, the *three Children*, and infinite others? it was their faith. The Saints when they have the use of their faith, are very strong: but when they have not the use of their faith are very weake as other men : as *Abraham*, how weake was he, when he exposed his wives chastity for want of Faith? and *David* when he dissembled, and *Peter* when he denied his Master ; but when he was strengthened through faith, how bold was he before the Counsell? it was his faith that enabled him to fight the good fight, because he kept the faith in the profession of it, and in the practice of it, and in teaching of it : and therefore if we would be strengthened to resist our spirituall enemies, we must labour to set our faith on worke, that is the first meanes.

The second meanes, *S. Peter* sets downe: *Dearely beloved, I beseech you as strangers and pilgrims abstaine from fleshly lusts which warre against the soule.* First, consider that you are but strangers and pilgrims : for if you take the pleasures in the world, you cannot sit by them, why? you are but strangers, therefore abstaine from them.

Againe, consider that these lusts they fight
against

against the soule. No man in the world, that did consider that such a man now knocked at the door, whom if he did let in, would cut his throat, but that he would use all meanes to bar him out : why this now is our case; they seeke our lives, nay our soules ; they fight, there is their force ; they seek to prevaile by maine force if they can; if they cannot, then they seek to proceed by fraud and cunning: they are ready to perswade us, that they are friends, and not enemies, and that you may go to Heaven though you yeeld to them, and that you may quickly overcome them ; that if you satisfie them for the present, they will be gone, and trouble you no more, and a thousand such like : but take heed, fight against them, keep them out, not onely for the present, for they renew the battell; as an enemy if he be too weake at one time in one place he encreaseth his forces, takes more advantages, and renewes his battell againe : so doe these, they will set upon us againe and againe with a fresh force, and if they cannot preuaile one way, they will trye another way, and if they cannot doe good by one, they will use all wayes.

And then consider the end of this Fight, it is to kill and destroy, as we know the end of a fight is : Now these lusts they fight against your soule, and nothing will satisfie them but your life. Every time they set upon you, it is a buffering ; every time you yeeld to them, it is a wounding, and if you doe not resist and strive against them, they will procure your utter perdition. And therefore

I beseech you be as strangers and pilgrims, abstaine from fleshly lusts which warre against your soules.

Obiect. 1

Yes, I could be content to strive, if there were any hope of doing any good : but I am affraid I shall be overcome, and therefore as good yeeld at the first, as at the last.

I answer, there is great hope, yea, assurance of victory, wheresoever true grace is, though it may be held downe long, and suffer many oppositions: yet in the end he shall be sure of victory, *till hee bring forth judgement into victory.*

A fitt signe to know if there bee saving grace, yea, or no; if there be, it shall at last have the upper hand, but all through Christ: He that hath begun that good worke, will perfect it: For he will doe it, for hee is faithfull, and in him wee are rich: through him we shall be, more than conquerours, not through our selves; we are apt to be discouraged, when we sit downe and consider what corruptions we have arising from our natures, which we thinke wee shall never master. True, wee cannot doe it in our owne strength, but Christ hath undertaken to doe it for us, he shall subdue our iniquities.

There are two things in the Kingdom of Grace, which when wee looke on, are apt to make us discouraged.

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First, when a man lookes on his owne strength, and sees how little he can doe of himselfe.

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Secondly, when he lookes on the Kingdome of Grace abroad, and sees how it goes downe the winde,

wind, and how the wicked prevaile, and the godly are weake, and goe to the wall: But Christ hee will afford us his strength against our lusts to subdue them, and for the enemies of the Gospell, hee will trample them all under his feete; it is his promise, *Hee will bring forth iudgement into victory.* Now Christ doth this two waies: first by watering the buds, the seedes of grace, and maketh them to spring up as Willows, by the water courses: *His branches shall spread, and his beauty shall be as the Olive-tree, and his smell as Lebanon: they shall revive as the Corn, and grow as the Olive, &c.*

Secondly, by removing all these impediments, which hinder the growth of grace any way. And therefore now let us not be discouraged, but make use of these promises of Sanctification, which we are so apt to forget: And though we be as weake as a bruised Reed, or as the smoaking Flaxe, yet let us not faint, nor give over: but be encouraged to strive and contend without reasoning, seeing we are sure the day will be ours; for so is his

promise, *A bruised Reede shall hee not breake, and smoaking Flaxe shall he not quench, till hee bring forth Iudgement into victory.*

FINIS.





